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THE GARDEN OF GETHSEMANE
FIRST IMPRESSIONS
THE FATE OF MANKIND
SYMBOL EXPLANATION



BACK TO THE FUTURE

by Mary McGovern

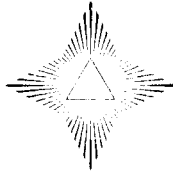
In this issue we travel back 2000 years to the Garden of Gethsemane, to the scene of an event of world-shattering importance, a turning point in the evolution of humanity. We witness the events leading up to the crucifixion -the death not only of Christ's physical body but also of the old heathen concept of God, and the birth of a new basis for human culture. We see in Gethsemane the perfect model for the highly intellectual human being's victory over darkness and Christ as the perfect model for our own future as cosmically conscious beings.

But people have changed in 2000 years and it is no longer possible for many to believe blindly in the dogmatic statements of Christ so there had to come a third testament which would shed intellectual light

on the eternal truths of all the religions.

So now, through "The Third Testament", intellectual analyses of eternal questions are available so that we can ourselves "check the calculations" behind such cosmic chemical formulas as "Love your enemies, bless them who curse you....." and "Father, forgive them for they know not what they do".

We thus see the possibility of the second coming of Christ not as a new personality but as a new consciousness within each living being, and forgiveness, not as an expression for naivety or foolishness, but as the cosmic scientific basis for a truly humane culture and the transformation of terrestrial Man into "Man in God's image after His likeness".



THE GARDEN OF GETHSEMANE

by **Martinus**

CHAPTER 1

The physical event

The first time we heard about the Garden of Gethsemane was in our childhood. We were told that it was a small grove just outside Jerusalem at the foot of the Mount of Olives beyond Cedron's Brook, and we learned that Jesus was fond of resting there with his disciples and that he also took refuge there when his fate was to be decided. It was here that the master made the hardest decision of his life: whether he should let himself be crucified or whether he should flee.

To the vast majority of people who base their lives upon religious orthodoxy and consequently are unable to make intellectual demands on the narratives of the Bible, this event was only an outer physical event in accordance with the letter of the Bible, an event which in the deepest sense was merely an in-

ternal matter between God and Christ. To the millions of people who have lost the ability to believe in the narratives of the Bible, and through their attitude towards life have completely given themselves over to matter or materialistic science, the narrative of Jesus in the Garden of Gethsemane is without meaning.

Neither of these two large groups of people can see the real truth about life which this event in itself is intended to give to the person "who has eyes to see and ears to hear". It is a fact that the vast majority of religious narratives of the past are at one and the same time told as external, historical events while simultaneously containing the disclosure of or solution to a purely spiritual problem. Therefore the spiritually uninterested person can only comprehend these narratives as historical, in the same way as he comprehends other events handed down from the past. The great spiritual mystery which conceals itself behind the narratives of the Bible (among other things) cannot be understood by such a person; often he does not even have the slightest notion of the existence of such a mystery.

CHAPTER 2

The spiritual event

It is another matter as far as the spiritually mature person is concerned who, in his evolution, has passed the purely materialistic stage long ago and has become conversant with the fact that there exists more between heaven and earth than purely materialistic science knows of. Such a person has long ago discovered that the Biblical narratives express something other and more than mere history. To this person these narratives have revealed themselves as storehouses of wisdom where the incipient seeker after truth can find confirmation of his vague notions about the solutions of the mystery of existence or the real and absolute truth.

What concealed wisdom lies behind the narrative of the drama in the Garden of Gethsemane? The literal account tells us that here Jesus fought a spiritual struggle the result of which was his giving himself over into the hands of the authorities, allowing himself to be crucified; that is, in the first instance, merely a physical account of where in Palestine this event took place. This account does not contain any kind of mystery. On the contrary, it contains an absolute clarification. Thanks to it, it became no problem for future generations to know where Jesus was taken prisoner. And the other part of the narrative, that is, Jesus' spiritual struggle, does not apparently contain any mystery either. Seen from the outside, it was a person's struggle with himself about whether he should flee or take the consequences of his attitude and his life work.

It is, however, in this part of the account that the inner hidden truth becomes visible, because it shows us how a human being through his relationship the Godhead is able to struggle through the deepest sorrow, the deepest distress and hopelessness, and conquer the culmination of darkness itself. It is this essence of the account which has meaning as it turns the Garden of Gethsemane into not merely a physical indication of a place which in itself means nothing but, on the contrary, into the name of a spiritual situation which means everything. The event in the Garden of Gethsemane constitutes in reality a narrative of a spiritual stage at which a human being can conquer the fear of his own annihilation or death and submit to the will of God without fear, whether this is fulfilled through crucifixion or success. Imagine such a stage! Imagine having spiritually conquered all dark fate and in every kind of unhappy condition being able to raise one's eyes towards the Godhead and be most happy in saying: "Father, let not my will but Thy will be done" and "Into Thy hands I commend my spirit".

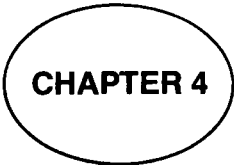
CHAPTER 3

The individual's Gethsemane, the way to inner balance

It is true that this condition, this stage, was so very far beyond the mental stage of development of the ordinary human being that one became a victim of the superstition that it was quite unattainable for people other than Jesus Christ, the Son of God; and that the only way towards conquering the darkness therefore has to be mercy and forgiveness with the aid of him who has over-

come this stage. Therefore the sacraments were created so that each one who believes and becomes baptised can become blessed or attain inner spiritual equilibrium. But, since the sacraments can only be substitutes for the real truth, there had to come a day when these substitutes - solely intended for the spiritually immature person - were not sufficient and therefore had to lose their power.

