

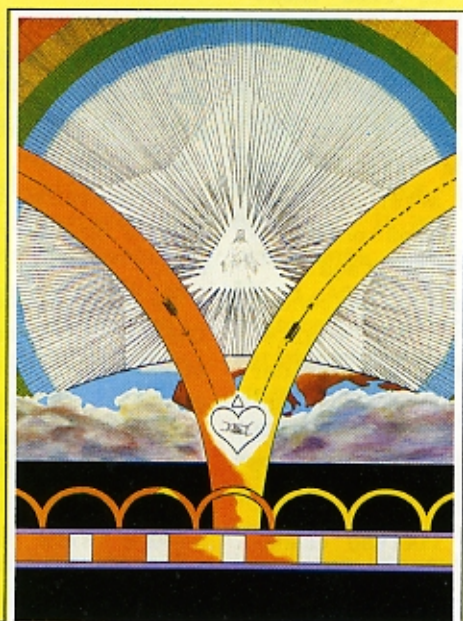
KOSMOS

NO. 3

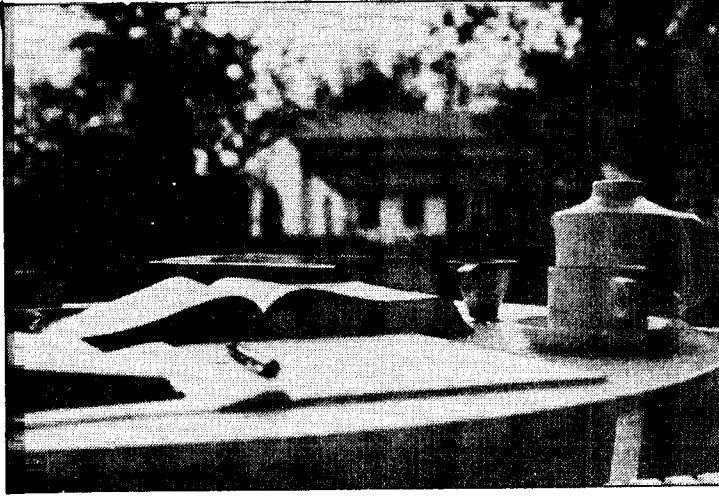
MARTINUS COSMOLOGY

1986

THE FATE OF MANKIND
PILATE, CHRIST AND BARABBAS



"All the world's a stage..."



Translation work for KOSMOS in progress at the Martinus Center, Klint

...And all the men and women merely players". But from time to time there can appear on this world-stage a book of such a revolutionary significance that it can irreversibly change the direction of the "fate play". Such a book may well be "Livets Bog", the first volume of which is now, 54 years after its creation, taking its first steps onto the English-speaking part of this stage.

We have given much thought in recent months to the content of the English edition of KOSMOS and since we consider that Martinus' works are of such an outstanding character and that English-speaking readers have waited so long for his works to be translated, we have decided to concentrate our limited translating capacity on his own works and for the time being only occasionally publish

by Mary McGovern

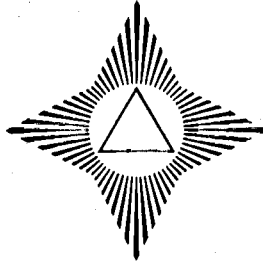
articles by other writers. Readers will therefore find in this issue the first part of one of Martinus' 28 so-called "small books", "The Fate of Mankind". The remaining three parts will be published in the next three issues of KOSMOS.

We also bring in this issue "Pilate, Christ and Barabbas", the story of another event of revolutionary significance, the understanding of which can help the individual "player" change the course of his own "fate play" and, in so doing, also change the course of mankind's "fate play" towards its ultimate "happy ending" which is nothing less than Heaven on Earth.

Part I

THE FATE OF MANKIND

by Martinus



CHAPTER 1

Mankind's present crisis

As mankind's fate at the present time takes the shape of a world crisis which - in the form of unemployment, poverty, ill health, revolution, killing of foetuses, murder, suicide, vices, perversities, unhappy marriages, irreligiousness, and mental illness - is felt as a burden of such increasing magnitude that no individual human being can, in the long run, be untouched by it, an absolute overview of what is actually happening will not only be of immediate importance but will in fact be an absolute necessity if there is to be any talk at all of bringing this crisis to an end. Does not mankind then have such an overview? It does have science after all. It has wonderful universities, colleges and schools for the development of intelligence. It has laboratories for the study of the earth's position in space. Indeed, this is very true. Nevertheless it is generally speaking absolutely ignorant about what it is witnessing. For if

it really had the correct overview then it must, to judge from its behaviour, definitely be classified as abnormal or mentally ill. It owns immeasurable wealth but lives in poverty. It has inexhaustible sources of nourishment but is starving. It has at its disposal extraordinary conditions for the development of heating but it is cold. It has the most wonderful potentiality for health, but suffers from an untold number of illnesses. It is in possession of immeasurable "horsepower" or the energy to make the elements work for it, but Man still eats his bread in the sweat of his brow. It has governments, ministers, presidents, kings and dictators, but lives in chaos and darkness. It has churches, temples, prophets and world-redeemers through which and through whom the great commandment "Love one another" or "All they that take the sword shall perish with the sword" has been preached as the road to life for thousands of years, but it nonetheless practises great ingenuity in the production of instruments of murder and war equipment. So, if mankind possesses

the absolute overview of its own power then its psychoanalysis will show that it is completely abnormal.

