

# KOSMOS

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THE SOUNDS OF CHRISTMAS  
THE FATE OF MANKIND



# AT THE TURNING POINT

by Mary McGovern

This issue sees the completion of "The Fate of Mankind", which Martinus first published in 1933 as a series of articles under the heading "At the turning point". It was later published as a book and includes some of the most essential elements in Martinus Cosmology. It shows that Man is at an important turning point in his evolution and begins with an overview of mankind's present state of crisis. This is followed by a concentrated analysis of the eternal structure of the living being, the law of fate and its relation to evolution, and ends with an optimistic view of the future as a cultural paradise on earth based on the most elevated forms of physical and spiritual science.

We are nearing Christmas, the celebration of an earlier turning point in the evolution of mankind, the birth of Christ, the birth of "goodwill to all men" as an ideal for all human behaviour. It is this ideal heralded by "the sounds of Christmas" and transformed into science which, together with physical science, will provide the basis for the perfect human society which is gradually appearing through the clouds on the horizon.

This year has also been a relatively minor turning point for KOSMOS - it is the first year we have produced six issues! We look forward to producing six in 1987 and wish all our readers a very Merry Christmas and a Happy New Year!



# ***THE SOUNDS OF CHRISTMAS – GOD’S CLOSENESS IN THE DARKNESS***

**by Martinus**

This article formed the basis of a Christmas lecture given by Martinus at the Martinus Institute, Copenhagen on 17th December 1950.

Dear friends,

In a few days thousands of bells will peal throughout the Christian world. They will ring in Africa, and they will ring in Greenland; they will ring in the South and the North, they will ring in the East and the West - the whole world over. What is the meaning of all this great release of energy, this widespread clanging? Indeed, what is the ringing of bells? Bell-ringing is a manifestation

of sounds. Bell-ringing is music. But music is the equivalent of an artificial rendering of song and of the voice of nature - a reproduction of the voices of living beings. The mighty song is an echo of the mighty voice of joy which, through the principle of world-redemption, is the true light in the darkness for living beings. Through world-redemption's all-pervading principle of love great masters of wisdom, great noble human beings for whom love is the supreme basis of life, continued to be born when people needed them most. These beings who are filled with God's spirit become stars in the mental sky of man-

kind but as they come closer and closer they become radiant angels incarnated in flesh and blood. And it is from this love's great host of angels that we have the Christmas gospel's prophecy or promise of the great good will toward men coming in the form of real all-pervading peace among people.

The ringing of Christmas bells all over the world is thus in the absolute sense a vibrating echo of the eternal voice of this host of angels. It is therefore only ignorant, unloving and naive people who can afford to ignore the sound of the Christmas bells today and so turn off the light of life and inevitably wander in the darkness. But, for the developed and loving human being who can hear the angel's or the great world-redeemers' voice and sounds in the mighty clanging, there open even greater and greater sources of light or perspectives - Christmas's revelation of the divine radiance. Where the angel's song sweeps over the Earth, darkness cannot completely close over people. We see also the dark working-days of mid-winter becoming lit up by the joy-engendering phenomena of Christmas which culminate in Christmas Eve's lit-up Christmas tree and its accompanying great or small mountains of presents exchanged between family, friends and acquaintances. What is it we see here? It is just a fabrication, a pretext engineered by the business world to make people buy goods like so many other much-advertised innovations whose only purpose is to entice people to spend money? Yes, the spiritless, materialistically minded person feels that this is how it is.

Imagine what a poor, empty, joyless notion such a person has of the divine flood of light of Christmas! It is true that Christmas has become a highly important, indeed economically an almost

indispensable, source of income in the budget of many businesses, but it is foolish to believe that this is the true cause of the manifestation and the joy-promoting and present-giving tendencies of Christmas. Just as there is from the dark night-side of every globe a view out to the stars, the suns and the milky ways (not to mention the direct moonlight which also exists as an illuminative element in the darkness of the night), so there is no kind of mental darkness in which there is not normally a view out to the heavenly light. Just as there can be clouds obscuring the moon or stars, so there can also be mental clouds which block the view to the light sky of the spirit and the stars, suns and milky ways appearing in it. Such dark clouds are all materialism and atheism. All egoistic thoughts and manifestations or everything which is a contrast to neighbourly love is thus a spiritual solar eclipse, spiritual cloudy weather or spiritual cloud cover. Where this cloud cover is promoted, cultivated and produced in excessive quantities it hides the heavenly light. And there, where one is unable to perceive the heavenly light, one cannot experience this heavenly light as the source of Christmas's joyous light-filled atmosphere and mood. But by the spiritually developed human being in whom there already exists much supernatural light, Christmas's heavenly light is felt to a greater or lesser extent. He sees that this whole immeasurable mass of energy, in the form of the desire to give presents and to send loving greetings, is absolutely not a mere display of tradition, even if perhaps a percentage of it can be reckoned as such. A great percentage of it is really something flowing out from people's hearts in a true desire to help in need, to create joy, even if this desire is only present during the days of Christmas.