For such people there is no other way than to try to use their steadily increasing intellectual powers for the benefit of a more profound understanding of the truth they still feel exists but which they are now seeking in another far clearer form than the one that religion has preached to them. And through this search the developed human being will soon discover that the event in the Garden of Gethsemane is not a narrative about a man at a spiritual stage of development which is completely unattainable by others but, on the contrary, it is the narrative of the spiritual condition which is attainable by everyone.



CHAPTER 4

Christ – the unshakable model for the human being’s surmounting of darkness

The truth about, or the solution of, the mystery in the Garden of Gethsemane when it is stripped of every detail caused by uncontrolled feelings is that Jesus' behaviour constitutes in every detail a model for the terrestrial human being. In the same way as he fought his struggle in the Garden of Gethsemane and conquered darkness, all human beings will ultimately learn to fight their struggle against the same darkness. No

living being whatsoever can live with the life of some other living being or assume its fate. Everyone has his own life, which in every respect is the result of his own desires. He can build up his life to become radiant intellectuality and love for others, but even this condition is of course his own fate and not that of his neighbour. If our neighbour is to experience the same fate, he must also build up his fate himself. And here the Garden of Gethsemane, or, as I would prefer to call it, "Gethsemane", becomes the unshakable model of the highly intellectual human being's victory over all darkness.

We see that the unshakable foundation for Jesus in his victory over darkness, the fear of death and the horrors of crucifixion was due to the enormous power burning in him, making his brain create the word "Father". And time and time again we see how this power makes him reveal to the world that he himself had a higher understanding of the fact that he himself was facing a force just as alive as he was, an omnipotent force of which he himself was a child, a son. And what or whom could be greater than this omnipotence, and with what or with whom could he be more related? What could then be more reasonable than that he address himself to this omnipotence, this omnipotence who was his father or originator?

Must not every human being's intellectuality grow until it reaches this attitude which is the highest in life, as it is an unshakable fact that intellectuality cannot exist without growing? And must not this growth lead the son directly into this father's consciousness and make him one with the omnipotence? And must not this intellectuality, after having reached the understanding that this omnipotence is its originator or father, continue its growth into immortality beyond the boundaries of time and

space, experiencing itself as identical with nothing less than eternity? Towards what should it otherwise grow? What should it otherwise be able to subjugate? And do we not in the world redeemer Jesus Christ see a being who has left this growth behind him and become one with the almighty power of the universe or the cosmos? Must not small ordinary human problems, human beings' mockery and spite disappear like dew before the sun faced with this overwhelming cosmic outlook, this deep union with the Almighty?

What did a physical body mean in this connection where the intention was nothing less than to show human beings the eternal "something", the divine spirit and consciousness which had created the body they now tortured? Was it not necessary that the body be torn to pieces in order that the superiority of this elevated spirit could become a fact? How should such an immeasurable superiority to death and mutilation be demonstrated without this crucifixion? A being can easily be happy and praise the Father when no pain, no death, no crucifixion threaten him.

CHAPTER 5

True spiritual superiority is one with genuine humility

In Gethsemane we see this enormous spiritual superiority which can only become a reality where a human being has experienced the Omnipotence as the culminating love of a father. We saw Jesus facing the darkness. We saw him facing the crucifixion, and we saw that he hesitated for a moment because of the prospect of this unavoidable darkness, and that he prayed to his Father: "If it is

possible, let this cup pass away from me". Sweat turned into blood. He was made of the same flesh and blood of all imperfect people to such an extent that this fear had to come. It was the unfinished condition of his physical father and mother he fought with here, for his own spiritual condition, which he had shown on many other occasions, was long since beyond darkness and the fear of death.

Therefore, we see how his own strength of mind and his love for the divine Father quickly conquered darkness and that a radiant angel appeared before him. It was at that moment that the most elevated, the purest and humblest, of all prayers was born on the lips of a human being for the first time. With the words "Father, let Thy divine will, not my will, be done" this crisis, the most perfect model of the victory of spirit over matter that history has known, was ended.

From the moment this prayer was completed the suffering and darkness were no longer any problem for Jesus. With enormous strength of mind he went through crucifixion and death and, instead of finishing his life as many people at that time believed, it was at this moment that he really started it. With what joy has not the story of his life gone around the world since then! His spirit has worked incessantly among us. His words have been spiritual bread for innumerable millions of people, and hardly an hour in the day passes when his name is not on the lips of countless people.

But his words have greater depth than most people understand yet. With his behaviour he did not aim to become a Godhead for human beings, a being no one would be able to copy. On the contrary, his soul was burning to proclaim to the human being that behaviour, the action, was more important than all the beauti-

ful words in the world. "No man cometh unto the Father but by me" are simple words which are expounded over and over again and which only say: "No one can come to my divine Father but by my way of behaving. I am the model of 'God's image' in which human beings will be created!".

By his own behaviour he completed in the Garden of Gethsemane the spiritual foundation which will never perish. Only he who follow him will be unshakably united with the Omnipotence; for all others a new Gethsemane is waiting ahead. The purpose of life for any living being, just as for any community, nation, race or people, will be this: to surmount any threatening Gethsemane and thus be unshakably united with the Divine Will which radiates over us. Where this happens the "Kingdom of Heaven" will inevitably be inside each individual person as well as his nation.