But fortunately this is not the case. Mankind is completely normal. It experiences things and uses the experiences. It invents and discovers things. It acquires knowledge and through this it acquires power. It finds itself in a steadily rising evolution. It has far greater power and possesses far greater creative abilities than it did only a hundred years ago. But if it has nevertheless not been able to manage to subdue the earth, this is because it does not yet have enough experience and therefore also does not have the control over itself which is necessary for it to be able to avoid the disharmonies under which it lives.

CHAPTER 2

The old must fall

The whole of mankind's condition of misery is thus a question of evolution. No one can therefore be blamed for it, neither the priest nor the criminal, neither the rich nor the poor. It is based on the existing system, and one cannot demand that it should express a higher idealism or standard of evolution than that which the average human consciousness has reached and of which it constitutes a result. But as mankind is not abnormal but has the ability to experience things, has the ability to research, it will - precisely by means of all those disharmonies and unpleasantnesses under which it now sighs and groans - come to the recognition of the most profound causes of these realities and thereby to the overcoming of its present dark fate.

The details of this fate will thus constitute the research-area within

which mankind today is about to obtain knowledge about how a social system or a social administration should not be. Before its very eyes experiences are unfolding today which provoke a growing antipathy towards the existing circumstances and give rise to an undermining of the old social system. And this antipathy thus constitutes the first signs of the dawning of a new age. It will soon be a fact for all that we are witnessing the downfall of the old world-culture and the birth of a new world-culture. We are passing an exceptionally important turning-point in the history of earth. We are beholding a milestone in the vast kingdom of eternity.

The present generations of mankind have inherited great wisdom from the past. In order not to be too dazzling and impossible to comprehend, this wisdom was, by means of symbols and parables, adapted to suit the primitive imagination of previous generations. And since it is still being handed down couched in the same adaptations or parables, it does not have a strong enough effect on modern generations. The generations have come into possession of knowledge by other means, partly by scientific research and partly by the development of a greater emotional life which, even if it is not enough to support the demands of religion and morality, has nevertheless long since eclipsed the outer clothing or interpretation by which the inherited wisdom was dimmed. This interpretation has therefore been perceived more and more as dogmas. This must then in turn give rise to disharmony between these generations and the preachers of traditional wisdom.

Doubters and free-thinkers arose. Interest in going to church declined. It became out of fashion to be religious. And the conditions for the release of a certain demoralisation thus began to appear. This disharmony has then in turn

very often been described as "irreligiousness". But this description is very mistaken, for no human being can, in the absolute sense, be irreligious. Even if he cannot believe in a particular parable, a particular form or a dogma, he nevertheless believes in the truth. He demands only that it be shown in a form which resonates in his own innermost being. When it is interpreted in harmony with his own experiences, then he certainly believes. If he, in such a case, does not believe, then it can only be because of pathological elements present in his consciousness. And he must then, as an abnormal being, be left out of consideration here.

It is thus not only the material side of the experience of life but also the religious or spiritual side with which terrestrial human beings find themselves in disharmony.

CHAPTER 3

Man demands proofs

In order for perfect harmony to be born on Earth, the eternal wisdom or the absolute truth about life must be revealed in such a way that it is in harmony with the absolute facts which beings, through the development of their intelligence and feelings, have come to possess. It can no longer be shown as a dogma, a parable, a beautiful fairy tale without any real roots, in daily experience and as such only a matter of belief. It has to be shown as a reality scientifically rooted in real events.

The "irreligiousness" of modern generations is thus in reality only a kind of "religiousness" which not only demands eternal wisdom as the absolute solution of existence but also the method of calculating this solution so that they themselves can check the calcula-

tion and make the same solution their own knowledge. It is this form of "religiousness" we witness in the form of what we call modern science. All scientists are thus in the absolute sense seekers after truth.

Through all kinds of schools and educational centres the above-mentioned form of "religiousness" is spreading among the general public. Every human being who has merely learned to count or who can work out the solution to two plus two is thus an incipient scientist, an incipient worshipper of wisdom, even if it is not usual to perceive him in this way. And it is a matter of course that the more such a form of "religiousness" increases in development, the more a religiousness based on blind belief must decline.

The basis for this new development of religiousness is in turn to be found in the accelerated development in the last century of the individual's ability to analyse, which we call intelligence. Intelligence is in turn the first sense through which the individual can come to the absolute recognition or analysis of his experiences.

As people here on earth to the greatest extent are subject to material or physical experiences, it is these which for the time being constitute the dominating object for the searchlight of intelligence. And the first absolute knowledge mankind thereby comes to possess must therefore to a corresponding degree of necessity be of a materialistic or physical nature. When modern science is expressed as "physical" or "material", this is only a manifestation of the fact that its advocates or originators still do not have very many spiritual experiences towards which they can direct their intelligence. They are therefore to a corresponding degree excluded from acquiring spiritual knowledge regardless of how great their intelligence may be.

Just as physical experiences are needed in order to give physical knowledge, so spiritual experiences are needed to give spiritual knowledge. Modern science is therefore not yet an authority on spiritual and occult matters. But what it is not today, it will become in the future. The culmination of physical knowledge having been passed the hunger for spiritual knowledge will arise.

CHAPTER 4

Spiritual knowledge

What then is spiritual knowledge? Spiritual knowledge consists of analyses of experiences which are promoted by forces which cannot be sensed by ordinary physical senses. What sort of forces are these? We here find ourselves at the focal point of the whole religious problem. For the question is identical with that great question which is as yet unanswered for present mankind: "What is truth?" Can anything at all be said at the present moment about these forces? No, not through modern science. It is, as previously mentioned, still only at the frontier. But that does not exclude the possibility that accounts of the presence of the above-mentioned forces can nevertheless reach mankind. The point is that all human beings are not at the same level of evolution. Just as there are beings who are behind modern science in their development, so there are also beings who are ahead of it and have already accumulated or are now in the process of accumulating experiences which are based on spiritual forces. They thereby come to possess layers of consciousness which are as yet unexperienced by science as well as the rest of mankind. And the further ahead of mankind's average consciousness these new layers of consciousness are, the more

alien and fantastic they will appear to this mankind.

