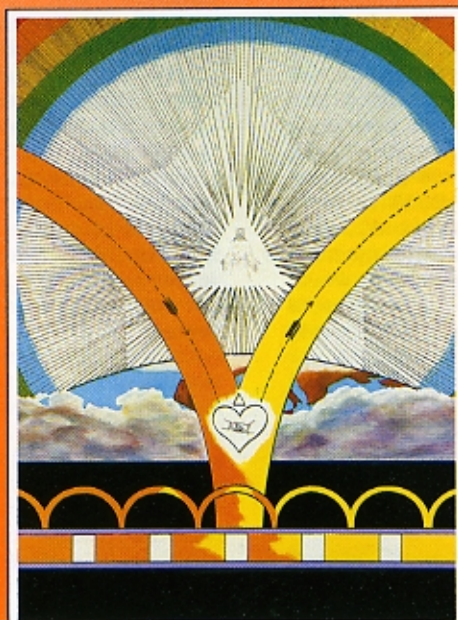


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Commentary

by Tage Buch

It is not surprising that the wise men of the past could predict that a severe crisis would prevail in our time. It was easy for them - knowledgeable as they were about the mentality and psychology of living beings - to see that the animal side of Man's mind combined with the technological evolution resulting from our growing intelligence would be a mixture that could end up in one thing only, namely a materialistic world, in which religion would more and more lose its grip on Man and often be ridiculed, suffering from great confusion with wars, strife, unemployment, hunger and all sorts of illnesses and sufferings, culminating in a day of judgement.

Where can we go from here? Well, at all times we have been led by human beings who were ahead of the rest of humanity. Out of nature and the state of affairs prevailing in their time they could point the way and lead Man another step forward. They had names such as Buddha, Mohammed, Zarathustra, Moses and Jesus. They were geniuses of morality meaning a practical way of living which would lead humanity through new epochs of evolution. And exceptional people

have given us limited forms of redemption within art, technology, music and so on.

However, a universal morality which could turn the tide and point the way out of wars and suffering into a peaceful existence has not been found by the great majority of people. The cry for more knowledge, for more wisdom, has to be very loud and human beings have to open their minds. But the answer to this cry is already with us. For those who have "eyes to see with and ears to hear with" it has always been found in the Bible and other books of wisdom. In our time, however, written in a language that the ordinary man in the street can understand, new books are now available. See the article inside this issue by Kjell Høglund: "The Third Testament". The purpose of our little magazine is to give information about the existence of Martinus' cosmic world picture and to publish articles on how to apply his logical analyses in daily life. If you find interest in Martinus' writings and want to learn more about them, please subscribe to this magazine or let us know by letter.

Nervous breakdown and religion

by Martinus

Our physical and psychical sensory mechanisms and nerves can only bear a certain amount of strain

Our sensory organs and nerves are designed to correspond with certain vibrations from the energies in the world around us. The sensory organs consist of special sensitive cells which react in different ways to influences from our surroundings. The results of this are what we know as the experiences of light, sound, taste, smell and touch. When we taste something sweet, sour, salt or bitter what happens is this: the vibrations in the substances we come into contact with whose vibrations or oscillations are of the level we call "sweet", "sour", "salt" or "bitter". Through the nerves these vibrations are transmitted to the brain, which is so adapted as to receive such "sense-pictures". When we can see, it is because we have in our organism - as a result of evolution through many incarnations - ingeniously constructed mechanisms with sensitive lenses built up of organic substance, that is living cells with day-consciousness on the physical plane. These cells react with the vibrations in the surrounding world which we call light waves, and through the nerves - which are also living cells - the brain receives "visual pictures". The sensory

mechanisms and the nerves are adapted to receive vibrations of a certain strength or level; but, if the energies which hit us are too powerful, the sensory mechanisms and nerves can be weakened or destroyed. One cannot bear to look directly at the sun because one's eyes would be destroyed. There are people who have become blind from trying to do so. If one experiences explosions which are too violent then one can lose one's hearing; chlorine gas can destroy the sense of smell, and the sense of touch can be destroyed by contact with fire or something which is either too hot or too cold. But it is not only the senses directed towards the physical world which can be destroyed; the senses directed towards the psychic world can also bear only a certain amount of strain. In the psychic area, of which people have much less knowledge than of the physical area, one can also be so careless that the psychic sensory capacity will be overburdened.