CHAPTER 6

In Gethsemane the broken hopes are changed into the road of new possibilities

What is the modern human being to do when he finds himself in the middle of the darkest hour of his own life, in the middle of his own "crucifixion", his own breakdown? He has to mobilize his entire intellectual power in order through it to find his way to God's will, God's intention with the experienced pain. If the human being does this he will, like Jesus, conquer all darkness.

To him who, in the most profound pain of his own life, is able to renounce his own will in favour of God's will, there will always be sent an angel in his darkest hour. And it is easiest to obey

God's will where one renounces what has caused the "Gethsemane". It might be the loss of a small child, the death of a spouse; it may be the experience of unfaithfulness and the desertion of the person one loved the most. "Gethsemane" shows itself in many ways. But in all these it is true that they can only be overcome by submitting to the inevitable. What is done cannot be undone. The hopes attached to that which broke, that which was lost, one must let go of.

With all one's might one must try to find the possibilities in the change in one's fate. At the very moment that one places the entire experienced pain in God's hands and frees oneself from anxiety and fear, from destructive forces or hate and bitterness, then a radiant angel will penetrate one's aura and the presence of God will be felt so intensely that fear and sorrow will disappear from one's mind.

The joy of life will once again begin to pulsate in blood and nerves, for in the light of God's will, even the most profound pain, the deepest humiliation will quickly change into the warming and life-giving blessing which is the divine fruit of every single completed spiritual cycle.

Original Danish title: "Getsemane Have" from Book No. 15 ("Ud af Mørket").

Adapted by Erik Gerner Larsson.

Translated by Mary McGovern and Harald Berglund.



FIRST IMPRESSIONS

This is for everybody who missed out on the International Fortnight at the Martinus Center, Klint this summer - to try to inspire you to go next year.

It is difficult to write about a holiday without sounding like a postcard - "the weather was warm, beaches were wonderful and wish you were there!". All I can say is that it was my first visit and I can't wait to get back there again.

Apart from having a wonderful and relaxing holiday I got much more than usual out of my fortnight off work this summer.

It's easy to write about the material side of life at the Martinus Center. But it's far harder to describe the most important part of it. What you get out of Martinus Cosmology will be something very personal to each individual. For me every lecture was inspiring in different ways.

But I can promise that it's not a "heavy" experience in any way. In fact I left Denmark feeling far lighter than when I arrived - as if I had managed to discard lots of unnecessary luggage along the way.

Every day there are two lectures - sometimes a third in the evening - and a study group. At the first lecture in the morning you get an international feel when you put on your headphones to hear it translated from Danish or Swedish.

Afterwards there are a few hours when you are free to do as you please. We had travelled from England by motorbike so we took the opportunity to explore the surrounding area - and found some beautiful deserted beaches stretching for miles and miles.



by Colleen Turoczy



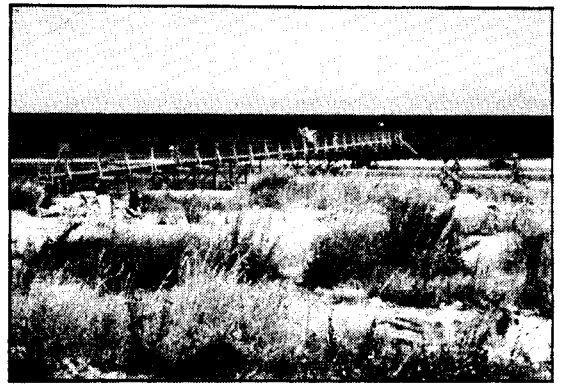
Every afternoon at 2pm there is a lecture in English and then - after a half-hour break - the English study group - a chance to bring up queries from the lecture or about anything else.

This year our study group included two Americans and English speaking people from Switzerland and Holland. Leading the study group was Rolf Elving (Swedish) and Kosmos editor Mary McGovern (who's Scottish) - a truly international mixture.

An evening meal is served every day at the Terrassen vegetarian restaurant which is run (like everything at the Martinus Center) by volunteers. Later in the evening they serve tea and cakes there - an ideal time to meet others who are not in the English group.

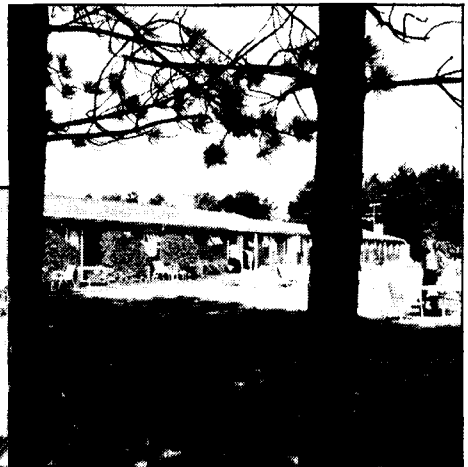
We stayed on the Martinus Center's campsite where there is a very well-equipped kitchen if you prefer to cook for yourself. It looks as if it would be a great place to take children - there is a playroom on the campsite for them to let off steam.

Last thing at night there is music in the lecture hall - which has an excellent sound system. We heard a programme which ranged from Tchaikovsky to Jean



Michel Jarre and even more experimental New Age music.

As I said earlier - it's far easier to write about the material side of a holiday at Klint. But what I wanted to show was the balance. It's not just a holiday camp - but neither is it some kind of spiritual retreat. Above all it's a place to go and have fun and enjoy yourself. Perhaps I'll see you there one year!