The originators of these new layers of consciousness may be called "occultists". If an occultist is so outstandingly developed that he senses just as well in the spiritual area as in the physical, then he can be a great benefactor and guide for his fellow-beings. For he will then constitute a being who can give individuals not only life's great solution but also the method of calculating it in such a way that they, by virtue of this, can gradually develop in themselves the ability to "check the calculation" and thereby turn it into their own knowledge. The most outstanding of such occult beings are known as "messiahs" or "world-redeemers".

As the general public at an earlier point in time had a very elementary intelligence or capacity for analysing, they did not demand to know the method of calculation of life's solution but were satisfied with the solution itself, in which they believed blindly. Previous world-redeemers had therefore the sole purpose of giving this solution in a form which would appeal to people's capacity, not to understand, but to believe. Their words were therefore law for the beings concerned. And it is repercussions of this which have turned the religious narratives into dogmas. A world-redeemer in our time must however not only give the solution of life in an undisguised form but must also show a method of calculation through which individuals, as their intelligence and feeling gradually becomes sufficiently developed, can check the solution and acquire it as their own experience. Such a method of calculation should here be understood simply as a logical, coherent chain of thought through which life's highest solution can be acquired - not as belief, but as knowledge.



CHAPTER 5

World-redemption

What then is this great solution? It is so simple and straightforward that it has already been expressed through millennia in the form of the divine words "Everything is very good". But as this analysis cannot be accepted by modern generations except in the form of scien-

ce, it will therefore be the calculation of this in intelligent coherent chains of thought which will be the central feature in a new building-up of fate, the raising of culture or world-redemption for mankind. But as such a logical, coherent chain of thought cannot come into existence except in the form of revelation of life's eternal laws, living beings' immortality, the universe's

identity as a "living being", as "a true Godhead" and in the form of a revelation of the great commandment "Love one another" as the source of life's harmony, the desire for scientific analysis of these problems will thus in reality constitute the "religiousness" which science's, irreligiousnesses and free thinkers' great hosts today unconsciously represent.

Now, modern science is still far from being able to give scientific support to the great solution "Everything is very good". Its area of research is still far too limited or local to allow the whole world-plan to be viewed through it. Within this area nothing will therefore in reality be absolutely complete but constitute only areas or links in the great, all-embracing plan on which the structure of the entire universe and living beings' capacity to experience life are based. But since science cannot yet see beyond this limit and cannot therefore see the world-plan, neither can it see the details within its own area of research as links in this plan but must regard these as independent, as complete in themselves. But to judge unfinished things as finished must certainly give rise to a false conception. As a false conception constitutes the opposite of reality, science will at its present stage of necessity argue that "Everything is, - not very good". As this reasoning is in opposition to the absolute fact or the eternal truth which can only be expressed through the divine words "Everything is very good", the life of mankind today is thus to a great extent based on illusion. It believes itself capable of judging and analysing everything within its present area of perception while the reality is that on the continents of the earth there is absolutely nothing which is what it seems to be to the physical senses. But to live in an illusion must of course lead

to the opposite of the meaning of life, which means to suffering instead of bliss. And we have here arrived at the basic cause of terrestrial mankind's state of suffering or dark fate.

Can mankind then come to see the world-plan and be persuaded to act in accordance with it and thereby come into harmony with life? Yes, it is, in the absolute sense, on the way to doing so. The "religiousness" which demands life's solution supported by a logical, coherent chain of thought acceptable to a developed intelligence and feeling has already led science, and thereby mankind, to the limits of the physical world.

CHAPTER 6

Two forms of religiousness

As was shown in the previous chapter mankind can be divided into two forms of religiousness. Of these, one constitutes the generally known form which includes beings who can believe blindly in the religious accounts which have been handed down from the past without understanding them in the absolute sense. This means beings who live by dogmas and express themselves as "believers", "saved", "holy" or "blessed" and who feel happy in their "belief".

The other form of religiousness includes all those individuals who cannot believe. Belief is not an act of will. One can have a friendly or unfriendly attitude towards a statement, as such an attitude is subject to the control of the will; but to believe in a statement is totally outside the domain of the will. Either one has the ability to believe or one does not. But as the ability to believe is thus due to an inborn capacity then it is no crime to be irreligious, since one cannot carry out actions which

are based on capacities one does not have. To the occult sight all forms of intolerance appear to be expressions of the highest degrees of naïvety. One is equally naïve if one mistakenly brands non-believers as "infidels", as "lost", as "the children of the devil" and so on. And it becomes even worse when one characterises this vast host of beings as "irreligious", because one then goes against the absolute facts. The experience of life is exclusively based on an attraction towards the unknown which in turn constitutes the essence of every form of religiousness. Every normal human being has therefore a more or less strong desire for an explanation of the



mystery of life. He is thus religious by nature, even though this may appear only in the very minutest degree of curiosity or desire for knowledge. But all individuals are not equally critically-minded towards the interpretation of the mystery of life. And we here come to differentiate between beings who are satisfied with an emotional interpretation and beings who are not satisfied with this but must also have an intellectual interpretation.