That this stimulus to love is something rooted in or drawing its power from Christmas becomes obvious from the fact that many people when Christmas is over fall back on their old egoistic routines. The desire to make people happy and to help is so clearly reduced to the level typical of the normal character and moral standard of the people in question.

And what does the Christmas tree not represent? Is it not the very symbol of the structure of the universe, of the Godhead and the sons of God? Are not its great traditional star at the top and its lights symbols of the eternal Father, the crowning figure of the universe, the highest I and so the highest creator of the universe? What should all the other lights on the tree otherwise mean? Can they mean anything other than the very living beings of the universe, the creating and experiencing life, the living beings or the sons of God? And what is the meaning of all the gold and tinsel which swathe and decorate the tree and the piled up presents and parcels? Do they not symbolize the material which God, through the living beings, transforms into radiant, golden phenomena in the form of the experiences of life? Will life ever be able to become perfect and worthy of the perfect human being before it has become a manifestation of the principle "Rather give than receive"? As long as people force the opposite principle "Rather take than give", upon other people, the Kingdom of Heaven cannot be experienced on Earth. Only Hell itself can blossom where one takes rather than gives. As terrestrial mankind's normal life is to such a great extent still based on the animal principle "Rather take than give", it is easy to see that it is this dark mental principle's atmosphere which the psychic atmosphere of Christmas lifts a little

precisely during the darkness of mid-winter.

It is this psychic atmosphere, this light and happy mood of Christmas which is the principle of world-redemption. It is not one of people's contrived traditions. Christmas is light amplified in every mental darkness. Christmas is God's radiant closeness in every place where there is a mental darkness, where there are unhappy beings, where there is mental night. In their physical manifestations the traditions of Christmas can of course be exaggerated and lead on to utter gluttony and excess. But it is not by these deviations that one should judge Christmas. It is by all the phenomena which show genuine desire and joy in creating help, light and happiness for all those who live in need, unhappiness, sorrow and suffering. This is the true light of Christmas, and this light is the only way to world peace, to the great birth, to the experience of immortality, to the experience of life outside time and space, to the experience of oneself as one with the Father, one with the Way, the Truth and the Life.

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Translated by Mary McGovern



# THE FATE OF MANKIND

by Martinus

## PART IV

### CHAPTER 36

#### **The individual attains certainty instead of vague notions**

The animal kingdom's life-form or mental condition must thus be described as a constant struggle or interaction between two basic energies, of which one is characterised by a tendency to expand and the other by a tendency to contract. Where the latter energy suddenly becomes the lesser an explosion must of course always follow. I cannot here go into detailed analyses, for they would take up far too much space; I can, however, mention that those explosions in one's mental life - from being quite microscopic or absolutely outside observation by physical sensing, through the conscious mental life of the individual's manifestations - spread further and further until they finally assume such considerable dimensions that on the physical

plane they manifest themselves as identical with, among other things, the deepest causes of war, terror and mutilation. All forms of suffering will thus, when analysed cosmically, be based on an excess of energy of gravity and a deficiency of energy of feeling in the conscious mental life. But, as the same principle which deposits hard skin on a hand doing rough work in order to protect it, also endows the individual, through repeated explosions or sufferings with a corresponding increasing capacity to use the energy of feeling, he becomes more and more master of the energy of gravity or the explosions (outbursts of rage or anger). They gradually become less violent, being more and more restrained, and an increasingly calm mental life begins to be manifested. But as individuals at this stage still primarily have only the remains of the first basic energy of the spiral zone, that is "the energy of instinct",

