

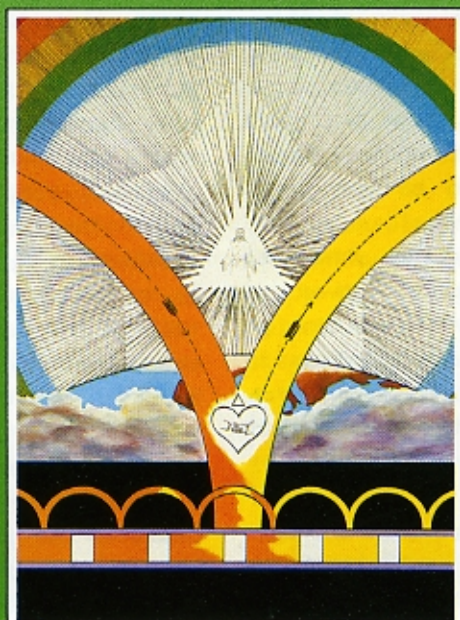
KOSMOS

NO. 4

MARTINUS COSMOLOGY

1986

A NEW WORLD
THE FATE OF MANKIND





A NEW WORLD-MORALITY

by Mary McGovern

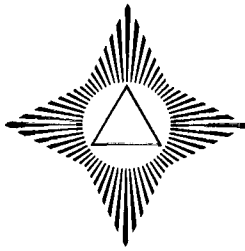
When Martinus described the purpose of Kosmos when it began in the 1930's he said among other things that it should underline the positive aspects of life, the other more negative aspects being very adequately covered in other magazines and, in these days, also by TV and radio. And it is true that the "News" these days does seem to be one great catalogue of disasters.

At the time of writing the News has been full of reports of concern over radioactive fall-out from the accident at the Chernobyl Nuclear Power Station in USSR and there is growing concern generally about the fate of the earth and of mankind as a whole.

The second installment of "The Fate of Mankind" in this issue provides the reader with a concentrated analysis of the eternal structure of the living being and the law of fate, that is the law of

cause and effect and its relation to evolution. Through this we can learn that we only reap what we sow in life and that all unpleasant experiences - even nuclear accidents - have a useful function in that they develop the capacity for sympathy and understanding of those affected and bring into focus our responsibility to all other living beings. They also enrich our store of knowledge about suffering and encourage us to mobilize all our resources of intelligence and humane feeling to gain conscious control over those areas of life which lie within the scope of our will.

So even a radioactive cloud has a silver lining in that it, in its own way, promotes the growth of a new world-morality and is, despite its appalling consequences, a contributing factor in the creation of paradise on Earth.



THE FATE OF MANKIND

by Martinus

PART II

CHAPTER 11

The spiral zones

In the previous chapter the reader became acquainted with the fact that living beings' experience of life takes the form of a passage forwards and upwards through an infinitely continuing succession of planes of existence, and that these planes of existence are identical with the total substance, material or energy of the universe. Furthermore, it was shown in the same chapter that, owing to the particular organisation of this energy, the planes of existence appear in the form of six different categories, of which the first is known as "the plant kingdom", the second as "the animal kingdom", the third as "the human kingdom" and so on. In the course of evolution all living beings without exception pass through these six planes of existence in an ever ascending repetition towards perfection. Evolution can

therefore be compared with an eternal staircase of which each individual plane of existence constitutes a step, and six such "steps" constitute a greater step which I have expressed as "a spiral zone".

The terrestrial human being thus finds himself in such a "spiral zone". This spiral zone with the three zones directly above and the three zones directly below together constitute an inseparable interplay. As this interplay is in turn an unshakable life-condition for the being in question, it is thus no coincidence that the basic energies appear in spiral zones. Every living being's experience of life is thus conditioned by seven spiral zones; that is, an interplay of forty-two planes of existence. It will therefore be easily understood that I cannot go into detail here but must refer the reader to "Livets Bog". I will, however, point out that the underlying spiral zones are populated by microscopic beings whose planes of exi-

stence manifest themselves in our organism, among other places; while the beings of the spiral zones directly above are of a macrocosmic nature and provide, in the form of the universe, the "organism" within which we ourselves behold the light of day or "live and move and have our being".