By an emotional interpretation should be understood a religious account or expression of the highest mystery of life which can appeal more to the individual's feelings than to his sense of logic. Such an interpretation is then manifested in the form of a ceremony or church service with accompanying organ

music, hymn-singing, altar candles, images of saints, baptismal ceremonies, sacraments, priests and altar boys in ceremonial vestments, beautiful accounts of loving deeds and so on. And it can of course not be denied that such an interpretation can be exceptionally inspiring, uplifting and ecstatic for the sensitive mind and give the individual a certain feeling of God's presence. But this feeling is not perfect. It is a feeling without analysis. It is the blind man's impression of something which he cannot see. And we have thus here the essence of the ordinary form of religiousness.

CHAPTER 7

When one becomes one with life

By an intellectual interpretation of the mystery of life must, however, be understood an interpretation which plays on analyses of the individual's own experiences and facts in the area of feelings as well as the area of reason. Such a form of interpretation can of course seem cold. But this is so only at the beginner stage when the individual is still concerned only with analyses of primitive material or physical phenomena. Gradually, as his capacity for intelligence develops more and more so that it reaches the stage of being master over the analyses of the great, eternal realities upon which the entire universe and the hierarchy of all individuals in existence is based, he also begins, through intellectual interpretation, to experience the presence of God. But then he is not a blind person who is feeling something he cannot see. Then he is a being beholding the eternal facts in the clear daylight of life itself as conscious facts. He then constitutes a son of God who, in the experien-

ces of the great analyses, thinks in the same way as the almighty Father and has become one with the way, the truth and the life.

All human beings on earth are thus absolutely without exception aspirants to this high stage in evolution. They are all heading towards this goal, both the religious and the so-called "irreligious". In order to reach the above-mentioned stage intellectual religiousness must ultimately be passed. Only then can the worldplan be revealed fully illumined for the individual.

CHAPTER 8

Science is an "unborn foetus"

The "irreligious" should be referred to as the "intellectually religious" who demand knowledge instead of belief. They are driven forward by a steadily increasing desire to know. And intellectual religiousness therefore becomes borne by a growing desire to analyse life and existence. The best known result of this is, as previously mentioned, "science". As this in turn in the absolute sense cannot be "science" without being an expression of the analysis of a fact, it thus becomes life's own incipient, absolute answer to the eternal facts, an incipient unveiling of life's solution (that "Everything is very good") but this incipient revelation is very weak. Indeed it is so weak that science on its path of evolution can still only be regarded as an "unborn foetus". But on the other hand it is the "embryo" of something infinitely great and elevated. It constitutes the first weak beginning of nothing less than the divine reality which we express as "The Holy Spirit".

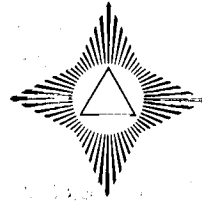
What then is "the holy spirit"? As spirit is the same as consciousness, and

consciousness is in turn the same as the sensing or experience of life, "The holy spirit" thus becomes the same as "the holy experience of life". As "holy" describes the opposite of imperfection, falsehood, impurity and the like, "the holy experience of life" will in turn be the same as "the unadulterated, pure experience of life". And as the highest expression for such an experience can only be expressed through the divine words "Everything is very good", "the holy spirit" is the same as the experiencing of life from the highest viewpoint of existence and thereby in contact with the eternal Father. It cannot be denied that terrestrial science seen in the perspective of these analyses is still at the embryo-stage of what it will one day become, namely the promised "spokesman, the holy spirit" without which life's absolute analysis can never become a fact for us individuals.

If it has not become usual to regard terrestrial science in this way or as an expression for religiousness, this is due to the fact that it is still primarily based only on the analysing of material experiences. But do other experiences exist? No, in reality not. But in order to give a little orientation about the answer to this question, I regret I must appeal to the reader's patience, for I am here obliged to move into areas which are primarily visible only to clear cosmic sight and must therefore be regarded as not experienced by the great majority of mankind. The subject matter therefore makes a greater demand on the reader's intelligence than the subject matter of the easier, generally known areas. But I cannot of course give a true picture of such a great subject as "The Fate of Mankind" if I can move only within areas which can be accepted by a primitive intelligence. Confident that I will benefit my readers more by making my book a work-field or training-field

for their spiritual abilities than by making the subject matter light, sentimental and entertaining, I have chosen the former path and shall here try to give a brief outline of mankind's, and therefore science's, relation to the entire material, and in the next chapter deal with science and the limits of the physical universe.

spiritual world". This latter world is also material although made up of refined energies or matter.



CHAPTER 9

The physical world and the spiritual world

Since any form of experience whatsoever is identical with the reaction of an interaction between two forms of energy, namely the concerned being's own energy and the energy of that being's surroundings, and energy in turn, in the absolute sense, is the same as substance or matter, all existing experiences will in reality be based on matter and are thus "material". That it is not usual to perceive it in this way is due to the fact that matter appears in degrees of different density and with different characteristics. As terrestrial Man's senses are primarily built only to react through the interchange between the most dense degrees, then the other and more rarefied degrees of energy become more and more gaseous until they eventually become totally invisible, in ratio to the distance they reach beyond terrestrial Man's area of sensing. But this of course does not alter the fact that these degrees of energy do exist. And in daily life one therefore differentiates between the visible and the invisible energies.

One calls the condensed energies "physical matter" and the gaseous, "spirit", just as the area of the former energies is expressed as "the physical world" and the area of the latter is known as "the

All the substances of the universe, all the energies of the universe, appear to the occult sight in seven different basic sorts, of which six directly affect the corresponding senses in the living being, each with its own particular characteristics. What does one understand by senses? Senses are to be understood as the realities through which the interaction between the energy of the living being and the energy of its surroundings can be released. And it is the reaction of this interaction which becomes "the experience of life" for the being in question. What kind of reactions and thereby what kind of experience of life the same being finds itself in will depend upon what kind of basic energies its senses are designed for.

