

kosmos

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HAS MAN A FREE WILL?

A human being cannot be analysed merely as a physical entity, because its nature is so profound that its existence and experiences are contingent on a series of forces and realities still far beyond the reaches of the average man's thought and conception of life. Consequently, the above query cannot of course be answered without reference to such concepts as naturally must be foreign to the rank and file of mankind. To the majority, therefore, our answer will seem fantastic and strange, especially to people who as yet are so primitive as to consider themselves authorities on every imaginable form of analytics and as such prepared to deny everything that they do not comprehend or are capable of perceiving. For this category, of course, these lines will have no message; otherwise for those sufficiently unprejudiced as to be willing to look into the depths of realities underlying the formation of a sentient being's ability, to the majority still dimmed by the foggy veil of "imagination".

To these individuals I shall here try to touch upon a few of the realities underlying the formation of a sentient being's ability to act volitionally. In order to do what we want, we must possess an absolutely free will. By this is understood a total capability of surmounting obstacles to the satisfaction of our normal desires. But as there can be neither obstacles nor conquests without energy, a volitional act is thus identical with a reaction between two forms of energy. Consequent-

ly, free will is only attainable where the volitional forces are predominant in relation to those of the obstacles. Where the opposite conditions prevail, the individual cannot have his desires satisfied, and so finds his will-power tied and bound. In order then to give the rein to volition, it is requisite to supply it with forces superior to those constituting the obstacles. And it is exactly this faculty of gradually being able to utilize these superior forces so as to increase our will-power that in our everyday life we experience by the concept of "progress". When sentient beings evolve from primitive forms or life to those of the highest attainment, this simply means that they gradually acquire the superior energies for the realization of their will-power, by which process the obstacles correspondingly deteriorate, so that finally they cease to operate altogether. At this juncture the individual has attained absolute sovereignty of will-power. Volition is thus a question of subduing the respective energies.

For a more detailed delineation of these phenomena I shall have to refer the earnest inquirer to my chief work, "Livets Bog". Here I must confine myself to saying that the aggregate cosmic energies are marshalled in five progressive categories, the superior ones naturally dominating the inferior ones. Volition will consequently predominate to the extent that it approaches a stage of totality, until the individual attains to the fifth degree of energy. If, for instance, a person has only got so far as to utilize the second or third degree of energy, he has only partially been able to dispose of his will-power, as in this case he has not yet been able to overcome the obstacles representing the fourth and fifth degree of energy.

Characteristic of beings whose evolution is confined to utilizing only the first degree of energy may be mentioned such as "plants". These are figuring as sentient beings, indeed, but on the lowest level as far as volition is concerned, their will-power being as yet actually latent. Next we encounter beings who chiefly require the second degree of energy. These constitute what we call "the animal zone", to some extent appreciative of earthly scenery. Beings belonging to the third degree of volitional energy make up the ideal "human zone", so far only at its embryonic stage, because the people inhabiting the earth mainly avail themselves of the energy of the second degree and only latently or within a minor field of operation resort to the higher degrees of energy. They must therefore be characterized as "intermediates between animals and men".

We have now arrived at the boundary between the energies which evolutionary man has succeeded in dominating, and those beyond his attainment. The forms of energy dominated by the beings described will thus represent the first two degrees. These in connection with the third one make up what we call "physical matter" or "the material forces", which mankind to no small extent has managed to subjugate. They have thus partly succeeded in controlling the fire and directing the path of lightning. In the form of "horse-power" they make the elements convey them across land and sea, through air and water. By means of technical instruments they have elongated their physical senses. They have marked the march of the electrons. Anyone can speak to the whole world and be heard simultaneously. By phototechnical devices people can even see distinctly in the dark of night. Man is thus fast approaching absolute domination of terrestrial energies and is correspondingly about to acquire a perfectly free will in these lines of action. Nevertheless, the domains thus occupied are so insignificant in proportion to those not yet dominated by the human mind that the idea of a perfectly free will is considered utopian, an abnormity. This is due to the obvious fact that the energies dominate man wherever he does not dominate the energies.

As absolute perfection depends on the sentient being's domination of the energies, and not vice versa, and that such perfection is the basis of whatever is perfectly agreeable, while imperfection is the basis of disagreement, the energies will be exceedingly pleasing wherever they appear as "servants", but most unpleasant where they are still "masters" of the beings in question. Consequently, the manifestations representing an absolute domination of energies called "ideals" or "the good", just as the same manifestations represent the nucleus in all forms of genuine religion and divine worship. Is it not the very form of manifestation "to act at pleasure" that has been attributed to the Deity, and likewise promised to man when appearing "in his image and after His likeness"? And does it not accordingly correspond to the same principle that manifestations failing to represent an absolute domination of the energies is called "the evil" and its "punishment"? Does not the word "Hell" convey the idea of the greatest contrast imaginable to pleasure, and "the Devil" equally contrasting with the divine ideal?