CHAPTER 12

The I of the living being

In order to get even the slightest insight into the fate of mankind the reader must be informed of the fact that energy does not constitute everything that exists, but that there is yet another reality which is not at all the least important. This reality is identical with that which experiences life. Is there then something which experiences life? Yes - there is no fact whatsoever greater than this. But this "Something" cannot be identical with energy, since energy is the same as vibration, and vibration is the same as movement, and movement in turn is in its very nature a lifeless reality. It has no senses, no organs and cannot therefore experience anything whatsoever. What does a gust of wind know about a waterfall? And what does the falling of a drop of rain know about the swinging of a pendulum? Absolutely nothing, as a movement cannot experience "Something", though "Something" can experience movement. As energy is the same as substance, nothing whatsoever that appears as identical to this can be identical to the experiencing "Something". As every single object, in order to be able to affect the senses directly, must be identical to energy, substance or matter, the above-mentioned "Something" is not to be found on any of the six planes of existence. The planes of existence consist, as we know, of

energy. Therefore when we are nonetheless still witnessing the fact that these planes are populated by immeasurable hosts of realities which we call "living beings", these realities will in no way whatsoever be identical to the experiencing "Something" itself. The above-mentioned realities constitute certain specific combinations of the basic energies. We call these combinations organisms or bodies. Through the analysis of these bodies we come to the conclusion that even the smallest, hair-fine details constitute tools or instruments planned and built to fulfil particular purposes. They thus constitute realities which have come into existence on the basis of previous thinking. Every such body has had a beginning and will have an end when it has fulfilled its mission or the purpose for which it was built. As these bodies in the cosmic sense thus constitute "created realities", they become proof of the fact that the above-mentioned living "Something" really exists. If one does not want to accept the bodies as a proof of the existence of this "Something" then one is forced to admit that these bodies must have created themselves. But, since in those fields where the terrestrial human being has its greatest insight into creation, namely within that area where he himself is able to create, one has never in any case whatsoever witnessed that a thing has created itself, it would be quite contrary to the laws of logic to assert that the above-mentioned bodies have come into existence by themselves. This is an assertion analogous with the claim that a machine, a house, a grand piano or anything else whatsoever within the area of human creation has come into existence by itself. And just as this claim is against the facts so every declaration which aims at acknowledging bodies as having created themselves will be against the actual fact and thereby

unreal or abnormal.

It is thus a fact that the living "Something" exists. And people have also, even in many cases, unconsciously expressed this by the term "the I". So when an individual says, "I saw", "I felt", "I spoke" and so on, this "I" is a term for the living "Something". It was thus not the eyes of the being in question which saw, it was not its mouth which spoke, it was not its body which felt, but it was rather "the I" which saw by means of the eyes, which spoke by means of the mouth and which felt by means of the organism. If this living Something were not present behind the organism, there would be no difference between a living being and a "corpse". A corpse is an organism which has been cut off from the living Something which has created and used it.

As the above-mentioned Something is thus not a created reality, it can never have had a beginning but has existed eternally. And since it is not vibration or energy, it is not subject to change and will therefore be eternally unchangeable. Neither can it ever come to an end. As the same Something is identical to the I or that in the living being which experiences life, and this Something is not created, has neither beginning nor end, then it becomes obvious that the same being's experience of life is everlasting. All living beings are thus immortal.

As the living Something is not a created thing and does not consist of energy or substance, it is beyond every form of analysis except this: that it is the source of the energy, for it is this which experiences the energies and not the other way round. To express the above-mentioned Something by a particular descriptive term can thus only occur on the basis of an illusion. For if we say that this Something is large or small, that it is yellow or green, that

it is evil or good and so on, all such terms will only be terms for a particular release of energy or created realities and cannot possibly be an expression of the living Something. This Something, the I or that which experiences life in every being, is and will thus be in all eternity a nameless reality above and beyond all phenomena and manifestations. Connected to an organism it appears in existence as a living being.