THE FATE OF MANKIND

by Martinus

PART III

CHAPTER 21

Why sleep is perceived as Unconsciousness

As the body of memory in the terrestrial human being is so inconspicuous, it cannot yet carry out a transference of memories of spiritual experiences to awake physical recognition. This has to an extraordinarily great extent the effect that the same being becomes the victim of an illusion with regard to the recognition of his spiritual experience when this appears in a total form. What does one understand by a total spiritual experience? It is a condition where the individual's awake day-consciousness from being borne or maintained by its physical body becomes borne by one of its other bodies. When such a transference takes place, the individual loses his physical sensing and is unconscious on the physical plane. The strongest

form of such a transference for a terrestrial human being is that which takes place when the individual's physical body is totally and completely separated from the eternal body. Then its awake condition passes over to the body of feeling, which then temporarily becomes the carrier or maintainer of the individual's awake or conscious recognition. But this recognition is of course of a spiritual quality and therefore of quite another nature than the physical. This transference is identical to what we call "death". This transference of consciousness can also take place in simpler forms. Such simpler forms we know as identical with anaesthetization, fainting, trance, hypnosis and the ordinary or natural form of sleep. Here the day-consciousness is also transferred to the body of feeling. But as the physical body under these forms of transference of consciousness is not totally separated from the I but is still connected with it, the day-consciousness can once again

be brought back to the physical body. The individual then wakes up again or becomes conscious on the physical plane. But as the body of memory cannot in a normal way transfer the memories from the experiences in the body of feeling to the day-consciousness in the physical body, the same individual can thus not in this physical body retrieve any conscious memory or recognition of this, his spiritual experience of life. Every form of spiritual existence will therefore be perceived by the terrestrial human being as an unconscious state.

CHAPTER 22

Dreams

It can however happen under such circumstances where the transference of the day-consciousness to the spiritual state is not entirely perfect and the individual as a consequence of this finds himself in a kind of intermediate stage between physical and spiritual existence, for example, through fever, disease, drugged states or the like, that spiritual memories can merge with physical memories and thereby enter into the individual's awake physical day-consciousness. Such fused spiritual and physical memories are expressed in daily existence by the term "dreams". Dreams are uncontrolled appearance, to a corresponding degree unreliable. But to the developed cosmic being (who consciously or by means of his will can carry out these transformations of the day-consciousness from one body of manifestation to the other, and whose body of memory appears in a constellation to the body of gravity and the body of feeling somewhat different from that of the terrestrial human being) these spiritual experiences are not "dreams" but fully awake experiences and thereby conscious facts.

CHAPTER 23

The bodies of the I

As has been shown in the previous chapters, the I's experience of life is conditioned by a general organ for each basic energy which is rooted in the super-consciousness. As each basic energy forms a certain specific plane of existence, the I's six general organs will thus be identical with one body for each plane of existence. The experience of life on each plane of existence can thus take place directly only through the existing body for that particular plane of existence. As these bodies in turn are created realities consisting of substance, matter or energy which can be subject to the influence of stronger energies, can receive injuries and can become obsolete and worn out, the experience of life will form itself perfectly or imperfectly according to whether these bodies are perfect or imperfect. And as these bodies, just like all other created things, ultimately become unfit for use and must therefore be replaced by new ones, the I's experience of life in every single plane of existence is thus interrupted from the moment the old body for the relevant plane is separated from the I until the moment when the birth of the new body for the same plane takes place. When the old body is separated from the I, the I cannot thus sense directly on the relevant plane of existence and will therefore be more or less unconscious on this plane as long as the new body is still not completed. As this process of renewal is in principle identical for all six bodies of manifestation, the I or the living being thus experiences six different repeated interruptions in its entire experience of life. Now, according to eternal laws these interruptions do not occur simultaneously but in such a way that only

one body at a time is totally subject to renewal. The individual will therefore also, for as long as such a process of renewal is taking place, experience life through the other five bodies of manifestation in the eternal body. The entire experience of life can thus never be totally interrupted. The interruptions can only span one single plane of existence at a time.

CHAPTER 24

The terrestrial human being's recognition of cosmic consciousness

As the terrestrial human being's physical body constitutes the one of his six bodies of manifestation which is the most developed, and he therefore to the greatest extent can correspond with physical energy, while the other bodies in relation to this are more or less latent, the physical plane of existence thus becomes the plane on which the same being is most conscious, and the other planes - that is, the spiritual planes - become those on which he is least conscious. Indeed - the terrestrial human being's spiritual consciousness is sometimes so small in relation to the same being's physical consciousness that he even believes that only the latter exists and that all spiritual or cosmic consciousness is imagination or superstition. Later in evolution, when the individual reaches the last planes of existence in a spiral zone, the relation is reversed. Then it is the spiritual planes of existence of which he is most conscious, and his physical perception which is latent. The physical world is thus temporarily the most realistic for terrestrial mankind, which therefore also believes to a great extent that the latter world is the only reality, just as the same is of course

also the case with regard to the perception of individuals' physical bodies.