As to the six basic kinds of energies, there are six corresponding different forms of interaction between the living being's own energy and the energy of its surroundings which must of necessity have as a consequence six different general forms for the experience of life. The individual does not experience these six general forms at the same time but on the contrary only one at time. The living being has thus a period where its experience of life is promoted by the reactions from the first basic energy. When this promotion has culminated, its experience of life begins to be promoted by the reactions of the next energy and so on until the sixth basic energy is

reached. Then its experience of life begins to be promoted by the first basic energy again but in a higher and more perfect form than the previous time so that the individual constantly feels that he is moving towards higher and higher forms of existence. It is this movement we call "evolution".

CHAPTER 10

The planes of existence

As regards the six special basic energies, this evolution takes the form of a passage through six special sections, which means one for each basic energy. Each such section will thus represent a form of experience of life which will differ in essence from the experience of life of the other sections and are expressed by the term "a plane of existence" or "kingdom". There are therefore six planes of existence. Of these, the first constitutes what we call "the plant kingdom", the second "the animal kingdom" and the third "the human kingdom". The fourth I have given the name "the kingdom of wisdom", the fifth "the divine world" and the sixth "the kingdom of bliss". Of these kingdoms terrestrial Man has passed the culmination of the animal kingdom and is well on his way to the next kingdom. He is still not a perfect human being but he is not of course an animal in its purest form either. He is a transition-being between animal and man. This is more easily understood when one recognises which basic energies lie behind the kingdoms. People have not yet become acquainted with these basic energies in their true nature as energy but rather as realities which are expressed by the terms "instinct", "gravity", "feeling", "intelligence", "intuition" and "memory". These realities thus con-

stitute for the clear cosmic sight life's great and absolute basic energies. Everything in existence is made up of these energies. Behind the plant kingdom lies "the energy of instinct"; behind the animal kingdom lies "the energy of gravity" or everything which comes under the terms "sorrow", "ill health" and "mutilation". Behind the human kingdom lies "the energy of feeling" or that energy which in its highest analysis appears as "love". Behind the kingdom of wisdom lies "the energy of intelligence"; behind the divine world lies "the energy of intuition" and behind the kingdom of bliss lies "the energy of memory".

It must of course be understood that all energies are present on each plane of existence, but that the energy mentioned here in connection with each plane of existence is the one which controls and characterises the plane in question.

As living beings, having passed the six kingdoms mentioned here go into a new plant kingdom, a new animal kingdom and so on, but of far greater dimensions and of a more elevated nature than the previous kingdoms, this passage or the living beings' evolution can furthermore be divided into certain great sections. Each of these will thus consist of the previously mentioned six planes of existence. The living beings find themselves in an eternally on-going passage forward and upwards towards greater and greater heights in love, harmony and beauty in the vast kingdom of the Godhead.

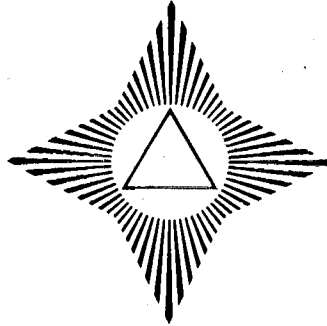
TO BE CONTINUED IN THE NEXT ISSUE.

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PILATE, CHRIST AND BARABBAS

by Martinus



The Easter Gospel and modern Man's temperament

As we know, Easter is a festival held in memory of the crucifixion and resurrection of Christ and it is these events which are the basis of the services in Christian churches at Easter all over the world. But the Easter gospel, like all the other great Biblical gospels and narratives, contains a far greater and deeper narrative than the historical one.

The Easter gospel is not merely an account of the crucifixion of Jesus and the other purely physical events concerning his Passion which took place in Palestine about 1900 years ago. It also serves as a symbol of the average, unfinished cultivated man's mentality. If the gospel were not in itself a cosmic analysis, an analysis of eternal principles which are a link in God's creation of Man, the Christ-story would hardly have survived up to our times. We

today would hardly know Jesus of Nazareth or the God-like human being, Christ.

The Easter gospel is, as I said, a purely cosmic analysis of the human mentality's epoch of evolution from animal to Man. As this epoch of evolution is a scientific fact and the Easter gospel is the first account of this fact, this gospel, in its deepest analysis, will thus be an expression of something eternal.

The Easter gospel is not only a beautiful account of a man who sacrificed his life in order that the real truth, Christianity, could be born or implanted into the world-culture; it is also an account of ordinary phenomena in the psyche and behaviour of the modern cultivated man. Even if many believe that the events on Golgatha never took place and that Jesus never existed, this means absolutely nothing today. For it is precisely in the human being's psyche which is proclaiming this disbelief that there exists three temperaments, which constitute the deepest and innermost unveiling of the Easter mystery.

The human being who denies the Easter gospel becomes thus the greatest proof of the existence of the Easter mystery's unshakable truth. We will therefore not waste time discussing whether Jesus of Nazareth existed or not but rather look at the truths the Easter mystery contain and reveals.

Three rôles in the human being's psyche

What is it then that we are witnessing? We are extremely clearly witnessing that the Easter-story is telling us about three great leading rôles assigned to the characters Pilate, Christ and Barabbas. These three rôles together symbo-

lize the average cultivated modern man's mentality or psyche.

The Pilate-mentality is still the dominant or ruling temperament in the modern cultivated man. Barabbas expresses the animal temperament in him. This temperament comprises all the kinds of thoughts which lead to hate and revenge, violence and murder, robbery, untruthfulness and slander, and so to sorrow, distress and misery.