with which to make themselves conscious in their emotional life, the comprehension of this emotional life becomes realistic fact only in the form of "pleasantness" and "unpleasantness", not in the form of detailed analyses. By means of the ability to make use of "the energy of instinct", which means "the instinct", it is a fact that the individual cannot define but only sense vaguely. This in turn means that his reasoning cannot become analyses suitable for the intelligence through instinct and therefore not practical, absolute knowledge but only suppositions, which again are the same as vague notions. As the energy of instinct has, however, already culminated in the plant kingdom and is thus degenerating or on the decline in the animal kingdom, and especially so at its human stage, the individual's vague notions will to a corresponding degree be untrustworthy or inaccurate. And the individual's understanding in the form of instinct or vague sensing will thus be correspondingly inaccurate.

As an understanding which is based on vague sensing is the same as belief, every kind of belief which is based on inaccurate notions will be the same as superstition. Superstition is thus the same as incorrect understanding of the experience of life or reality. But as superstition is thus a disharmony in existence, the individual's creative principle (which, as previously mentioned, gave rise to the hard skin for the protection of his hand and in the same way expanded his capacity for feeling as a resistance against the explosions of the energy of gravity) will now also give rise to a "hard skin" in defence against superstition. This hard skin is the ability to make use of the fourth basic energy of the spiral zone, namely "the energy of intelligence". By means of this it is a fact that the individual gradually becomes able to confirm or

disprove the vague notions and thereby comes into possession of the analyses of the absolute facts, which is the same as absolute knowledge. The intelligence is thus the same as the individual's ability to acquire certainty instead of vague notions.

## CHAPTER 37

### **The basic cause of terrestrial Man's dark fate**

Within the animal kingdom there is thus an area where the individual begins to come into possession of certainty or real knowledge instead of vague notions. This area is made up mainly of terrestrial human beings. By the appropriation of certainty instead of vague notions the individual becomes enriched with an exceptionally great new element of consciousness or manifestation. But the individual at first does not have the ability to use this element in harmony with the eternal laws of existence of life. This he must learn from experience. But as this element, like all the other great elements in life, can give rise only to harmony, happiness or an ultimate well-being by being used in contact with the law of existence or in tune with the general order of the universe (which means to the advantage of the welfare of people in general) and as individuals at first cannot have such experiences, he must of necessity to a great extent use this, his new element of consciousness or intelligence, wrongly. He uses it primarily for his own self-interest and so becomes to a corresponding degree troublesome to his fellow-beings' existence or maintenance of life. And with this we have arrived at the basic cause of the entire present dark fate of terrestrial mankind. Most of the above-mentioned individuals find themselves precisely at the stage in

evolution where they still have not learned to use intelligence to the benefit of the whole of humanity. And as the same humanity consists precisely of single individuals, the whole cannot possibly be an expression of harmony and interplay, perfection and true happiness, until the majority of the people on earth have evolved so far that their use of intelligence to the advantage of people in general, instead of to their own advantage, is just as great as what is today an expression of the above-mentioned beings' use of their capacity for intelligence for their own self-interest.

## CHAPTER 38

### **Society is governed by primitive tendencies of consciousness**

The intelligence of terrestrial mankind as a whole is thus to a great extent still to be summed up as primitive and inferior to the energy of feeling. This means that mankind to a great extent still acts not by virtue of real intelligence but by virtue of feeling. And as instinct is degenerating and intelligence is still too small or weak to define feeling, this will consequently be undefined. Undefined feeling in turn, besides manifesting itself in superstition or erroneous notions, will also - when it appears as an expression of the borderland of the explosion-stage, meaning an area where the energy of feeling is mixed with great quantities of the energy of gravity, without this however being powerful enough to produce explosions constantly - manifest itself in the form of such primitive thought-climates as hate, jealousy, avarice, envy, dishonesty, lust for power, and intolerance. These thought-climates will thus be an expression of the energy of feeling, which bears the impress of slightly

suppressed energy of gravity. As these thought-climates or natures are thus an expression of primitive feeling, they are, in the case of the terrestrial human being, older than his intelligence. They therefore together constitute the leading elements of consciousness in his daily manifestation or existence.

Since terrestrial mankind as a whole mainly consists of such individuals, it is really these natures which govern terrestrial human society. So this society is still governed not by a real or completely developed intelligence but by primitive feeling. Egoism, thirst for power, ambition and intolerance will thus to a great extent prevail.