CHAPTER 13

The mother energy, the superconsciousness and the subconsciousness

As previously mentioned, the I possesses an organism. An organism constitutes a partly eternal and partly created life-promoting instrument connected to the I. By virtue of this instrument the I can create the release and interaction of the basic energies, the reactions of which become identical with "the experience of life". The eternal part of the I's instrument for experiencing and manifesting life I have expressed as the living being's "superconsciousness". To this superconsciousness is connected a likewise partly eternal and partly changeable organ for each of the basic energies. Each basic-energy organ is unshakably rooted by its eternal part and is one with the superconsciousness. The changeable parts of these basic-energy organs are combined in a collaboration by virtue of which the I can release the final shaping of its experience of life and manifestation or creation. This combination of the basic-energy organs I have expressed as the "subconsciousness" of the living being. Through special eternal organs in the superconsciousness, which I cannot go into here, a seventh energy which I have called "the

mother energy" is released. From the superconsciousness the mother energy is conveyed to the organs of the basic energies which it maintains in an eternally changing combination. Through these changing combinations of the basic energies and by virtue of the organs of the basic energies, the I is able to create its manifestation and experience of life. As the basic energies in certain combinations form physical matter and in other combinations form spiritual matter, and matter constitutes the material for creation, the I thus becomes able to create and experience in both physical and spiritual matter.

CHAPTER 14

The physical and spiritual sense-perception of the terrestrial human being

The basic energies appear in degrees of different density. The most concentrated degrees constitute "physical matter" and the least dense, "spiritual matter". As the terrestrial human being's sense-perception of spiritual matter is still primarily only latent, while the sense-perception of physical matter is near its culmination, only that part of the I's structure which is built up of physical matter becomes visible or consciously accessible to the same being. And as the above-mentioned part is concentrated in the body of the energy of gravity, that is, the physical body, it is thus only this body with its corresponding physical sense-perception which can be experienced as true reality by the terrestrial human being. As, in relation to this, the five other general organs or bodies of the I for the same being still appear only in more or less latent forms, its experience of these and the five other planes of existence

in question to a corresponding degree are likewise latent. As the physical body is not, however, an independent organ but an organ in the subconsciousness and is therefore connected with this or the other five basic-energy organs by special centres in the physical brain and nervous system, there arises an interaction between the above-mentioned being's physical and spiritual experience. Physical existence is thus not purely physical but is based on this interaction. As physical experience is culminating, while spiritual experience only appears in latent forms to the terrestrial human being, the latter experience becomes totally eclipsed by or fused with the physical. And the individual's recognition of his spiritual identity thereby becomes illusory. He believes that everything is physical and that he himself is one with his physical body.

CHAPTER 15

The new body

As the organs or bodies which appear in the subconsciousness are created realities, are built up of energy, substance or matter, they are, like all other created realities, subject to obsolescence, wear and tear, mutilation and destruction. When one of these bodies either in a natural way becomes obsolete or worn out or in an unnatural way through injury is in such a condition that it can no longer fulfil its interaction with the other bodies, it is released from these. This release is in turn identical with what we call a death-process. When this release is completed and the concerned body's connection with the I is totally severed, the same body becomes identical with a corpse.

Of death-processes the terrestrial hu-

man being still knows only that one which releases the physical body from the I, and of corpses only the corpse of the physical body. But something similar to a certain degree takes place as regards the other bodies.

This separation of bodies occurs according to eternal laws and so can take place only when the body in question becomes unfit for use in the interplay with the other bodies. The I, by virtue of the same laws, becomes thereby able to initiate an incipient building up of a new body of the same matter and in contact with its rising evolution. During this process it thus experiences life by virtue of the other bodies. When the body which is under construction has reached a certain level its incipient mission is released in the form of a birth-process. And "the I" thereby finds itself reborn once again in the plane of existence in question but in a new and improved body. The internal existence of all living beings is thus identical with a continual rebirth into a new and more perfect form of existence on the plane in question. As the terrestrial human being still only knows his physical body and therefore feels one with this, he must of necessity become the victim of the illusion that death is an annihilation of his existence or a total cessation of life. But we have here seen that every living being, thanks to "the I" and its superconsciousness is an eternal imperishable reality, that death in the absolute sense is illusory and that only life exists.