Christ, on the other hand, is the expression of all kinds of thought which are loving, unselfishness and full of joy in serving others. The Christ-temperament dissolves all animosity with forgiveness and friendship. Everything which comes under the terms humaneness or the creation of peace, joy and blessing for everything one comes into contact with is the same as the Christ-temperament.

These three forms of temperament are present in every single cultivated man who has not yet become a perfect human being. The proportions of Christ-mentality and Barabbas-mentality that are manifested in the above-mentioned cultivated man is decided by his Pilate-mentality. This mentality is a temperament which has partly grown beyond the Barabbas-temperament but has still not acquired a truly effective Christ-mentality, even if it, to some degree, sympathises with this temperament and would very much like to take part in punishing and executing the Barabbas-temperament.

The Pilate-mentality as the dominant temperament

Just as Pilate, the Roman procurator in Palestine, was confronted with the Christ-mentality and the Barabbas-mentality in the form of the two persons, Christ and Barabbas, between whom he had to judge, so too is the cultivated man

confronted many times a day with these two temperaments in his own psyche and must judge between them. The Pilate-mentality constitutes his standard mentality; it is the dominant temperament. It is this temperament which makes him a judge over his own being. With this temperament he is to sentence to death the Barabbas or Christ in his own being. Through the Pilate-mentality he probably has a feeling that it is Barabbas and not Christ in his own being who should be put to death, but he, like Pilate, the Roman procurator in Palestine, is afraid of popular opinion.

So on many occasions he does not dare set Christ in his own being free; he sets Barabbas free.

The question "What is truth?" or "What is the true solution of life: the Christ-mentality or the Barabbas-mentality?" still causes the cultivated man's Pilate-temperament to falter in precisely the same way as it did in the Roman governor's psyche. He knew that the Romans had their particular perception of the truth; he saw that the Jewish priests and scribes had another perception of their own. And now he was faced with Christ, who called himself one with the truth itself. Therefore the famous question to Jesus, "What is truth?", was not really a question on the part of the governor but rather the expression of a kind of irony born of the doubt which he naturally felt about all these very different perceptions of the same truth he was witnessing.

But he saw clearly that the Jewish scribes' and priests' persecution of Jesus was dictated more by intolerance than by real love of the truth. It was, on the contrary, a matter of getting this competitor for the people's favour out of the way. If he were to be allowed to live, his spiritual light would quickly come to outshine the spiritual light of the priests and the old tradi-

tions. The hidden imperfections and shortcomings which existed in their light would become all too obvious. The people would quickly follow Jesus and accept the new light, whereby the priests would lose their authority and power and so their standard of living. This was why they, while they still had position and power over the people through falsification and lies, incited the crowd to demand that the thief Barabbas be set free instead of Christ. The release of the thief could of course never come to mean any kind of danger to the priests' position or affluence. And as it was here so very obviously a matter of preserving their position and affluence quite independently of what was truth and justice, one here understands why the priests and scribes fought so diligently and with such base and impure means to free the thief and to have the innocent man executed.

Pilate's goodwill

Pilate saw their attitude clearly. He therefore did all he could to make the priests view the matter in a different way. He cried to the masses: "I find no fault in this man". But then the people, led by the priests, became threatening and shouted again: "Set Barabbas free". Then Pilate sought to arouse pity for Jesus in them. He had allowed him to be scourged and mutilated, and then had this bleeding and half-dead young man brought before the people, and then said: "Behold this man".

But there was no pity to be had from this crowd which had been blinded and misguided by the priests. They shouted even more vehemently than before that they wished Barabbas to be set free and Jesus executed. And the priests felt themselves called upon to threaten Pi-

late and cried: "If you do not set Barabbas free and execute this rebel who calls himself 'The King of the Jews', you are not a friend of Caesar's. We will then have to complain about you to the very highest authority". Now Pilate became frightened. There had been complaints about him to Caesar before. He now saw himself in danger and his position threatened. And so he set Barabbas free and sentenced Jesus to death, merely to save his own skin. And many, many people even today feel indignant towards Pilate. But in reality he was neither worse nor better than all other unfinished cultivated men. His behaviour is typical of the average cultivated man's mentality - not only in Palestine about 1900 years ago, but also as it is in the midst of the modern scientific world of the 20th century.

The modern unfinished cultivated man today is just as hesitant when trying to choose between the Barabbas-mentality and the Christ-mentality in his own temperament. And this faltering Pilate-mentality will persist as long as there is a human being left on earth who is not yet completely developed or has not become "Man in God's image".

Compromise solutions

All people in today's prevailing world-culture are faced many times a day with just the same situation as Pilate. They must make up their minds about one thing or another. They must make decisions in one direction or another. And not a single one of those decisions can be outside the principle "Barabbas or Christ". Each one must, in any given situation, set either the Barabbas-temperament or the Christ-temperament free. And here we also see how they try to compromise. They know well that they

ought to set the Christ-temperament free, but this release could possibly come to affect their position and good reputation, indeed even endanger their economic position or their living. And so, like Pilate, one becomes frightened and sets the Barabbas-temperament free and imprisons and executes the Christ-mentality in oneself.

Fear of the opinion of "others"

There are also some people who strongly sympathise with Christ-consciousness and actually like to listen to wisdom, and to study books and magazines which, like the authorised writings and publications, express or discuss life's great truths. But even if these new publications appeal to them more than the authorised ones, which they feel are very antiquated and therefore quite inadequate in their presentation, then these people are like Nicodemus in that they too visit Jesus only at night. This means that they do not dare to acknowledge openly that their perception of life deviates from the religion or the perception of life of the flock or the majority. They therefore pursue this, their new sphere of interest, in secret. They cherish its source in secrecy but openly or officially pretend that they do not know anything at all about this being or his teachings. And the conduct which is shown in the new wisdom or guidance, and which they have already begun to practise at home or in secrecy, they betray completely when they are among strangers.