## CHAPTER 39

### **Terrestrial mankind as a »theatre of war«**

But, as these elements can be satisfied only on the basis of the oppression and degradation of their fellow-beings from the same origin, terrestrial mankind as a whole will in reality be identical with a "theatre of war" whose combating sides or "armies" can be expressed as continents, religions, races, provinces, municipalities, parties, unions, sects, families, marriage-partners, parents and children, man against man and woman against woman; indeed we must follow this world-conflagration right down to each single individual's thought-world before we come to the bed-rock or point of origin of the fight. Here thoughts rage against thoughts and energies against energies and release the aforesaid small explosions whose further development becomes the nourishment for the gigantic universal fire which, in the form of oppression, poverty, sickness, destitution and demoralisation, controls the entire earth. Do not think that anyone is free. Every



person who succumbs to the tiniest trace of superstition, intolerance, thirst for power, greed or dishonesty is an enlisted soldier in the army corps of the aforesaid world-conflagration, is a party to plundering, torturing and degrading, no matter how many the beautiful, noble ideals of which he or she may otherwise be a representative. Of course the good aspects of the individual's consciousness should not be belittled or underrated. These contribute to creating the great counterbalance to the world-conflagration to which I will later return.

But no one can therefore be totally acquitted of being a directly contributing cause of the evil or disharmony in the social system as long as he or she has the tiniest trace or the aforesaid thought-climates which promote the world-conflagration.

## **CHAPTER 40**

### **Love comes into being**

As mankind thus lives in disharmony with the laws of life and so inflicts upon itself great difficulties and sufferings, individuals' capacity of feeling is trained and developed. They achieve a wider and wider outlook in the area of the experiences of feeling so that it is ultimately not only in the area of coarse feelings and sickness that they are able to feel, but also in areas of nuances of feeling of far finer gradations. This refined capacity of feeling manifests itself in sympathy for other beings who are suffering, in the need to help, in the need to be something for others and so on, just as the individual in question begins not to be able to kill animals, begins not to have the heart to do any living being harm, begins to be able to tolerate insult, begins to be happy about nature and its

riches in the form of living beings: people, animals, plants and minerals. Such a feeling is incipient "love" or life's highest energy for pleasure. The energy of feeling cannot, however, completely achieve its purest form as love until it has become controlled or supported by a certain amount of the energy of intelligence.

Intelligence, as previously mentioned, is necessary for the individual to become conscious of the details in his experience of feeling and manifestations or come to a recognition of their real nature. If the intelligence is not sufficiently developed, the individual can only guide his feeling by means of his instinct or his capacity to sense vaguely. As this capacity is degenerating, the individual can, when he should guide his feeling by means of this, easily inflict unfortunate accidents on his fellow beings even though this, his way of behaving, is motivated by exceptional sympathy. In other words the individual cannot possibly act correctly as long as his capacity for understanding is not sufficiently developed for him to achieve an intelligent overview of his own behaviour and therefore can only act in accordance with instinctive or vague and therefore uncertain motives. Suffering thus develops feeling, but feeling has therefore to be controlled by a perfect intelligence before it can become really sensible. If not, the old adage "Love is blind" will apply. Love without sense is not love but only uncontrolled and therefore primitive feeling.

## **CHAPTER 41**

### **When the great commandment »Love one another« becomes science**

Besides the sufferings which refine feeling, the development of intelligence will thus be one element of "the one

thing needful" in terrestrial mankind's liberation from the animal kingdom or darkness. And it is accordingly the result of this development which today appears as identical with science. When feeling becomes sufficiently refined through suffering and science creates analyses of this refinement, the eternal commandment of the fulfilment of the law "Love one another" becomes a fact for terrestrial mankind. Then the latter is no longer ruled by lower instincts and primitive intelligence, but mankind rules the world by virtue of "the holy spirit", which at that time will be an all-embracing factor in the daily life of the zones of the earth.