It is the fixed point, our I, which experiences and creates the combinations of movement in consciousness, substance, time and space

People identify themselves with their physical organisms and believe they are physical beings. But if we were

exclusively physical beings we would not be able to experience anything. Imagine a camera: in itself it is nothing, but in the hands of a proficient photographer who knows how the camera should be handled and who understands how to place it in the right relation to the surroundings it becomes a purposeful, sensitive recording instrument. But it is solely because of the photographer's spirit or psyche, his capacity for imagination and his sense for photographic effect, that the camera has any meaning at all. The physical world is only movements, oscillations or vibrations, and if this were all no real life would exist because one movement cannot experience another movement. There would be no experience of life. We do, however, experience a lot of movements in matter, space and time. This happens solely because there exists, behind the above-mentioned movements, movement in the consciousness - that is, a spiritual world - and behind the consciousness a fixed point, an I, which experiences and which, on the basis of what it has absorbed from these experiences, creates new combinations of movement in consciousness, matter, time and space. The very way in which we experience "visual pictures" shows that we are spiritual, not just physical, beings. We are spiritual beings who at present have the capacity day-consciously to experience through the vibrations of the physical world. What meaning would a photograph have if no one ever saw it or would see it in the future? None. Only through the thinking observer does it have meaning. There are, for example, plants which have such sensitive cells on their leaves that people have been able to experiment with them as a sort of "photographic paper". But this does not mean that the plant can see the physical world, for the plant has no day-consciousness in connection with the physical plane whereby it could experience in this field, and without this experience it will not be able to see. The light-sensitive cells are in this case the beginning of something which, in the distant future when the plant being passes into the animal kingdom and its consciousness begins to be woken to life on this plane, can develop into organs which can be likened to our eyes.

The structure of sense perception

In fractions of seconds a great deal happens in one's consciousness when one perceives something. The visual organs and the nerves receive a stimulus; this stimulus is converted into rays which become thought-pictures. Our consciousness consists of an entire "file" of thought-pictures. Every new visual picture becomes a thought-picture and is instantaneously confronted with the thought-pictures or experience-pictures which make up the material of the "file" or the consciousness and slips in as an enrichment of our "file", an expansion of our "spiritual space". Conversely we can send thought-pictures from our consciousness to our brain-cells via the nervous pathways which can convert thought-pictures into physical pictures.

Pain is like a bell ringing to warn us

If the physical sense organs and nerve cells are overworked or are exposed to vibrations which are much too powerful, they break down to a greater or lesser extent, and the organism is weakened. This is felt as pain, and one can be free of pain through anaesthetization. Anaesthetization, however, does not mean that healing has taken place. It can be a blessing where the pressure is too great to bear. But one must bear in mind that pain is like a bell ringing to warn us and is not something which should be suppressed by anaesthetics while one continues with that form of life-unfoldment which is perhaps the cause of the pain.

The tremendous speed at which science and technology are developing today is not supported by a corresponding development of our consciousness or Man's "spiritual space"

Man is a being who finds himself in a period of forced development. The colossal technical and scientific development, which in the course of a relatively short time, has made it possible to expand Man's physical space, that is his surmounting of time and space, has not been supported by a corresponding development of our consciousness or Man's spiritual space; Man is therefore subject to

violent disharmony. He has not sufficient knowledge to be able to "keep up" physically and morally with the tremendous speed which has become an ideal in our times; he feels that there is something wrong and this affects his nerves; his nerves are damaged and the thought-pictures become disordered. A jumble of different pictures arises and a highly ill-logical visualisation takes place. When someone gets in his consciousness an incorrect image of what he sees and experiences, his experience of life becomes so imperfect that he becomes not only physically ill but is also, in many cases, subject to mental disorder. The tremendous speed which has become the order of the day forces such a mass of thought-pictures on to people in such a short time that the vibrations are beyond what their nerves can normally register. At the same time one tries through tobacco, alcohol and other artificial stimulants to "sustain the speed", and one does not get sufficient rest or sleep during which the broken nerves can be repaired; the result is bound to be frightening. But such a fright is only a warning that one is about to get too far out into a spiritual "quagmire" and that one must come back to something in life which can support one. The only thing which can really help is to find the cause of the "bad nerves" and then begin to create quite new causes which could gradually give rise to new effects. Medical science has in many cases helped a sick person on his way, but it can only patch up the effects of which the person himself is the cause; it cannot remove the cause of the bad nerves. The person must do that himself. But an aid to self-help for people exists, at any rate for those who are open and receptive to new impulses, and this aid is spiritual science, through which one can learn about one's own physical and psychical structure.