CHAPTER 25

The fear of death is due to ignorance

As the ordinary terrestrial human being's senses are not yet sufficiently strong to enable him to acquire the analysis of his I through his own experience and as he is as a consequence of this cut off from being conscious of his immortality, all spiritual existence for this being is still only a matter of belief or a theory. It is therefore inevitable that his conceptions and ideas about life stand or fall with his physical body. As there will come a day when his physical body will be worn out and its interaction with the other bodies can therefore no longer be maintained, it will, as already stated, be separated from the I and become visible as a "corpse". As the individual believes himself to be one with the said body, he does not look forward to this event with particular joy but very much more with fear. Indeed, this fear can sometimes even develop into raging terror. He does not understand the situation and believes that the process of death is the incontestable end of him, his total annihilation. As the terrestrial human being thus believes that this process or "death" is an annihilation of the individual or a complete end to his existence, it is not only his own meeting with this process that he anticipates with terror but also of course the contact his loved ones will have with this process. So when this process strikes one of these loved ones, the survivor mourns and clothes himself in sorrow. Indeed it is absolutely in contravention of the prevailing moral code if he or she does not mourn.

CHAPTER 26

Natural death as an event of Light

As regards death when it occurs in a natural way it is, in reality, an event of Light about which there is every possible reason to rejoice. All that has happened is that the so-called "dead" person has been freed from an obsolete or outworn body which was only a shadow of what it has once been and through which his experience of the plane of existence in question could in the same way of course only be a reflection of its original purpose, indeed, sometimes even only an experience of twenty to twenty-five percent instead of one hundred per cent. To mourn such an event, to wish that some being should continue experiencing such an existence is of course in reality to wish evil upon that being, but this must of course be excused because the beings concerned do not know what has actually happened. They have of course no self-experienced or realistic knowledge that the "dead" being has five other bodies at his disposal and that one of these at the time of natural death will always be so far advanced that it will be able to promote or sustain the consciousness after death.

CHAPTER 27

Unnatural death

As regards an unnatural death things are somewhat different. By an unnatural death must here be understood all kinds of death which are not caused by old age. And it cannot be denied that a very large percentage of terrestrial mankind's individuals in evolution are still so far from knowing, and thereby fulfilling, the eternal laws on which the experience of life is based that a

shortened physical lifetime must inevitably be the result. As a shortened lifetime is an abnormality it will, just like all other unnatural or abnormal phenomena, involve a certain unpleasantness. But this unpleasantness will be the less the more advanced is the being's spiritual development, and the greater the less advanced the being is in the same direction. The basic cause of this unpleasantness is precisely this: that in the case of a premature death the spiritual body which should sustain the individual's consciousness after death has not had time to develop the necessary strength and stability for the purpose. Through a premature death or separation of the physical body the day-consciousness is suddenly transferred to the aforesaid spiritual body. As this body is not yet fully mature for this mission it will in a way be overburdened, which in turn, in the worst cases, can result in abnormal mental states in the first sphere of the spiritual plane of existence. In cases where death is the result of a prolonged illness, the maturing of this spiritual body is somewhat precipitated and the unpleasantness of this premature death will be correspondingly less.

CHAPTER 28

Suicides and death

For the individual who commits suicide the unpleasantness is increased by the very dreadful disappointment that death is not, as he had believed, a deliverance from his difficulties but that he, on the contrary, in addition to being still fully conscious of them, has now also inflicted upon himself this further suffering: to a certain extent he will have to endure an abnormal spiritual existence, with the prospect of the repetition of these difficulties in his

next physical life on earth. He thus witnesses the fact that he cannot run away from his fate. Had he put up with those difficulties until death occurred of its own accord, his spiritual existence would at least have been more normal and strengthening for his next terrestrial life.

CHAPTER 29

Purgatory

But as all being's, in order to be able to be born in a new physical body, must pass through all the highest kingdoms of the spiral, even if of course in rather elementary or latent forms, the unpleasantness will stretch only as far as the first kingdom after death and, at that, only to its very lowest sphere. This sphere is known on the physical plane as "purgatory" and has furthermore through superstition been called "hell". There will thus be a certain unpleasant zone for all beings with imperfections to pass through after physical death. But the "eternal fire" or "everlasting damnation" which the primitive imagination has equipped it with of course certainly does not exist. It can still be very unpleasant, but since the unpleasantness can exist only as results of the individual's own mistakes and the unpleasantness in turn as a supplement to the physical existence has as its mission the stimulating of the individual not to make mistakes, not to commit suicide again, not to live unnaturally (in other words, it is the guide to a perfect life or the direction towards God); and as it furthermore in the form of unpleasantness covers only a very limited sphere in relation to the whole spiritual zone which otherwise constitutes an ocean of light and bliss, in the deepest analysis it has to be seen as a divine blessing. Nor will there

therefore in reality be any sort of justifiable basis for mourning the unnatural death or departure to another world of friends or relatives.

If the deceased has children or other relatives who will suffer through this death, it falls to the survivors' relatives and friends together with society to take the place of the deceased and meet their need. The "dead" person will thereby be brought more easily through the zone of unpleasantness as he or she in this very zone can, up to a certain point, keep in contact with the physical plane and thereby be relieved of the weight which the sight of the need and misery of those left behind, the sight of their tears, privation and despair, would be for him or her.

To mourn over beings' death or transference to the spiritual world is a primitive manifestation of consciousness and is thus maintained by ignorance of or unaquaintedness with the true facts. One thus gladdens and supports the "dead" by not mourning. Good, friendly thoughts directed towards the "dead" and a true love for those they have left behind are the absolutely highest or most divine "epitaph" which can possibly be given to any individual.