CHAPTER 16

The return of energy

With regard to the superconsciousness it remains to be pointed out that it appears as a releasing main factor in all

formation of fate. What is the formation of fate? The formation of fate constitutes in the cosmic sense the coming into existence of a living beings' experience of the effects of the causes released by itself. Does the living being then release the causes of his own fate? Yes - certainly! As no form whatsoever for the experience of life can exist without being identical with an interaction between the emission of energy of the being concerned and the emission of energy of its surroundings, every form of experience will thus be the same as a reception and transmission of energy. As no energy whatsoever can proceed in a straight line but must move in a circle, any transmission of energy whatsoever will invariably sooner or later come back to its source. The various bodies thus constitute in reality a kind of instrument for the transmission and reception of energies. According to the energies' particular nature and to the restraints and speeding-up they have been exposed to, the time taken for their return to their source will vary greatly. In the form of thoughts, manifestations or products, the I, through the superconsciousness, releases a transmission of the energies. When these return they release themselves in the form of the fate of the individuals in question. And as the individuals have sown, so shall they reap. Of this immeasurable play the terrestrial human being thus knows only the physical part; that is, his physical body and, to a certain degree, its functions. It is true that in the most fortunate cases he calls all the remaining functions in his consciousness "functions of spirit". but in the majority of cases "imagination", and in the less fortunate cases "superstition" and so on. But the functions of the superconsciousness independently of this take their own course, following eternal laws

and paths which invariably allow the living beings to come to experience the effects of the causes they themselves released in order through this to ultimately release their consciousness in the highest love, wisdom and bliss.

With this little insight into the basic analysis of the living being we have witnessed that it constitutes three unshakable realities, namely that which experiences life or "the I", the I' s "creative ability" and the principle "the created"; that is, its experiences or day-consciousness. As we have seen, these three principles are absolutely inseparable. If one of them did not exist, the two others would be an impossibility. And as they each express a certain principle, the living being's cosmic analysis is expressed as "a triune principle". As none of these principles can be identical with a result of creation, the immortality of the living being becomes thereby evident as a fact. Immortality will thus eventually be experienced by every living being and so also by the terrestrial human being, even if it is hidden from his eyes today.

With this, we have gone through as much cosmic material as I have considered necessary in order to give the reader the essential basis for understanding the coming explanation of the material fate of terrestrial mankind, its exodus from the animal kingdom and its passage over the border towards an elevated, transfigured existence.

CHAPTER 17

The living being has an eternal existence

Through the previous chapters the reader has been given so much insight into the eternal facts of the divine world-plan that he has witnessed that every living

being is identical with an eternal, imperishable reality. Its imperishability is in turn based on its constitutions as an eternal, inseparable interplay between three unshakable principles which differ from everything else in the world by not being identical with the result of creation, and, as a consequence of this, can never have come into existence and must therefore have existed eternally. As these three principles constitute precisely the three conditions which must be fulfilled by a thing in order that it can appear as "living", every living being thus becomes identical with "an eternally living thing". This in turn means that the living being constitutes a reality which senses, experiences and manifests in an eternally continuing existence or experience of life. The terrestrial human being has no conscious recognition of this eternal existence.

CHAPTER 18

Why the individual does not remember his eternal past

Why does the terrestrial human being not know his eternal past? As not knowing one's past is the same as not being able to remember it, the answer to this question is to be found in the analysis of the ability to remember. And in the terrestrial human being this ability is almost completely at its latent stage in its cosmic cycle. He cannot even remember the beginning of his present physical body and so the beginning of his present physical life. He thus does not know of the first years of his life. He cannot possibly remember all the details in his experience of the day before. But since the area of the individual's memory-capacity does not even span his present physical life, but already excludes

many years of its first period from his conscious recognition, it is simply a matter of course that he does not at all remember events and details which he has experienced at a point which lies even further back in time. That the individual does not remember his past or his previous lives is thus not a proof that this or these have not existed but is rather evidence of an inadequate memory. But this of course does not mean that the terrestrial human being's memory is abnormal. On the contrary - it is in full accordance with the natural laws of the universe.

CHAPTER 19

The brain is not the ultimate seat for sense-perception

As I have said above, the individual's total physical experience occurs through an interplay of the I's six bodies of manifestation. Of these the sixth constitutes that in which memory has its seat. He must of course understand that memory is definitely not situated in the physical brain, as is generally assumed. It is true that there are centres in the brain for this as well as for all the other spiritual abilities, but these are not in any case whatsoever the ultimate seat for the above-mentioned abilities, but constitute, on the contrary, micro-organs for the transformation or metamorphosis of physical energy into spiritual energy. Spiritual energy is in turn, from a physical point of view, the same as "electrical" energy. And under this form all physical energy passes into the spiritual bodies, which are all, without exception, of an electrical nature and only through this nature can be connected to the I. That this is indeed the case makes itself known among other ways in the fact that all physical sen-