## CHAPTER 42

### **An imperfect and primitive social system**

The readers have now come so far in the subject matter of this book that they have become acquainted with the fact that terrestrial mankind as a whole consists mainly of individuals whose standard of evolution is such that their daily manifestations are dictated or controlled more by primitive tendencies of consciousness than by perfect love, meaning perfect feeling and intelligence. As primitive tendencies of consciousness are mainly reflected in hate, envy, greed, blood-thirstiness, intolerance, overweening ambition and so on, and as the effects of these tendencies represent a perfect contrast to the realities which are the sole basis for an absolutely perfect social system, so terrestrial mankind's present fate will of necessity manifest itself in a correspondingly primitive or abnormal and imperfect social system. All terrestrial mankind is, as previously mentioned, a "theatre of war". Everyone hunts, wounds and kills. A fate which

represents such a condition can only be identical with the culmination of suffering. But as this suffering develops feeling and intelligence to such a mutual harmony that these ultimately appear together as absolute "love", love will gradually become the basis on which terrestrial human society's mutual organisation will come to rest and thereby be in contact with the eternal commandment which is the fulfilment of all the laws.

As love is in reality identical with the combination of the highest feeling and intelligence plus intuition, and such a combination is in turn the same as "the holy spirit", and the present terrestrial science is this spirit in embryo, the same science will thus become the dawning governing and administrative factor in terrestrial mankind's future social system. Here one must remember that even if science to a certain extent does appear as light, yet it is still inferior to the primitive tendencies of consciousness's control of intelligence and of science which have been able to produce such realities as torpedoes, machine-guns, grenades, poison gas or, in brief, all possible forms of the ingenious promotion of the explosive capacity of the energy of gravity or "the killing principle". Developed feeling and intelligence will, to an equally tremendous extent, release ingeniousness in the promoting of the "life-giving principle", which thus means "love" or absolute happiness.

As science, which means the "intellect" of terrestrial mankind as a whole, will thus gradually become so perfect that it will release itself from being the obedient servant of these primitive tendencies of consciousness and thereby become the all-embracing basis for society without which an absolute harmony or lasting peace cannot possibly be built up, I will now proceed to conclude

with some short outlines of the factors which, on the basis of this, are already undergoing strongly rising development, and which under the coming scientific government I have referred to will come to prevail to a great degree.

## CHAPTER 43

### **The nations constitute a world-kingdom without a government or sovereign authority**

"Internationalism" is therefore developing very fast. This has, through the technical evolution of the means of communication - such as railways, steamships and aircraft, telephones, telegraphy and radio, so reduced distances that peoples in various parts of the world have become "neighbours", living door to door, speaking with one another, doing business and exchanging goods, discussing common likes and dislikes and so on. In the form of international trading companies, conglomerates of every sort, peace organisations and unions, all the states and nations are so tightly bound together that the undermining or downfall of a single state cannot possible take place without causing inconvenience to all the other states. This means that internationalism is already so widespread or evident that all the nations around the globe are in reality no longer isolated, independent states but provinces in an international world-kingdom spanning the entire earth. But this kingdom has still one great inconvenience to overcome before it becomes perfect, for it is a kingdom quite without government or a sovereign authority. As government or authority is the same as protection by law and justice, the terrestrial international world-kingdom is thus today quite devoid of law and justice. But a kingdom which is without law and justice represents no

protection for the single individual or inhabitants. These must therefore defend themselves as far as their strength allows. The result is that the stronger individuals have the power. However, as the strongest individuals are not always the most just or moral, but often the most egoistic, it is might and not right that is the ruling factor. This kingdom's "inhabitants", which means the nations or states, can therefore do just as they like according to the power they have at their disposal. This in turn means that an "inhabitant" (nation) must be armed. We see this arming in the form of its army, navy and air force. That inhabitant which has a superior war organisation has the corresponding power to oppress and exploit the other "inhabitants" (nations). The terrestrial international world-kingdom's "social-system" is therefore at a stage which is analogous with that of Stone Age Man. But just as evolution led Stone Age Man's mutual relations forward to constitute civilised nations, so will evolution also lead the nations' mutual relations from this Stone Age level forward to an intellectual, humane and absolutely justly governed world-kingdom.