There are, for example, people who are vegetarians at home and there eat only vegetarian food and would dearly like to live only on this form of nourishment, but they absolutely dare not admit this in their usual circle of acquaintances.

They therefore deny vegetarianism when they dine out. And likewise when they themselves give a dinner party in their own home, then too animal dishes are the main part of the feast. They thus set the Barabbas-temperament in their own being free but imprison or execute a part of the the Christ-temperament, besides the deception they practise on their acquaintances. They maintain their connection with this circle on false pretences.

With this, their false behaviour, they make their circle of acquaintances and friends believe that they share their perception of life and behaviour.

Nicodemus-mentality and Pilate mentality

The cause of this is exclusively the fact that they are afraid of losing the good opinion in which they are held among their acquaintances. They are afraid that they set Christ and not Barabbas free by, in this case, refusing animal food in favour of vegetarian food. And the otherwise so interested and worthy Nicodemus here turns into a Pilate.

But it is not only with regard to vegetarian food that one sets Barabbas free and executes the Christ-temperament in oneself. Who among these peoples dare admit to their circle of friends that they believe in reincarnation and the changes in perception of life and behaviour which this belief brings about? Does one not also run the risk of being stamped as foolish, as fanatical or as an eccentric, which here means someone who is a little mentally afflicted, if one openly makes such an acknowledgment?

So one is afraid of being held in contempt; one is afraid of losing one's

friends; one is afraid of the opinion of the flock or the so-called "official" opinion. And on the basis of this fear of going against popular opinion which, in a manner of speaking, always manifests itself with the cry "Set Barabbas free", one allows oneself to be lured into mutilating or executing the Christ-temperament in oneself while one releases Barabbas, which means the thief or the murderer in our own being. And the good we would like to do in many situations, we do not do; while the evil we likewise do not want to do, we do. One eats meat, one accepts armed defence, one votes for military action, one becomes a freedom-fighter and in given situations a member of the underground movement, a saboteur, or an assassin, one goes along with voting for the introduction of the death-penalty and other fatal and destructive measures although one has been baptised and thereby solemnly initiated into living a life in the name of Him who said, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword".

The serious situation of the modern Pilate

The Barabbas-temperament is not only released but is sometimes even strongly honoured and rewarded in life just as it is praised in poetry, films and novels. No one can be blamed for this. This behaviour occurs because one believes that it is the only true and just way of saving one's own life, position and honour. When one does not know any better, one cannot of course act otherwise. One cannot act according to knowledge which one does not possess. And it was because of this that Christ on the cross prayed for his executors and said, "Father,

forgive them for they know not what they do".

The average cultivated man has thus not reached so far in evolution that he can set Christ free in situations where this release would bring inconvenience or unpleasantness upon himself or even cost him his life. Here he becomes, like Pilate, an unjust judge and releases the thief or the murderer in himself while imprisoning and executing to a greater or lesser extent the Christ-being in his own mentality or behaviour.

The cultivated modern man cannot bring upon himself a greater fiasco or a worse fate. He can, like Pilate, save his physical position and his well-being for the moment; wash his hands and accuse the others, but this does not change the cosmic seriousness of the situation for this modern Pilate. The unjust judgment to release the thief or Barabbas instead of Christ in his own being will sooner or later rebound on his own head. In situations where one releases the Barabbas in one's own being, one is of course Barabbas and thereby to a greater or lesser extent a persecutor of one's neighbour just as, in situations where one releases the Christ in one's own innermost being, one is a Christ. The Pilate-temperament, the mentality of modern cultivated man does thus not constitute the highest happiness or final object of God's plan or purpose for mankind. One is led forward to become a Pilate-being, which is the same as being led forward to becoming a judge who must judge between Christ and Barabbas, in order to thereby come to experience what it means to judge unjustly; what it means to set Barabbas free instead of Christ in one's own being.

If one doubts the Christ-mentality in one's own inner being and believes that one can save oneself only by setting the thief or Barabbas free because one may momentarily benefit from this behaviour, one need only look at the world culture which is of course a product of the Pilate-being's mentality. Is it not here the usual reaction to set Barabbas free? To use violence and power, to make atom and hydrogen bombs with which one can wipe out millions of fellow-human beings in a second, to earn fortunes through other people's work, sweat and tears, ruin and debasement, such acts have nothing to do with releasing the Christ-mentality which characterised him who was born as the earth's poorest human being in a stable in Bethlehem, who was laid in an manger and who, when he grew up, said, "It is more blessed to give than to receive", "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you...", and who prayed for his enemies: "Father forgive them for they know not what they do". He who does not set this Christ free in his own temperament, sets Barabbas free. He becomes, in such a situation, to a greater or lesser extent a Barabbas, a distressing or fatal factor for his neighbour.

It is true that the freeing of Christ is one's own temperament leads at first to crucifixion, but after this crucifixion there inevitably follows a morning of resurrection. He who always sets the Christ-temperament in his own consciousness and behaviour free becomes cleansed of the lower, animal vibrations which are a total hindrance to the attainment of the state of being one with God, the attainment of cosmic consciousness. Is there then such a consciousness? Yes, such a consciousness will gradually become a living fact for all human beings on earth as their evolution proceeds.