With the development of intelligence the religious instinct and other instincts degenerate

In earlier times most people with shattered nerves were able to get help through the consolation of religion, through belief and suggestion. But religions are for most people in our

time a "lost horizon". Blindly-believing people - from the primitives with their fetishes and other forms of primitive religion to modern people who are followers of the great world-religions - feel a loving Godhead or Gods behind everything in the universe. It is not something they have invented; it is an effect of their religious instinct. But with the development of intelligence the religious instinct, together with other instincts, degenerates. From the abstract world of the child of nature a large selection of humanity has passed into a world of concrete, materialistically orientated ideas which weaken interest in the abstract to such a degree that one believes that only physical matter is reality. One vaguely senses the existence of the abstract - as the plant senses the existence of the physical world - but one cannot explain it. New thought-pictures have entered people's consciousness: mainly pictures which form isolated spheres of thought - isolated because they are often specially suited to people's own desires or because they are only based on a selection of matter which cannot be seen immediately in connection with other spheres of thought, e.g. weights and measures, and thoughts about speed, volume and wavelength. These are all very useful when they are combined with spiritual principles and laws, but isolated from these realities they result in a bewildering perception of life which one believes is based on logic which in many cases only serves to justify a morality which actually belongs to the animal kingdom and the jungle and which, when combined with human intelligence, becomes a sort of "devil-consciousness". People have laws against killing and, at the same time, they have atom and hydrogen bombs. They punish murderers in time of peace and honour them in war. They have legislation which forbids theft, fraud and self-enrichment at the cost of others, yet at the same time they flourish in the business world by perpetrating in a camouflaged form, many variations of these crimes and described them as necessary for the maintenance of the social system. Militarism, capitalism and dictatorship each maintain some such state of things in different parts of the globe. Narrow-minded intelligence-orientated thought-pictures

which dominate the consciousness of so many people today cause them to observe a morality which, in a narrow materialistic perspective, sounds like the following: "One only lives once, so one should enjoy life and elbow one's way forward to the good things of life even if this must occur at the cost of others, because everyone is, of course, out for himself". The result is a civilised hell where the "devil" unfolds a war of all against all. Therefore one person after another suffers mental shipwreck.

Our nerves and our organism are already now fit to correspond with a divine spiritual sun-power which vibrates through the universe

The nerves in the long run cannot bear the forced competitive speed or total war in all its variations from "cold" war to "hot" war and, when people have sought extensively to anaesthetize themselves with alcohol, tobacco and drugs which only deaden and do not heal, the nerves disintegrate and nervous breakdown occurs. "The alarm bell is ringing", but that does not mean that all is now lost. It rings to show people that they cannot go further along the path they have chosen. They must change course. The narrow-minded intelligence-orientated thought-pictures are very insufficient in areas which cannot be viewed by the intelligence alone and, as soon as one is concerned with something beyond physical matter, the intelligence is inadequate. It is an insufficient view not least when it has to do with bad nerves. What is it the intelligence-orientated section of mankind has lost? It has lost contact with the surrounding world in two senses: the contact with one's neighbour, and the contact with God. A basis for life is necessary in order not to suffer mental shipwreck. As the instinct

through which people once stood in a natural and living relationship to the universe and the Godhead has degenerated, another combination of energies must lead people further. People must have a science of the psychic world and its laws and of their own psychic structure. They must connect their intelligence with living feeling or neighbourly love, and this combination will lead people forward to the intuitive experience of the connection between all living beings who "live and move and have their being" in the Godhead's universal organism. This comprehensive view can give the seeker a new basis for life; if people work with themselves and open themselves, instead of closing themselves in fear or bitterness, it can give them such spiritual power that they no longer feel afraid of anyone or anything, neither life nor death. We cannot bear to do without the light or the sun which has created our eyes. If the sun were extinguished at this moment, all physical life on Earth would be over. But neither can we do without the divine spiritual sun-power which vibrates through the universe and is the basic power behind all physical phenomena. Our nerves and our organism are already now fit to correspond with this power, to pass it on as neighbourly love and the unfolding of creative capacity for the benefit of the whole. The purpose of Man's life is that he will gradually become a spiritual sun promoting the power of life and sending its light to all sides in the form of intellectualised feeling benefitting and giving joy to everyone and everything.

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Translated by Mary McGovern, 1985.

The Third Testament

- a book of Life and Love -

by Kjell Höglund

The world of literature is a world of adventure.