## CHAPTER 44

### **The United Nations as the embryo of an incipient world-government or world-authority**

Just as there cannot be ordered relations within a society of individuals who do not have a government, equally there cannot be ordered relations within a community of nations as long as this society does not have a legal and judicial system and does not have a government. Evolution has also already begun the formation of the embryo of such a government or authority. This embryo appears to us today as identical with the

manifestation of the United Nations. This reality is an incipient international legal and judicial system. But this judicial system is today without a "police-force" to safeguard its interests. And a legal and judicial system without police will, as we know, not mean anything to those who break the law. Neither does the United Nations' power therefore yet mean anything more than a shadow of what it will come to mean for any "criminals" (nations) on which it has to pass sentence today, particularly as these "criminals" have the right to "carry weapons" (army and navy). One can imagine a similar case in the ordinary daily practice of justice: an unarmed judge confronted with a criminal who is armed to the teeth. This can of course only be a parody of what it should be. But just as the nations' legal and judicial system will gradually forbid individuals to carry weapons and allow detected unruliness to be settled only by the weapons of justice, so will evolution also result in the world-kingdom's legal and judicial system gradually becoming the only armed power in the world, while all militarism will be prohibited in the individual states. Just as a nation cannot achieve orderly or civilised relations without police, so of course neither can the world-kingdom become civilised before it has got its world-police.

## CHAPTER 45

### **National selfishness and unselfishness**

All the people of the earth are thus on the way to achieving a common fatherland. And when the world-kingdom has progressed so far as to constitute on common fatherland for all individuals and all nations have become provinces in this same kingdom, internationalism or

common interest will have conquered nationalism. This in turn really means that unselfishness has conquered selfishness. Internationalism is a nation's unselfishness, and nationalism is a nation's selfishness or egoism.

The world-kingdom will from the outset, as it spans the entire earth, have the advantage over ordinary states or nations that it cannot have exterior enemies. It cannot therefore have dangerous or hostile border areas on which it has to build strong forts, produce poisonous gases or nuclear weapons, build tanks or military equipment; equally it cannot have any difficulties with passports, customs or exchange of currencies. Everyone is an inhabitant of the same kingdom; everyone is under the same government.

## CHAPTER 46

### **The world-government consisting of science's most noble representative**

As internationalism, which we have seen means unselfishness, must prevail in the world before the government of this kingdom is a fact, the same government would of course only be able to exist as a result or product of unselfishness. But, as unselfishness cannot prevail or become an authority and thereby of universal validity before it is a "science", neither could the world-government become any real authority without consisting of scientists in the area of unselfishness. This government will thereby come to differ from present and past governments of the nations since their members to a great extent are authorities only in the national and so in the selfish area. This selfishness is not of course necessarily true of their own personalities but rather of the particular "political party" they each represent. The members of govern-

ment and Parliament within the ordinary states' government are thus in reality in many cases not champions of the common good but rather champions of their particular "party's" advantage and the appropriation of the good things of society regardless of whether these advantages are undermining or degrading other "parties" within the state. But this is because selfishness in these beings predominates over their intellect, and their intelligence is therefore far too much used as a tool for selfishness. In other words, the representatives of selfishness have more power than the representatives of intellect and science.

When science becomes so advanced that its representatives are the champions of unselfishness, those champions will be the only existing beings on earth who have the necessary qualifications to be able to fulfil the needs which condition the basis for the dawning international world-kingdom's complete control of "the holy spirit" and thereby the maintenance of a real peace on earth. And evolution will then also result in the fact that the members of the government of this world-kingdom, even though chosen by people, can be recruited or selected only from the highest and most noble areas of science in all fields, material as well as spiritual.

## CHAPTER 47

### **The essence of mankind's evolution and fate in the form of twelve points**

As I must refer the reader to Livets Bog (The Book of Life), where a more detailed description of the coming world-government and its result is manifested, I will, through the following quotation from that book express the essence of terrestrial mankind's fate or present epoch of evolution. This essence can be

conveyed in the following twelve points:

1. The victory of unselfishness over selfishness in all forms (the victory of common interest over private interest).
2. The creation of an international, democratic world-government.
3. The disarmament of all countries in favour of the establishment of an international, impartial world police force.
4. The development of an international undisguised - not secret - supreme system of law and justice, represented by science's most eminent people in spiritual as well as in material fields, who would be qualified to know the difference between "abnormal actions" and "crimes" - having knowledge of the course of evolution and life's eternal laws, which would thus guarantee absolute "right" and justice for everyone and everything.
5. The abolition of private individuals' possession of valuable goods in favour of their appropriation by the world-state.
6. The abolition of money in favour of the establishment of an individual's personally rendered work as the only means of payment for him.
7. The establishment of one fund for childhood, old age and illness covering the whole of the world-state and founded on the basis of deductions from work-receipts.
8. The use of machines for shortening material working hours in favour of study-days and spiritual research.
9. The abolition of bloodshed and policies of violence.
10. The abolition of torture, corporal and capital punishment in favour of expert arrangements for internment and education.
11. The development of vegetarian food, of health and the care of the physical body, and of light, healthy housing.
12. The development of intellectual liberty, tolerance, humanity and love to

all living beings, to people and animals, to plants and to minerals.