CHAPTER 30

Death as »resurrection«

As already mentioned sorrow and the fear of death or dying are quite unfounded. Besides the physical body which the individual loses at death, he has five other bodies. From this point life goes on towards even more perfect planes of existence in the spiritual regions while the spiritual preparation for the building up of a new physical body is in process. When the creation of the embryo of the new physical body is complete and this has thereby become mature enough to

be able to begin sustaining the consciousness, birth occurs and the individual once again begins to become conscious on the physical plane. And the I, which has been incarnated in the new physical body, finds itself once again able to communicate in the physical world. But instead of the old, worn out body which it left at the time of its physical death, it now finds itself, insofar as its death and spiritual existence have been normal, in a new, glorified body dedicated to youth and beauty, to love and passion, to life and work. As death, just like birth, cannot thus exist without meaning the entrance to new life, this will, under all circumstances, be identical with "resurrection" or the realistic manifestation which expresses the I's all-embracing radiant power over material, its mastery over life and the rendering visible of its eternal, elevated or divine imperishability.

CHAPTER 31

Terrestrial disharmony gives rise to spiritual development

The terrestrial human being's eternal existence thus takes the form of an alternating physical and spiritual existence. As this being in its evolution still finds itself in the second plane of existence of the spiral zone, that is, the physical world, its physical body will, as previously mentioned, be the most developed while the bodies for the other planes in the same spiral cycle are on the other hand still relatively unfinished or latent. The physical existences therefore also become the most fundamental for the same individual. But gradually, as evolution proceeds, the individual becomes more and more spiritually developed. Since the physical body, as far as the terrestrial

human being is concerned, has passed its evolutionary culmination, it will therefore be the same being's spiritual bodies which are under development. In this growth the body of feeling, that is the seat for the individual's capacity to sense or experience pleasantness or unpleasantness, will thus be that which is most advanced. Next comes the body of intelligence, that is the seat for the individual's capacity to define the experiences of pleasantness and unpleasantness, or the creation of cognition from these experiences. Terrestrial mankind's evolution will thus primarily be based upon the development of feeling and intelligence. As feeling can only be developed through suffering, and intelligence through competition in the struggle for one's daily bread, the earth is extremely well designed for such development, because its citizens, based on their primitive or relatively latent level of feeling, do not hesitate to maintain their existence, their pleasure or well-being at the expense of their fellow-beings' strenuous efforts, poverty, sickness, pain, need and even mutilation or, in brief, entirely upon these beings' right to life. In a world where the beings' instinct for self-preservation is mutually or reciprocally based on such a level of feeling, only the strongest and most insensitive or inconsiderate will, without outside assistance, be able to reach a high physical position, meaning wealth and material prestige, while the less greedy or more sensitive or considerate must of necessity become the vanquished and so the slaves of the victor. The earth is therefore also the stage for many tears, much want and suffering, chaos, need and misery. It is the battlefield for the beings' struggle for booty. But as such conditions or difficulties inevitably give rise to a growing desire in mankind for ordered relations or harmony, which

in turn can only exist as identical with spiritual development, such a form of development will thus be found in the terrestrial zone. But in order to attain ordered relations in the world, knowledge is essential. The above-mentioned desire then also manifests itself to a great extent as an attraction towards all enlightenment about life's eternal facts or most profound causes. The most universally known, the most realistic result of this development, is, as aforesaid, "science".

CHAPTER 32

Science becomes the salvation of the world

Science, when it has developed the requisite maturity in all areas, spiritual as well as physical, to prove that any egoistic act whatsoever is a hindrance to the creation of the perfect society, will thus become the salvation of the world. Only absolute knowledge of the eternal facts can put its source in a position to control matter and thereby might for the benefit of right. But as knowledge cannot be absolute or perfect by means of intelligence alone but on the contrary only by being identical with a balanced result of experiences of intelligence and feeling, and as this result is the same as love, any kind of knowledge can be absolute only when it is a "science of love" - then this knowledge becomes evident for everyone as constituting "the holy spirit". For the time being it still constitutes in the zone of the earth only "the unborn embryo" of its identity.

CHAPTER 33

Science is already to a certain degree illuminating the world

As a science, in order to be absolute or genuine, must be identical with the analysis of a fact, that part of terrestrial science which is an expression of the absolute facts will thus be the first fundamental or realistic cognition of the truth, that is the eternal facts, but of course as yet only the physical side or appearance of these factors.

Before I go further with regard to science, the following quotation from 'Livets Bog ('The Book of Life'), Section 180, which shows that terrestrial science, even in its "embryo-stage", is extremely illuminating, can perhaps be justified. In this section the following is stated:

"As science constitutes the first beginnings of knowledge of the universe and existence, it thus becomes the periphery of the cosmic or spiritual world. It is the dawning cosmic consciousness. It is the fresh sea air by the sea. Modern science will thus in reality be unshakable proof of the fact that terrestrial mankind is becoming more spiritual. Remove science from its consciousness and all that remains is a primitive animal consciousness which is only receptive to coarse influences. It would represent solely beings who could not possibly perceive the clear light of a written book, who could not possibly harness material forces to make engines and other kinds of machine, means of transport over land and sea, through the clouds and under the water, beings who could not create buildings, clothes and articles for everyday use, indeed beings who could not even express themselves through a perfect language. By means of the products of science the faint tick of a clock can be heard from pole to

pole and all the peoples of the earth can listen to the same lecture at the same time. By means of microscopes and telescopes terrestrial Man has extended his material sight hundreds of times into the microcosmic world as well as the macrocosmic world. From universities, schools and colleges the cosmic light in the form of science is radiating out over the entire world. It rests like newly fallen snow in everything, on everything and over everything. Science is thus the first fundamental result of the penetration of a higher spiritual energy into the energy of gravity or the physical world".