And so it happens that from time to time there emerges a book of such clarity and brilliance, that it proves to be of revolutionary significance.

It may well be that from Denmark such a book in our day is beginning its journey through the world of men and beasts. On 24th November 1981 the first volume of "The Third Testament - Livets Bog (Life's Book)" by the Danish author Martinus was officially published by BORGENS, Copenhagen.

This book, consisting of seven volumes in all, was created between the years 1932 - 1960. For decades it has been a legend among seekers, rumoured as the source of a new explanation of the world, synthesizing science and religion. Now, all over Scandinavia, you can find it in ordinary booksellers', boldly heralding a golden age for mankind.

One has only to read the title of the book to understand that its author has an unusual aim. A work claimed to be scientific and called "The Third Testament" is bound to raise objections from scientists and theologians alike.

Martinus maintained that he was the spokesman for a spiritual science of life. In his book he analyses the basic principles and laws of life.

Furthermore, this is the fulfilment of the promise Jesus gave the world in the New Testament when he spoke about a coming "Counsellor, the Holy Spirit, whom the Father will send in my name" and who "will teach you all things, and bring to your remembrance all that I have said to you" (John 14:26). "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth" (John 16:12-13).

According to Martinus, this "Spirit of truth" is a spiritual science now dawning on Earth, which eventually, in complete detail, will clarify the laws of life, a parallel to the scientific clarification of the laws of matter. There are also laws for mind, consciousness and thought. These laws can be detected and formulated.

Newton discovered the laws of physical motion, and this enabled us to send Man to the moon. Martinus claims to have found the basic laws of consciousness and experience. This will gradually enable Man to transform himself from his present state as a being of despair and disorientation into a moral genius.

With the help of logical analyses supported by colourful symbolic pictures Martinus shows us a world of immense beauty and love. By the end of the seven volumes the reader finds himself standing as in a cathedral of light, a cathedral held to-

gether by feeling and intelligence, and flooded by the beams of intuition. He realizes that he has indeed been initiated into a new world. He has in Martinus cosmology been offered no less than a solution to the mystery of life.

- 1) Martinus argues that the world is a living being in the same way as you and I. It is not a dead machinery. The world is a living organism.
- 2) This living universe is eternal, infinite and all-embracing. It consists of living beings within living beings, of organisms within organisms, of life within life. Our organs and cells are living beings in their own right, as much as the earth, the solar system and the galaxy. There is nothing to be found in the universe but living beings.
- 3) The living universe in its eternal, infinite and all-embracing totality is the same as the all-loving, all-knowing and all-powerful God talked about in the religions. Here we stand before what Jesus referred to as his Father.
- 4) All living beings have eternal life, whether they are human beings, animals or plants, whether they are organs, cells or atoms, whether they are planets, solar systems or galaxies. A living being can never die.
- 5) This is due to the fact that a living being is not identical with its physical organism. The body is only a tool for the living being. It is not the other way round. It is not the consciousness that is a tool for the body.
- 6) The living being therefore continues to live in a world of thought after so-called "death". This world of thought, or the spiritual world, is a world of electricity. From this existence of pure thought, the living being forms a new physical organism in co-operation with earthly parents and so takes the next step on the evolutionary ladder.
- 7) Mankind has evolved from the mineral stage (Adam was formed from dust), through the plant kingdom (the Garden of Eden) and into the animal kingdom (where Eve is created; that is to say, the double sex of plants is transformed into the single sex of the

animal). Today we find terrestrial Man at the end of the animal kingdom, as an intellectual animal under transformation to what Martinus calls "the real human being", a stage which Jesus had reached.

- 8) Man today is a mixture of animal and Man. He is the solution to the riddle of the Sphinx.
- 9) An old world civilization, based on animal principles, is dying in front of our eyes and in our mentality. But there is at the same time a new world civilization being born. These are the signs of "the close of the age" (Math. 24:3). They are the birth-pangs of the real human kingdom.
- 10) Socially all this will relatively soon bring about The United States of the World, where peace and justice will no longer be a fading mirage in the desert but a natural reality in daily life. Our future, Martinus insists, is bright and sunny. We are heading for Paradise at a dramatic and accelerating speed.
- 11) As life is nothing but a system of co-operation between living beings in our own cosmos as well as in macro- and microcosmos, there is only one way leading to harmony: Love!
- 12) Humanism, therefore, is from now on not merely an idealistic dream. It is also a science of life, clearly demonstrated and formulated by Jesus on the cross when he said: "Father, forgive them; for they know not what they do" (Luke 23:34)

It is of course impossible, within the limited scope of a short article, to show the full content and implications of the new world-picture, as presented by Martinus. I have given you only a drop from the ocean.