These twelve points are thus identical with the realities around which the entire terrestrial human energy for evolution will be concentrated and under which the fulfilment of existence's highest commandment of love, "Love one another", on the basis of the new cosmic world-impulse, will now approach its perfect release in the terrestrial human being's daily existence. These twelve points are thus not a complicated speculation worked out by the brain or a hypothesis but, on the contrary, an expression of the analysis of a true fact which has come to expression in thought only on the basis of previous actual experiences. No terrestrial human being will therefore be able to exist without being in contact with these realities or being surrounded by these energies.

Being in tune with these energies or the twelve points mentioned will therefore be the same as being in harmony with the divine world-plan - it means being a stimulating factor in the creation of world peace on earth and it is the quickest way for every terrestrial human being to "the great birth" or the attainment of a transfigured existence.

Being against the twelve points or energies on the other hand means being in disharmony with the energies of the universe, being against the essence of the world's religions - it means that one is an inconvenience for terrestrial mankind's release from the dark areas of war and suffering, whereby one makes oneself an undermining factor in one's own absolute happiness.

But, since the energies from the light radiation of "the divine creative principle" (that principle which, among other things, has given rise to the religions of the world) have long ago become a dominating factor in terrestrial mankind's evolution and have therefore

established as a fact that mankind evolves from "the animal kingdom" to "the human kingdom" and not vice versa, and since this evolution can absolutely take place only on the basis of the fulfilment of the great commandment "Love one another", and since this fulfilment in turn, according to the divine world-plan, as far as the terrestrial human being is concerned, can be released only in the form of the previously mentioned realities or points, therefore the evolution of these and the creation of a divine world-kingdom resting on these will here be visible as an absolute reality.

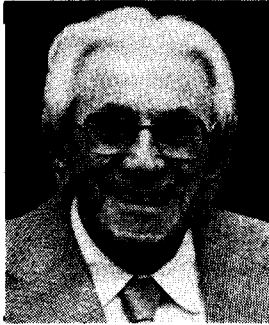
The great events which in the present century are sweeping over the world are therefore to be seen as identical with the transformation of terrestrial mankind's twilight state to a sunlit existence - they are the animal kingdom's death-throes in the body of terrestrial human society; these are the incipient resurrection of the cosmic human kingdom on earth. That these events have not been able to and will not come to pass entirely bloodlessly is quite natural as long as they are still identical with a fight which takes place in an area where hate, revenge and self-defence fight against slavery, hoarding and greed. A battlefield which is the scene of a reaction between such energies can only produce corpses. But over these corpses the world arises in a new transfigured form, and the earth becomes a vibration of intellect and love, a harmony of intuition and bliss.

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Translated by Mary McGovern

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## **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: When a soul or spirit leaves or loses its physical body at so-called "death", does it then enter into a condition where it is conscious of the earthly life left behind - I mean, does it remember relatives and friends and the things it has experienced?

ANSWER: When a living being leaves or loses his physical body, he does not at first lose his physical consciousness, which in this case means experiences from his last terrestrial life, memories of relatives and friends and so on, and other knowledge.

As the physical consciousness is thus thoughts and thought materials it does not in itself constitute something physical, something material but is in reality of a purely spiritual nature. It is therefore independent of the physical body and cannot perish with it. It will, after the collapse of the physical body, still be connected to the I, which, with its eternal superconsciousness and sub-consciousness, creates the living spirit which is the true, real, immortal being appearing behind the physical organism. When the spirit at death loses its physical body and so the physical part of its brain and nervous system which is the seat of its physical day-consciousness it will lose the thereby dependent capacity consciously to interchange with the physical plane directly and so also

the ability to stand in direct physical connection with those left behind on the physical plane.

As its day-consciousness, however, is transferred at death to its night-consciousness, which is day-consciousness on the spiritual plane, it will here still live in a conscious juggling with its experiences, memories, knowledge and so on from the physical terrestrial life left behind. These psychic phenomena will then become the decisive basis for the degree of light or happiness in the total spiritual existence the being has entered at death.