CHAPTER 34

Science and »the Holy Spirit«

As already stated, science is identical with the penetration of a higher energy into the physical plane. This higher energy constitutes the fourth basic energy, "the energy of intelligence", which forms the basis for Man's ability to define and thereby arrive at the cognition of, the analyses of his experiences of pleasantness and unpleasantness or his sensation of feelings. In other words, the said energy forms the basis for what we call the "intellect". Science thus represents the collective "intellect" of mankind. But, since the energy of intelligence, as previously stated, is the fourth basic energy in the spiral zone, and since the terrestrial human being in evolution is primarily as yet situated only in the culmination zone of the second basic energy, it will be understood that the energy of intelligence to an exceedingly great extent will still be considered as relatively latent in the said being. The collective "intellect" of terrestrial mankind will thus, despite all the light which, as previously mentioned, in the form of science has

spread out over the world, be considered primitive compared to what it will one day be. But this is also consistent with its identity as "the unborn embryo" of "the Holy Spirit". The capacity of cognition or the intellect is thus in reality still not the most pronounced factor of consciousness in the terrestrial human being. There will therefore be other characteristics which are of an older date in this being and which therefore to a corresponding degree are more pronounced than the intelligence. These other characteristics consist to a particularly high degree of capacities which are promoted by the second and third basic energies of the spiral zone, which in 'Livets Bog' are respectively expressed as "the energy of gravity" and "the energy of feeling".

CHAPTER 35

The killing principle becomes a life-condition

As the nature of the energy of gravity is explosive and the energy of feeling is the opposite, having a restraining or binding effect on the energy of gravity, a consciousness in which these two energies have supremacy can almost be likened to a volcano. If the energy of feeling preponderates it will restrain the energy of gravity and prevent the explosions, but if the energy of gravity is prepondering it will overcome the restraint of the energy of feeling and explosions will occur. Such "explosions" in the consciousness are of course in a microscopic or spiritual form but are reflected in the individual's thought-life or mental-life as hot temper, rage or bloodthirstiness. Indeed, in brief, they are the deepest releasing factors for every form of urge towards the promoting of "the killing principle". And as the energy of gravity has an entire



SYMBOL EXPLANATION

This symbol appears on the cover of all Martinus's books. The following is a short explanation of the symbol written by Martinus in 1933.

The symbol is an expression for the universe itself. The triangle means that the basic analysis of the universe constitutes "a triune principle", namely: "X1", "X2", and "X3", realities which also occur in every living being and are known respectively as "the I", "the ability to manifest" and "the organism".

The fact that the triangle is surrounded by a sun symbolises the fact that life or existence in its highest analysis is also absolute light. The fact that the rays appear in the form of a cross symbolises the fact that the perfect manifestation is love or the sacrifice of oneself for others.

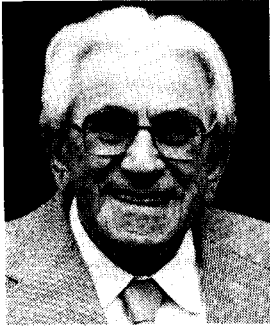
zone, that is a plane of existence where it cannot be totally bound by the energy of feeling, the I's experience of life on this plane of existence thus cannot take place except on the basis of these explosions. And the previously mentioned factors of consciousness, hot-temper, rage and bloodthirstiness, thus here predominate and turn "the killing principle" into a life condition. This zone, where the individuals simply must kill in order to live, will thus be recognised as "the animal kingdom" or the second plane of existence in the spiral zone to which the terrestrial human be-

ing still belongs. By killing must here be understood the destruction of the physical body and not an annihilation of the I. This, as already shown, is immortal.

The fourth and final instalment will appear in the next issue of KOSMOS.

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

Translated by Mary McGovern and Harald Berglund.



MARTINUS ANSWERS READERS QUESTIONS

Since KOSMOS was published for the first time in 1933 until his »death« in 1981 Martinus answered a long series of questions both in the magazine and in his lectures. In the course of time some of these questions and answers will be reproduced here.

QUESTION: What is our future; spiritualism or cosmic consciousness ?

ANSWER: As long as Man has existed in the part of the spiral cycle where he has called himself a "human being" he has always had a certain desire to solve "The Riddle of Death". However, this desire was not so strong in that primitive period when Man was ruled by instinct. At that primitive stage Man was not in any doubt about the continuation of life beyond physical death in one way or another. His instinct - which is an offshoot of the cosmic consciousness from his previous spiral cycle transformed into an independent automatic function in such a way that it can lead the living being safely through the first epoch of the new spiral cycle where his intellectual abilities are still in embryo - is sure to prevent the being from getting into too seriously abnormal digressions or derailments from the normal way of development. For those who are still being guided by instinct the physical consciousness or psyche has not yet reached a culmination in materialism. These beings have not yet reached so far down into the purely physical, material world as those who represent the next step in terrestrial Man's wandering through the spiral cycle, namely, that in which they appear as ardent materialists, denying all psychic and spiritual phenomena and thereby every notion of a Providence and a logical governing of the universe.