To the adept, i.e. a being who, in the evolutionary process, is far in

advance of the majority of his fellow-men, and whose senses are fully developed in spheres as yet unaccessible to most others, recognizes no "evil", "punishment", or "devil" as such. Everything absolutely unpleasant as well as everything genuinely pleasurable are to him simply expressions of energies unsubdued and overpowered respectively. In consequence of this clear-sightedness he will naturally be prepared to gain full control of the energies, thus better enabled to represent the pleasurable aspect of life the more he is ahead of his fellow-men in this respect. His manifestations will accordingly be those of absolute pleasure in so far as he has acquired the mastery of the various energies. The pleasure or satisfaction resulting from this domination, moreover, is what we term "love". Every perfect manifestation or domination of the energies can thus only be realized as the reflection of love. Hereby we are led to disclose the reason that the great commandment "love one another" involves the "fulfilment of the law", this being the direct way to life, which, in its highest development can exist only in dominating the energies, which is the same thing as practising love. But as love is evinced by actual mastery of the energies, man in his present condition is lagging far behind in his efforts to subdue the prevailing energies, before he can realize the meaning of an absolutely free will. These energies, it must be understood, are not of a physical nature, but must be psychologically defined. The inherent forces are not directly apparent to the physical senses, because their vibrations are microscopic compared to those represented by the physical energies, to which the physical senses are attuned. But even though these mental forces are not physically perceptible, this does not of course mean that they are less real, or even unnatural. On the contrary, they are just as real as the physical energies and may even figure as a superior and refined form of electricity. In other words: An individual's mental functions are analogous, though on a higher level, to the emission of an electric, a radioactive, or an undulatory current. For a sentient being to avail itself of these currents it must have a kind of antenna, and this we find in the human organism: its brain, its nervous system, and other accessories are a co-ordinated set of "accumulator", "antenna", etc., maintained by an infinite "something" in "Livets Bog" described as X.1 or the "ego" of the sentient being. It is this contact with the energies that by the individual is conceived as experiencing life.

The experiences thus gained will prove to be more agreeable, the higher degree of energy the sentient being has attained, because in this way the forces at disposal will be brought to bear on the basis of its intellectual volition. In our terrestrial sphere, besides the unpleasant circumstances referred to above, expressive of the domination in virtue of the physical energies, we also encounter numerous phases of unpleasantness, as for instance: war, murder, homicide, mutilation, and suffering of every description. All these adverse obstacles to human progress go to prove that man in his present condition is not sufficiently master of the highest energies, nor able to utilize these, and correspondingly debarred from exercising anything approaching a perfect free will. What is consequently requisite for these individuals is to train themselves to attain mastery of thought and will through the aid of the higher energies of mental capacity.

As mentioned before, the terrestrial beings in question are, in their evolutionary progress, supposed to have passed the culmination of the first and second degrees of the cosmic energies. These two stages are fundamental for the realities here called "instinct" and "gravity" respectively. In connection with a latent form of the third degree of energy they together constitute the basis for every form of volitional power.

The forms of higher energies, which so far mankind in general are not as yet able to acquire, will thus be the last three degrees of cosmic energies. These again make up the basis of realities known as emotion, intelligence, and intuition, the last one including that of "memory". All these energies thus constitute the mental powers that imperfect man as yet can only make use of in elementary or primitive forms, as evidenced by the prevailing conditions of suffering, to which he is still subjected. The evolutionary progress, however, is tending to a training of the human mind with the object of enabling it to gain the ascendancy over these inferior energies. Through various reactions we do also find these efforts powerfully stimulated. The existing religions, churches, and temples contribute largely to emotional refinement.

Through universities, colleges, and schools, moreover, the intellect is gradually gaining a wider horizon, and when the individual attains to a certain equilibrium stage in mastering these energies, nothing less than perfect love will result. This will bring about absolute domination of the highest visual and creative power, "intuition", which, in

conjunction with a perfect memory will culminate in the experience of an immortality known as "eternal bliss". Through a total domination of the fundamental, cosmic energies, leading to the realization of volitional activities, the sentient being will experience the maximum of veritable love and creative power. But when the people of the earth get so far as to represent so eminent a consciousness, they are no more ordinary human beings, but native to zones far surpassing this present world. The answer to the question raised as to whether mortal man has free will, therefore, can be summed up as follows:

As an experience of absolute free will is contingent on domination of the five degrees of fundamental energies, and as the people of the terrestrial sphere have as yet hardly surmounted the culmination of the second degree, none of these will be able fully to do as they please, but are constrained by the forces that they are not yet sufficiently potent to overcome.