The release of the Christ-mentality leads to "crucifixion", but also to "resurrection"

"Resurrection" and "the great birth"

To be one with God is the same as to be overshadowed by or filled with what the Bible calls "the holy spirit". The holy spirit is in turn the same as God's consciousness, God's knowledge about the universe, God's knowledge about the eternal life of living beings, God's unfoldment of love which is the basic note of the universe and in which all creation takes place. The human being who has gradually trained himself to set Christ instead of Barabbas free in his daily existence in situations where it is difficult for him to know how to behave can, as shown already, indeed be loser at first and at worst die on his cross, but this death is the key to the resurrection from the area of the dead. God's consciousness enters into this hu-

man being's brain and heart, flesh and blood. And the radiance from his shining behaviour shatters the rocks and the grave. And in this sparkling wealth of rays the triumphant son of God arises in front of his executioners who, before this divine light, must fall to the ground. And through space the voice of the risen son of God resounds: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall live". This is the great birth which lets Man appear in "God's image". This is the innermost revelation of the mystery of Easter.

Translated by Mary McGovern and Harald Berglund.

Original Danish title: "Pilatus, Kristus og Barrabas" (from Book no. 17 "Jordmenneskets Skæbnesag")

"THE THIRD TESTAMENT - LIVETS BOG 1" **soon available in English**

"The Third Testament - Livets Bog" is Martinus' main work and consists of seven large volumes of which the first is soon available in English. "Livets Bog" (The Book of Life) describes life's basic laws and principles and shows that mankind is undergoing a process of evolution towards a state of moral perfection and humanity. Martinus shows that the central idea in Christianity - "Love thy neighbour as thyself" - is not just a beautiful dream but the only logical, scientific solution to all of life's problems.

Volume 1 is an introduction to the entire work and is an excellent introduction to Martinus Cosmology. The contents

are as follows: Preface - The World Situation - The Divine Creative Principle - The New World-Impulse - An International World-Kingdom in the making - Terrestrial Mankind's Receptivity to the New World-Impulse - From Animal to Man - The Basic Energies and the Planes of Existence - Evolution. Volume 1 also includes 8 coloured symbolic drawings with explanations.

Unfortunately the publishing of "The Third Testament - Livets Bog, vol.1" has been postponed, because the Martinus Institute is negotiating with an English publisher at the time being. We shall keep you informed accordingly.

MARTINUS ANSWERS READERS QUESTIONS



MARTINUS

QUESTION: Does possession by evil spirits really take place? Can a human being really house such a spirit, and what is the cause of this?

ANSWER: Possession can take place and is often a prominent feature in causing crime, including murder and manslaughter. In those cases where a crime is due to possession the criminal cannot give an account of his misdeeds afterwards. He has been in a sort of half-trance. He remembers only that he was gripped by an overwhelming desire to commit the crime. As science is not sufficiently advanced to document possession as a cause, this is sometimes mistakenly recorded as "sudden fit of insanity".

The causes of possession can vary widely, but in most cases it is due to the fact that the spiritual beings who are the source of the possession are extremely earth-bound. This earth-boundness may, for example, consist of vindictiveness partly towards the individual who becomes possessed and partly towards the individual who is the victim of the crime.

Possession can also be light in nature, but this form is not so common because light spirits leave the first sphere of the spiritual world relatively quickly. This sphere is the one from which all dark possession can be released and which therefore houses mainly primitive and dark spirits or beings who still delight in dark and killing manifestations.

When threatened with spiritual possession, each normal individual has so much resistance that he cannot be possessed against his will. Possession can therefore take place only in those cases where the individual has lost faith in his will or has lost his self-control: for example, in a trance, under hypnosis or during a fit of rage. Under these circumstances, strong, dark spirits can more or less take possession of such a being's physical body and, through this, wantonly seek the satisfaction of their primitive physical desires.

The situation therefore demands that one never loses one's self-confidence, for protection lies in the firm belief that no spiritual being can take possession of one's physical body, which is of course meant entirely for oneself. Direct your thoughts to God each time you notice psychic unpleasantness approaching you and you will then be the victorious and invincible ruler of your own organism, because such an attitude of thought in its purest form releases vibrations which weaken any form of dark psychic influence as water can put out fire.(1933)



QUESTION: If one is clairvoyant, can one always trust that what one sees and gets to know by spiritual means is correct when one seeks it in order to guide or help someone who has asked for help ?

ANSWER: The fact that one seeks spiritual information on a purely unselfish basis gives of course a stronger spiritual wind in one's back or greater protection than in cases where the information is sought for selfish purposes, but it does not change the actual clairvoyant sight for better or worse, just as little as physical sensing - sight, hearing and so on - becomes better or worse with moral or immoral ends in view. Clairvoyance is not a result of moral development as is the case with, for example, cosmic consciousness or initiation. It occurs therefore to a certain extent in wild animals and to a certain extent in primitive Man.

If one's clairvoyant sight is so weak that one is oneself in doubt as to its capacity, it would be wise to ignore it as quickly as possible, for one can otherwise easily experience dangerous psychic illusions which can cause corresponding disturbances in one's psyche or mentality. (1950)



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.

MARTINUS COSMOLOGY

Martinus (1890-1981) was a Danish writer, author of »The Third Testament – Livets Bog (The Book of Life)« – a work in 7 volumes, »The Eternal World-Picture« in 3 volumes and about 30 shorter books. At present the following books are available in English from the Martinus Institute:

- »The Eternal World-Picture, Vol. 1« (with 15 coloured symbols)
- »Logic« (an introduction to »Livets Bog«)
- »Easter«
- »The Road to Initiation«
- »The Ideal Food«

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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".