Since the beings of the earlier epoch, as mentioned, have not reached so far down into the world of the spiral cycle, these beings - that is, the animals, jungle Man or primitive Man of the past - in a way represent a higher spiritual stage than the people of the following period. This spiritual stage was expressed in that form of psyche or spirituality which is now sustained by those

abilities which we today call "psychic phenomena", such as clairvoyance, telepathy, mediumism, psychic will-power or magic, besides the inevitable belief in higher beings, spirits and gods which stood behind the physical natural forces and the creation of Man's fate. These beings could not differentiate between hair-fine physical details as the man of today can, but judged or assessed other beings by the way in which they appeared to clairvoyant sight. So they saw in the beings' auras whether they were friend or foe, whether they were dangerous or harmless, just as they of course also saw the radiation or auras of different kinds of physical matter. Through this psychic form of existence they were led reasonably unharmed until they reached a little way into the period of materialism where their instincts had noticeably degenerated, whereby the ability to uphold the necessary laws to a corresponding degree lost its foundation. So the killing principle attained an all-dominating position in the same beings' psyche. But before the beings reached this materialistic state and while they still lived in an excessive psychic appearance, their psychic condition was concentrated in a psychic will.

It is a degenerated repercussion from what in antiquity and the Middle Ages was known as "sorcery" or "witchcraft" and which also to some degree is present in primitive Man today even if in very weak and doubtful manifestations. In addition to this there are genuine individual cases or psychic abilities within the area of cultured Man. But here one must be careful, because hundreds of people claim to have higher psychic abilities such as clairvoyance, cosmic glimpses or even cosmic consciousness, although they are in reality totally excluded from possessing powers in that direction. The higher spiritual or psychic position they claim is sometimes

only a blantant (though camouflaged) self-glorification based on psychopathic tendencies.

According to the laws of the cycle, all the above-mentioned real psychic abilities must degenerate in favour of a development of intellectual abilities through which the human being can acquire a realistic, awake day-conscious knowledge of the structure of matter and the law of all creation. Gradually, as instinct degenerated, the "expulsion from the Garden of Paradise" which in this case means the psychic world actually took place. Adam and Eve, that is, human beings, were left alone with matter, which is in turn the same as nature or the elements, and had to learn to overcome these. This became "the eating of the Tree of Knowledge" and the modern materialistic perception of the universe arose. Here one is totally without understanding of all things psychic and spiritual, even though one has a gigantic ability to think in physical terms. As the otherwise infallible instinct has here degenerated and constitutes only a very latent and unreliable phenomenon, the materialistic human being will have to steer his existence with his intelligence. This epoch, without contact with the psychic world, must become the cosmic death which was to be the consequence of "the eating of the Tree of Knowledge". Through this epoch the being should in turn discover that his phenomenal knowledge of matter is not the final solution of life. His great knowledge must be supplemented by a corresponding knowledge of his own psychic or spiritual identity, which is beyond time and space. And the terrestrial human beings in the spiral cycle who are furthest advanced have also begun to be filled with a desire to experience the true solution of the mystery of life, which is not to be found in physical science's solutions in the form of

weights and measures. It can only be experienced through details which lie beyond everything which can be weighed and measured or experienced with the physical senses and the psychic abilities which were the basis of life in the past but which are now only rudimentary phenomena where they exist at all.

These psychic abilities of the past are, as previously mentioned, very degenerated and therefore highly unreliable and doubtful and are completely lost to the great majority. As they still show a degeneration or declining tendency even among those beings in whom they are most prominent, it will be impossible to arrive at the solution of the mystery of life along this path. This will become the more a fact as one, by means of these psychic abilities, can see only the physical world on a higher material plane. One still sees only matter in which life is hidden. One can see rays and waves, but these also constitute matter and are not the living being itself or the source of life. Even the most outstanding of the psychically gifted people of today cannot solve the riddle of the mystery of life or the problem of the universe. It was not psychic ability in the form of clairvoyance or mediumism which made the world-redeemer one with "the Way, the Truth and the Life". If these psychic abilities of the past could give people this elevated position, Moses would, to the very highest degree, have been "the Way, the Truth and the Life", which, as the facts show, was definitely not the case, in spite of his psychic and magical abilities. We also see that neither the mystics nor the psychically gifted people of India or other exotic countries - apart from people with cosmic consciousness - have been able to promote world-redemption. We therefore have to differentiate between the psychic ability which culminated in Moses and the psy-

chic ability which culminated in Christ or the beings whom we call "initiated". We also see that even in the Bible these two forms of mentality are differentiated. The psychic or mental condition which Christ represented, that is, the mentality of the initiated or the human being with the highest knowledge, is again and again referred to as "the Holy Spirit". It is thereby shown that there exists a form of mentality which is not holy. This mentality is therefore the mentality of the uninitiated human being, whether this is of a psychic or physical, materialistic nature. We must therefore express this psyche of the past - which particularly manifests itself in the form of magic, clairvoyance, mediumism and so on, which together constitute what we call "spiritualism" - as low-psychic, while we have to express the mentality which gives the individual the highest absolute knowledge, the great birth or initiation, as high-psychic. That it is this high-psychic mentality or holy spirit (and not a degenerating, dying relic of the past) which is the future solution for mankind would, after this analysis, be more and more obvious to the developed and absolutely honest researcher or seeker after truth.

This of course does not mean that spiritualism cannot be used in the service of the "good" and be a comfort, joy and encouragement where it can be practised in its purest form which is absolutely unselfish and which promotes neighbourly love. (1950)

Translated by Mary McGovern and Harald Berglund.

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".