On the other hand, we have learned that the great commandment "love one another" is based on scientific verities, and not on superstition, if we but understand that this is the only way to attain liberation, the veritable path to life eternal.

Quotation from Martinus: THE ETERNAL WORLD-PICTURE, vol.1 page 38
(Symbol No.7: The principle of unity in life)

**6. All living beings are macro-entities just as they are micro-entities
in superjacent macro-entities' organisms**

This world outside the earth's organism is the solar system, which exists in a still greater system. This greater system we know as the galactic system. This also is found in a greater system and thus continuing upwards toward the infinitely great. As solar and galactic systems reveal or release logical manifestations, then they cannot avoid being organs of manifestation and experience for a living "Something" or "I" in the same way as our physical body is an organ for our "I". How else would the mentioned systems be able to release logical manifestations? Only the fact that they release movement unveil them as the originator of "expressions of life", because in its basic analysis movement is the most distinguished sign of life. The whole universe thus constitutes a system of living beings, the organisms of which find themselves within each other. Without this divine system all experience of life and manifestation would be a complete impossibility. How could our physical organisms be alive, be more easy to rule and lead and thus be a better tool for manifestation and experience in any other way than just this one,

which manifests itself by means of myriads of micro-entities in mutual co-operation with our "I"? How would these micro-entities get a living space, a universe to live in, if they did not live in a living organism? And how would we ourselves be able to have a living physical organism if we were not ourselves micro-entities in a macro-organism with conditions of life for our existence? The system in the living being's construction, by which it, at the same time, constitutes a micro-entity and a macro-entity and the consequent principle of organisms within organisms, which again means living beings within living beings, and so universes within universes, in this way constitutes life's absolute basic principle.

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M O G E N S M Ø L L E R

MOGENS MØLLER, who will be known by many of our friends abroad, passed away unexpectedly on the 22nd March and was buried in Copenhagen on the 29th. Several hundreds of friends were present at his funeral, and Scandinavian friends and a representative from Holland gave speeches at this very simple celebration. The coffin was covered by the special flag as generally used inside the Martinus cause and there were no other decorations.

MOGENS was a teacher in Martinus Cosmology for more than 35 years. He mainly lectured in Denmark, Sweden and Norway, but on many occasions he also gave lectures in Germany, Holland and a few times in England and only once in U.S.A. This year he had an invitation to go to Iceland, where Martinus himself earlier has given lectures at his many visits to this country. But Mogens left this physical world before that, so others will have to take over.

Mogens was an excellent speaker and a good writer, too, and since he had an artistic temperament - he was a painter as well as a cartoonist - he used these special gifts in his work and always tried to turn his lectures into a work of art. Although sometimes difficult his life was full and rich, and he made so many friends on his journeys and at the courses both at our Institute and the Center at Klint, so he will be greatly missed. But he will return to the physical plane in a new incarnation, and he will probably continue the work he started in this life teaching the cosmic analyses, which will be just as needed then as they are at present.

The work of Mogens will partly be continued by young and clever people, and others, to whom he has been a teacher, will in the future be able to take over other of his duties. At his fiftieth anniversary a book "Cosmic Travellers" was published containing many of the articles he had written for Kosmos. He knew that we, all of us, are en route eternally, and that in the centuries to come we shall develop toward becoming real human beings, heading for a kingdom which is not - not yet - of this world.

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INTERNATIONAL COURSE IN MARTINUS COSMOLOGY

at M A R T I N U S C E N T E R,
Klint, Nykøbing Sj. Denmark.

26th July - 2nd August 1979.

Topic: HOW TO OVERCOME FEAR AND DEPRESSION.

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For many reasons man of today is very often seized by fear, - for financial breakdowns, - for illnesses, - for wars and for death. Also, he is often depressed, because he carries burdens of guilt concerning acts he causes without really wanting to do so, and which acts are not in accordance with his normal standard of love.

In his cosmic analyses, among other things, Martinus gives us a thorough explanation of the meaning of death, which he describes as a "second birth". Also he shows that prayer is a science, which can be used as a tool to overcome our misgivings and feelings of guilt and depression, or to get the strength to go through life's adversities with a balanced mind.

Martinus Cosmology shows a clear logic in a world of confusion and gives an optimistic view on life in a world of pesimism and depression.

GROUPWORK - LECTURES - QUESTION PERIODS
STUDY MATERIAL: Books and articles by MARTINUS
i.a. his book LOGIC, 250 pages, Dkr.88.00

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