From all over the globe people will take heed of the new call and gather to look for themselves.

In their meeting with "The Third Testament - Livets Bog (Life's Book)" the seekers after truth will need their full intellectual as well as emotional capacity.

It seems to me that the earth has been visited by an extraordinary guest.

MARTINUS

answers questions



From Contact Letters Nos 25 & 26, 1951

Question 29: Does suicide cause a dark fate in the spiritual worlds or in one's next incarnation?

Answer: As the capacity to experience life is maintained and renewed solely through the experiencing of experiences, all this experience, whether it appears as pleasant or unpleasant, as light or dark fate, becomes the life-basis for every living being's eternal experience of life. As suicide, where it is not through unsoundness of mind, is always an attempt at freeing oneself from a dark fate or dark experiences one has encountered, then it is in reality a sabotage of the normal and absolutely necessary renewal of life. But as suicide in the absolute sense cannot take place, because no living being can truly die either by his own hand or at the hand of others since any such attempt can only affect or destroy the physical organism, then suicide is only a further addition of yet more dark fate to the already existing bleak mental condition which drove the being to suicide. Instead of being freed from its dark fate the being's condition becomes exacerbated by the suicide.

As suicide can only be promoted by a combination of thoughts whose collective final result for the being in a given moment is total depression, then this depression or this evil from which the being is trying to free himself through suicide is not identical with the physical organism but constitutes material which lies beyond the physical plane. It is therefore futile to free oneself from this organism. The problem is not a bodily matter. On the contrary, it is in all situations in its final result a mental or spiritual matter. The above-mentioned problem, this depression, will therefore still be experienced by the being whether he has his physical organism or not. The being will therefore, after suicide, perceive the death or unconsciousness he believed he would achieve by means of suicide does not exist at all. He still has his mentality intact and will consequently also still be bound to his depression, bleak thoughts and dark fate.

By freeing himself from his physical organism, which is his basic tool for manifesting and experiencing on the physical plane, he has further exacerbated his situation, for he has now no further normal possibility of

overcoming the physical inconveniences or hindrances in which he has involved himself and which were the cause of the suicide. He can only achieve this possibility again when he is once more incarnated in a physical organism and sometimes not until he has reached the age at which the suicide was committed.

The being who has committed suicide find himself still in the same bleak, dark condition of consciousness from which he can no longer free himself unaided. This will eventually lead him into the care of guardian angels who will then by means of suggestion free him from the dark layers of consciousness so that this side of his mentality will lie in a trance until in a future incarnation it will again unfold and then be overcome by the being on the physical plane. But the first period of its existence in the spiritual plane after suicide prevents him - because of the dark mental condition in which he is situated - from experiencing the otherwise normal light spiritual existence encountered by every being who has died a normal death and at the time of death does not find himself in any kind of dark mental layer.

This dark mental condition, which a being from the physical plane can bring with him through death into the spiritual plane and which for a time darkens the being's experience of this plane, is known as Purgatory. To commit suicide therefore invariably means Purgatory and can never in any case whatsoever mean freedom from the darkness which caused the suicide. All physical fate must be acted out and mastered on the physical plane. If it is not mastered or surmounted before one dies in this incarnation, one will meet it both physically and mentally in the next physical incarnation. And here this experience, according to its more or less dark nature, will to a corresponding degree become respectively a more or less pronounced hindrance for the being's acquisition of a light fate.

Question 30: Why should waking up in the spiritual plane be so hard for the one who commits suicide? Is not the person on whom are laid such great burdens that he cannot bear them rather in need of help?

Answer: As every violation of the laws of Nature create pain and suffering, and every compliance with the same laws creates joy and well-being, so suffering and well-being are the two indispensable factors by whose help the living being can become

conscious of how he can preserve his full sensory capacity and his capacity to experience life. A part of this capacity is seated in the being's physical body or organism. If he could now destroy this organism without causing inconvenience or suffering, he would thereby to a corresponding degree reduce his capacity for sensing and experiencing, which is maintained by the same organism, without being able to perceive or notice this undermining of the consciousness. He would not learn to be on his guard against contravening the laws of Nature or the laws of Life. If the physical body was insensible to damage or injury, if one could cut or flay it without causing pain or suffering, how could one perceive that one is sabotaging one's capacity to experience? How should one be able to prevent small, innocent children from injuring or maiming themselves? Pain or suffering is in reality only a danger-signal which warns the living being to appreciate that he is involved in something unnatural or dangerous.