QUESTION: Does a natural, non-mediumistic connection exist between living and so-called "dead" things?

ANSWER: Between the living and "the dead" there is a very great essential and active connection. At death a being's awake, physical day-consciousness is transferred to its night-consciousness, which constitutes the same being's day-consciousness on the spiritual or psychic plane. As physical beings' day-consciousness during normal deep sleep is also transferred to their night-consciousness, they find themselves during this physical sleep in a condition where they have awake day-consciousness on the

same plane as "the deceased". The living and "the dead" can then here continue the mutual interchange of thought and the desired time together they can no longer have on the physical plane. Vital ideas, warnings, advice and guidance are mutually exchanged on a considerable scale between the beings of both planes. And even if the memory of such a spiritual time together and the experiences connected with this are totally lacking in the physical day-consciousness when such a being wakes up after sleeping, it will nevertheless be planted in this being's subconsciousness and in given circumstances or situations be transmitted from this to his awake physical day-consciousness. It will then, in an intuitive way, fertilize the thought-world of the said being with the knowledge and the spiritual or psychic material which was the essential content of the spiritual time together.

In this way all living beings stand in a harmless and protected relationship with the spiritual world. Death is not the great separation from the beloved "departed" or those one is fond of that people here on earth generally imagine. This will gradually turn into a living perception or knowledge that all the pessimism which, with despair, tears and depression, today turns a funeral or burial into a ceremony of lamentation in black, black and more black will be changed in such a way that the funeral becomes what it should be - a celebration of congratulation and light. Natural death will always be a release from the restriction of life-experience and the resulting mental prison which the connection of an immortal spirit to a disabled, defective or decrepit organism, unsuitable for the experience of life, must be said to be. Such a release should not be lamented but congratulated.





QUESTION: A short time ago a male relative, whose wife had died about twelve years previously died himself. After the funeral I was told that there had been a clairvoyant present who said that he had seen the deceased's wife and my own deceased daughter receive the spiritual body. Can this be true?

ANSWER: The spiritual body is not something one acquires at death. It is something one is already developing and using while living on the physical plane. Moreover, it is not a matter of one but, rather, five spiritual bodies in all, in addition to the physical body by means of which the living being maintains a permanent, awake day-conscious life-experience. A being's experience of life is a combined interplay of six different basic energies released by the I through six corresponding different bodies for the basic energies. As long as the being is living on the physical or material plane, this interplay is concentrated in the physical day-consciousness which is borne by the physical body. During sleep this interplay is concentrated in one of the five other bodies which all have a spiritual or ray-formed nature. At death the being of course loses his physical body, but he does not lose the awake day-consciousness concentrated in his physical body's brain and nerves. This is merely transferred to that one of the five spiritual bodies which is particularly mature and

adapted to this purpose. This process of adapting and maturing occurs every night during physical sleep. With the loss of the physical body the being has thus lost only the capacity to perceive directly the purely physical or material influence which was previously transferred to his day-consciousness through the physical senses. But he can still experience every sort of release of energy which occurs in the form of thoughts. His existence after this is therefore no longer in a material world but, on the contrary, in a thought-world. His experience is exclusively what can be manifested by way of thoughts and creative processes in materials which lie outside the physical plane and which are therefore of a spiritual nature or the nature of consciousness.

While the being during physical sleep has only partially transferred his experience of life from his physical to his spiritual body (he can still react during sleep to strong physical influences - if the opposite were the case it would not be possible to wake someone from sleep), the transference at death is total. This total transference of the consciousness from the physical to the spiritual plane can be observed by a very strongly developed or perfect clairvoyant sight. But this total transference of the day-consciousness from the physical to the spiritual body causes this body to become as it were more materialised and so more visible. It is possible that it is this process the clairvoyant referred to saw. But as the account of such a clairvoyant sight cannot be verified by beings who do not have highly developed psychic abilities it, like all other unverifiable psychic, mediumistic or occult claims, should be accepted with very great reservation.(1950)

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# NEWS

## from the Martinus Institute

### International Summer Course in Martinus Cosmology – Advance Notice

An International summer course in Martinus Cosmology will take place at the Martinus Center, Klint, Denmark from 25th July - 8th August 1987. The programme will consist of lectures, discussion groups and other activities. Full details will be available shortly in the special English programme which will be sent out with the next issue of KOSMOS.



# 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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## 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".