sory organs such as sight, hearing, sense of smell and so on, are each connected to the brain by a nerve. If this is cut off the physical reaction in the organs take place, that is, the formation of the images on the retina of the eye and the effect of sound on the eardrum and so on, still occur, but the individual experiences no sense perception through the organ in question. As the opposite is most certainly the case when the nerve is not cut, it is thus a fact that the reactions travel from the organs in through the nerve. This thus becomes exactly like an electrical flex. But an energy which can travel along a solid wire can only be of an electrical nature, which, as stated above, in the absolute sense means a spiritual nature. From the organs the physical effects on the senses in the form of electrical waves are carried to the brain and from there further transferred to the special spiritual bodies in the I's total structure to which they belong. Only then do the reactions turn into the experience of life for the individual.

CHAPTER 20

Memories and the body of memory

For its ability to experience the past the I has a special organ. This is, as previously mentioned, the sixth body of manifestation. The plane of existence on which this body will one day carry the consciousness for the individual - just as the physical body now carries the consciousness for him on the physical plane of existence - is thus not an outer plane, as is the case with all the other planes of existence, but is constituted on the other hand by the individual's own inner world. This in turn means the area of the individual's collected memories. What are memories? Yes

- here I must of course again refer the reader to "Livets Bog", but I can, however, say that memories are identical with "copies" of the individual's experiences. Through the I's entire function the fact is elicited that any experience whatsoever leaves its mark in matter specially designed for the purpose. This mark is thus a perfect "copy" of the experience in question. These "copies" will in turn be expressed as details or "objects" in a particular plane of existence. This plane of existence constitutes the sixth in a "spiral zone". And as every contact or connection with this kingdom for the sufficiently developed individual is felt or experienced as bliss, this zone is called "the kingdom of bliss". In this kingdom the sixth basic energy or the energy of memory is thus the leading one. "The copies" or the objects in this (that is, the memories) can therefore not be experienced by means of any body of manifestation whatsoever which is built for the other basic energies but can be directly experienced only by means of the body of memory.

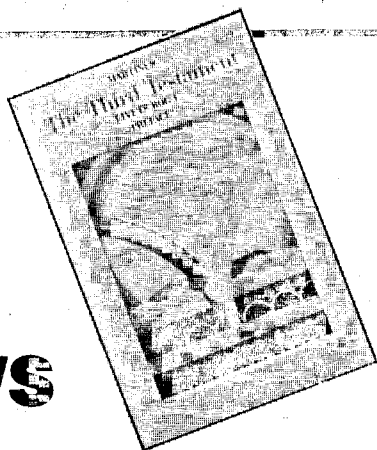
While the physical body is coming to a peak, the body of memory is on the other hand almost latent in the terrestrial human being. This means the same as the fact that the aforesaid being in his evolution has reached only the culmination of his capacity to experience in the

second plane of existence of his spiral zone, while the culmination of his capacity to experience through the body of memory still lies beyond three planes of existence further ahead in evolution. It is thus understandable that the terrestrial human being as regards memory is a latent being and as a consequence of this is not able to make himself conscious of his memories of his previous existences. The same being's self-experienced recognition of immortality can therefore at most still be expressed only as a beautiful, vague impression, an instinct, a theory or a supposition. But just as he has now in evolution reached a plane of existence where the physical body can carry his consciousness, in the same way he will thus also in evolution invariably reach that plane of existence where his body of memory is developed to be able to carry his consciousness and thereby become able to remember, in a fully awake state of consciousness, his passage through and experience of the previous planes of existence.

TO BE CONTINUED IN THE NEXT ISSUE.

Original Danish title: "Menneskehedens Skæbne" (Book No. 1)

Translated by Mary McGovern and Harald Berglund



NEWS

News from the Martinus Institute

A special edition of the Preface to 'The Third Testament - Livets Bog I' by Martinus is now available in a new English translation from the Martinus Institute, price 15 D.kr. (approx. £ 1.50, 2 \$).

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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Readers are welcome to contribute articles written in English, Danish or Swedish for the English edition of KOSMOS. Please send them to Mary McGovern, Martinus Institute.

Subscription

6 issues per year: £6, 9\$, 90D.kr. including postage.
Loose sale: £0.95p, 1.50\$, 15D.kr.

Publisher

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ISSN 0107-7929

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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".