In the same way normal well-being is a signal that the being is situated within the area of what is natural. That suicide, which is in itself a total injury of the being's physical body, cannot be an exception is a matter of course. One cannot cut off one's hand and still use it; one cannot destroy one's eyes and still see with them. It cannot possibly be an expression for something unloving on the part of Providence that one here must experience the inconvenience which it is to be deprived of that part of one's health which is maintained by the hand or the eyes. On the contrary the being, precisely through such inconvenience or suffering, gets a living experience built into his consciousness which, in his future physical existence, to a greater or lesser extent will prevent him from recommitting a similar sabotage of his capacity to experience life. In the same way the inconvenience and suffering which arise from suicide will give the being an experience which will likewise contribute towards preventing him from committing suicide again in future physical existences.

It should, however, be noted that there is much spiritual help for those who have committed suicide, just as is the case of all other unhappy beings. Guardian angels stand at the ready, and anyone who commits suicide will eventually be helped out of his unhappy mental condition on the spiritual plane.

Translated by Mary McGovern, 1985

The unarmed kingdom of the world or the kingdom of heaven

by Martinus

*A lecture given at the Martinus Institute
on 18th March 1956*

For many people the expression 'The Kingdom of Heaven' is of no special interest. They seem to think that it covers something very naive - something which in reality is just religious superstition having therefore no root in reality. This ignorance is not without risk. For someone who does not reckon with the kingdom of heaven is the same as someone who does not at all understand the existence in which he lives. But to live in an existence one does not understand is not in accordance with the meaning of life and can never, in any case whatsoever, mean happiness; for someone in such a situation cannot avoid living in permanent sabotage of his own life, his own fate. Indeed, has not the whole of mankind up to the present sabotaged his fate to a great extent? Has not one so-called world-culture after another perished in blood and terror? And how is mankind preparing his future fate? Is training to sabotage life not mankind's main preparation? What about the so-called atom bomb and hydrogen bomb? Has not a colossal amount of work been called for in order to arrive at these? And has it not cost immeasurable sums of money? And has not the raising of this money cost the work-power and energy

of millions of people? Has it not perpetuated the principle 'In the sweat of thy brow thou shalt eat bread'? And who can be confident about the future, a future which can produce hydrogen bombs, the terror of terrors or hell already tomorrow? Who is sure of surviving this hell? And how can a life based on hell or fatal attack and defense be anything but the life of an animal? Is not the defense of the poisonous snake a defense or an attack carried out by virtue of its lethal capacity to transfer its highly dangerous poison into its enemy's organism? Are not the lives of the lion and tiger, indeed all beasts of prey, based upon the destruction of other beings' lives? What difference is there between Man's life-sabotaging defense and attack and the life-sabotaging defense and attack of the animals? There is this difference: that Man's capacity to sabotage life in relation to the animal's capacity is as an earthquake in relation to a summer breeze. There is also this difference between the attitudes of the animals and Man to this life-sabotaging existence: while for the animals it is a matter of course and cannot possibly be otherwise, it is hardly such a matter of course for Man. A lot

of people absolutely refuse to live on this basis for life as not being consistent with what mankind's greatest wise men and founders of religions have taught them. In churches and through schools mankind teaches its children that they must not kill, that they should love their neighbour and so on. And it has created laws which punish and even execute people if they murder other people or in any other way treat them unjustly. But at the same time it compels millions upon millions of its young men to be trained in murdering and killing, partly in hand-to-hand fighting with the enemy and partly in the operating gigantic murder-machines, atom bombs and hydrogen bombs which can destroy large cities, their populations and artefacts in a matter of seconds. A greater sabotage of life cannot be imagined, can it? A greater and more extensive violation of life's greatest commandment, "Thou shalt not kill", cannot exist. Our zone of life is therefore many times worse than that of the animals. It is not a condition of life that people should kill in order to live. They only live in this zone of life because they believe that one must defend oneself with murdering and killing. But the world has reached such a stage of evolution that it is in a position to shelter and feed a population many times greater than the present one. It has such splendid potentialities that life here on its surface could become a paradise for its people at any moment, just as soon as they can wake up out of the fatal superstition in which they live regarding the protection of life. We see here that the present dying world-culture can be equated with the situation expressed in the parable of the Prodigal Son, where he was so degraded that he ate with the swine. To eat with the swine means the same as to live under exactly the same form of life as the animals; to protect oneself with weapons, to eat other living beings' organisms. This is the same way of life as the animals'. But we also know that the Prodigal Son stopped and returned to his ancestral home where he was received with great joy by his father. As an anti-thesis to this animal existence in which people live - and call culture - the 'kingdom of heaven' exists. This kingdom is not any imaginary kingdom or some sort of Utopia. It is a kingdom whose light shines forth but as yet is only seen faintly in its first weak dawn-light. We can perceive this kingdom with our awake day-conscious senses. We need not only look to what the Bible says about the kingdom of heaven. It is a much greater fact of daily life than

what is expressed in the holy scriptures. Where and what is the kingdom of heaven? It is said that 'the kingdom of heaven is within you'. It is therefore a mental condition. This mental condition cannot therefore be what causes people to create so-called evil, to kill and murder. On the contrary, it is the condition which causes them to have scruples when they have done something evil to humans or animals. In all people there is a capacity which decides what they have the heart to do and what they do not have the heart to do. This is the humane capacity. That it is in the course of development in all people is seen to be a fact because it does not appear in equally great capacity among all people. In some it is not very far advanced. They have the heart to do very evil things to their neighbours. And in some it is so very strongly advanced that they haven't the heart to hurt other beings. Such beings do, for example, have the heart to be fishermen or hunters. They are therefore not totally excluded from sympathetic insight into the fate, the suffering which fishermen, hunters and butchers inflict on animals. One must say the opposite about vivisectors. It does not disturb these people in the least that they perpetrate such frightful sabotage of animals' lives. Here the mentality we call 'the kingdom of heaven' does not figure. Many people even pursue fishing and hunting as hobbies. It cannot be denied that these people here compromise themselves as veritable primitives even if they are also in possession of aristocratic or even royal titles. Indeed, it is mainly in these circles that one finds angling and hunting for pleasure. And of course the more slaughtered animals such a person is photographed with in today's widely circulated daily newspapers, the more their life-sabotaging primitivity is emphasized for humanely developed people. It is not a condition of life that people should kill animals in order to live. Neither their flesh nor their skin is worthy food or clothing for developed people. They merely reveal the primitivity of the Eskimo or polar man - a primitivity which must be considered as a temporary necessity for the primitive polar man who must live in ice and snow - quite apart from the vanity which lies in clothing oneself in the fur of animals to enable one to display one's affluence to other people. Although people cannot be blamed because they do not decide for themselves where they stand in evolution, this should not prevent them from perceiving that people do grow mentally from one condition to another. But the knowledge

one acquires about this does not of course give one any right to blame other people for their continued inclination towards hunting, fishing, fur clothes and meat-eating. That must continue until the people in question, with their insensitivity towards animals and living beings, have gone through so many retroactive fateful consequences in the form of suffering that they do not any longer have the heart to harm any living being. Everyone will eventually come to this point. And it is this growth of the capacity to have no heart to kill, to have no heart to harm either animals or people, which is the 'kingdom of heaven'.

It is therefore not a kingdom which can be created by any sort of politics or any dictatorship. It is a kingdom which grows in people in the form of their humane capacity. This capacity will lead all people to the point where they would rather suffer themselves than have others suffer. It will make people feel happy to be a joy and blessing for all other living beings. Gradually, as this mental capacity grows, it will remove all war, hostility, evil criticism, all unkindness and insensitiveness towards animals as well as towards people. This kingdom is therefore something which grows in all people. Here in some it is still only

a little seed like a mustard seed, but in others it is already about to become a great tree in which the birds of the sky can come and build their nests. It transforms every single person into a divine cell of love. The cells or units of love therefore are building up the whole of mankind to become a world-kingdom in which everyone serves everyone else. No one will be able to bear that others should be worse off than themselves. The kingdom of heaven is therefore an organic development which takes place in the human mentality and which can be perceived physically and through this be seen to be a fact. All the great promises of peace on Earth, of good will towards all men, of Man's creation in God's image and so on, is therefore visible as physical fact. This, that one should love one's neighbour as oneself, is hereby made visible as science, true culture, beauty and joy.

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Translated by Mary McGovern, 1985.

Quotations from
HUMANITY AND THE WORLDPICTURE

by Martinus

A view of the great cosmic drama, which in the years 1914 and 1939 was enacted so lugubriously and is still portending a collapse of our civilization through banishments, concentration camps, death, and destruction to fresh multitudes, gives the intellectual observer subjects for reflection. To him it becomes obvious what is wrong with the human race. For it is evident that "politics" and "religion" cannot be two disparate things. Religion must be the highest revelation of knowledge relative to the ideals and moral laws on which our daily lives solely can be based. A religion not constituting such a revelation or imparting such knowledge is without any political potential, which means nothing less than an inspiration to work for moral equity in human intercourse, requisite for any human community that is to secure a maximum of security and happiness.

Verily, "the Paraclete or Holy Ghost" ("cosmology") is about to be understood as an actual fact. How otherwise is mankind to escape from the abysses of ignorance, molestations, sorrows, and tears? - How is "perennial peace" to be established without the knowledge of how to gain it? - Is it easier for peace to prevail without scientific methods than for war to predominate without science? - It was not till war was supported through science that it gained the ascendancy and brought about "the war of all against all". Absolute peace can-

not be secured through prophets, dogmas, or creeds, even though these factors have been making for peace within the nowdying old world epoch. Peace not based on science cannot compete with war dominant by virtue of science, which in this case is equivalent to superior knowledge of destructive or mutilating war-potentials. A man whose mental constitution is directed solely by materialistic science, is as yet a mere cosmic somnambulist. He is cosmically an unconscious being, in whose hands the weapons of death may culminate owing to his ignorance of cosmic responsibility. As long as he is not aware that he is a cosmic and immortal being, he cannot of course know that he is cosmically responsible, and that consequently his destiny, his happiness or unhappiness, is exclusively based on this responsibility.

The difference between past and future generations will thus turn out to be that people of the past as well as the majority of the present are not conscious of any "cosmic responsibility"; those of the future will base their lives entirely on absolute responsibility. It is this transformation of mankind that the mission of cosmological science will accomplish, considering that no other form of science whatever will be able to bring about this transformation.

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Verdensbilledet, 1955.

MARTINUS COSMOLOGY

Martinus (1890-1981) was a Danish writer whose life's work is known collectively as »The Third Testament«. The main part of his prolific output is the seven-volume work entitled »Life's Book« (»Livets Bog«). He has also written »The Eternal World-Picture« – a work in three volumes in which he illustrates the main Principles of his cosmology with the aid of beautiful symbols and explanatory texts – as well as about thirty smaller books. His books are published in Danish by Borgen Publishers, Copenhagen.

At present only the following books are available in English:

»The Eternal World-Picture, Vol. 1«; »Logic«; »Easter«; »On the Birth of my Mission«; »The Ideal Food«.

These are available from The Martinus Institute. »Life's Book, Vol. 1« and »The Eternal World-Picture, Vol. 2« are at present being translated.

KOSMOS

The purpose of KOSMOS is to give some insight into Martinus' world-picture and to inspire readers towards the very essence of this world-picture – humanitarianism and neighbourly love.

Martinus has described this world-picture which is an explanation of life's spiritual laws and principles in »The Third Testament«. This work is written for those who are in search of an understanding of existence – an understanding based on reason which would satisfy both their feelings and their sense of logic.

Martinus Cosmology is not any kind of sect or association. One cannot become a member of Martinus Cosmology. It is a guide openly available to all those who can use it to become aware of life's eternal truths.

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THE SYMBOL

The symbol on the front cover which is called "The perfect man in God's image after His likeness" shows the perfect way of behaving or what it means "to turn the left cheek when one is smitten on the right".

At the bottom of the symbol we see the course of evolution through many lives from animal (orange) to the perfect man (yellow). The rectangular areas symbolize our physical earthly lives from birth to death. The smaller pale yellow areas between these show that we find ourselves in spiritual worlds between our physical earthly lives. After each stay in these worlds a new earthly life begins based upon the qualities and talents we have developed through previous physical lives. The orange and yellow arcs show that our fate is a result of our own actions from previous lives as well as our present life. The large orange arc which stretches from the left side to the middle symbolizes an unpleasant or so-called "evil" action which is sent out towards someone. This is answered by friendliness and understanding symbolized by the heart and the yellow arc. The symbol therefore shows the perfect man's total initiation in fate and the mystery of life, his understanding of eternal life, evolution and the law of fate: "as thou sowest, so shalt thou reap". Through this eternal law we will all learn to differentiate between what is evil and what is good. We will become perfect; we will become "the perfect man in God's image after His likeness".