

KOSMOS

NO. 2

MARTINUS COSMOLOGY

1987

THE ROAD TO PARADISE 2
THE ETERNAL I
WHAT IS SELFISHNESS?



CHIPS OFF THE BLOCK

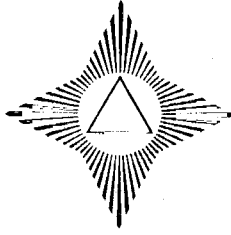
by **Mary McGovern**

Sculpture by Einar Jonson



The Icelandic artist, Einar Jonson, made a sculpture of a man being carved out of a block of stone. The man being created is surrounded by a radiating aura and, if one looks closely, one can see that the chips of stone falling to the ground and lying piled on the floor around are actually people.

This work could be an artistic expression of one of the ideas in this issue's instalment of "The Road to Paradise", where Martinus explains physical life as God's great workshop for the creation of Man in his image after his likeness. The idea that this creation can take place only through the process of death and reincarnation is portrayed by the falling chips of stone, the bodies left behind on the ascent towards mental perfection. This state having been reached, reincarnation ceases since there is no longer any need for evolution. No more chips need fall from the block. The creation experiences himself as one with his creator in a pure mental world where all the wisdom of the universe (including the eternal structure of the living being analysed in "Martinus Answers Readers' Questions") is continuously revealed.



The Road to Paradise

Part 2

CHAPTER 9

by Martinus

The difference between the physical and spiritual capacities to experience life and to create

This above-mentioned belief is superstition in its purest form and has nothing whatsoever to do with the real facts. The inner mental capacity to experience life and to create can never cease. It is not based on an instrument or an organism which has to be renewed and replaced in the same primitive way as the physical organism. While the physical capacity to experience life and to create can only be renewed by a total replacement of the physical organism, the

spiritual capacity to experience life and to manifest is renewed by a permanent degeneration and a corresponding simultaneous perpetual process of renewal. The being will thus on the spiritual plane have an uninterrupted, perpetually renewed capacity to experience life and to create. This capacity thus constitutes a contrast to the physical capacity to experience life and to create which stands and falls with the death of the physical organism. This form of life-experience and creation must of necessity be interrupted during that period when the being must be on the spi-

ritual plane between physical, earthly lives. Physical life-experience and creation occur thus in interrupted epochs, while a being's spiritual life-experience and creation exist permanently and uninterrupted. By virtue of this it becomes a fact that the above-mentioned spiritual life-experience and creation are primary while the physical life-experience and creation constitute only a secondary condition of consciousness in the living being. The physical condition of experiencing and creating thus constitutes only a part of the being's entire eternal state of experiencing life.

CHAPTER 10

Ray-formed or spiritual matter

Through the above we have realised that beings' physical existence is only secondary. The beings' existence thus certainly does not stand and fall with it. We have likewise understood from the above that everything we know about physical details produced by people are copies of thoughts produced in physical matter. Before they were produced in this matter they existed as thoughts within the being's psyche, which has manifested them in physical matter. These are precisely all the things, people and animals, or the living beings, manifest on the physical plane of existence. They are thus the expression of thoughts and reveal consciousness. Are not houses, machines, articles of clothing, means of transport etc. thoughts which have become manifest in physical matter? They are thus physical copies of thought and by virtue of this become visible or accessible to the physical senses. But it cannot be denied that they nonetheless existed, even if not physically then in a substance by virtue of which they could be sensed with other senses. It is

this substance which in "Livets Bog" is called "ray-formed matter". In everyday speech this substance is also called "spiritual matter". In this substance all existing thoughts come into existence. It constitutes the innermost and finest material for the creation of thought and therefore of consciousness. Without this substance absolutely no thinking and thereby no consciousness whatsoever, no experience, no knowledge, indeed, in brief, no experience of life whatsoever. In this substance the very first impulses from the living being's eternal spiritual structure is released. In this substance the whole of that function which constitutes a being's thought-function, psyche or consciousness is released.

CHAPTER 11

An area of sensing in which the living beings can sense and create independent of the physical organism

In thought-matter or spiritual matter all the impulses emanating from a being's spiritual structure become shapes and pictures which the said being creates, and experiences, with the spiritual senses. The being can here experience and create independently of physical matter. As it, of course, with the same senses, can also see the creations and experiences of fellow-beings in the same substance, it thus becomes a fact that the living being has here a field of experience and creation in which it can experience and create independently of the physical world and the physical organism. It cannot, of course, with this sensory structure, experience the details of the physical world which appear in wave-areas or wavelength-fields which cannot be directly sensed by the spiri-

tual senses. That is why living beings must have a physical organism and the physical sensory structure placed within it, by virtue of which the physical world with its details and objects can be experienced.

CHAPTER 12

The so-called »dead« live in full activity on the spiritual plane of existence

We thus see here that the living being has two sensory areas and thereby also two areas for experiencing and creating. It has the spiritual area for experiencing and creating, and it has the physical area for experiencing and creating. A being can fully experience and create in its spiritual area for experiencing and creating independently of the physical, but it cannot possibly experience and create in the physical area for experiencing and creating without its attachment to the spiritual area. It thereby becomes evident again that the spiritual area for experiencing and creating is the absolutely primary one in the living being's existence and appearance. In this area for creating it can thus always experience and create even if it is unconscious on the physical plane, indeed even if it has no physical organism whatsoever and is, on this plane, looked upon as belonging to the so-called "dead". These so-called dead are thus certainly not dead, even if they are totally unmanifested on the physical plane of existence, but live in full activity in the processes of experience and creation on the spiritual plane, just like the beings on the above-mentioned physical plane. Indeed, here there are vast planes of existence where the beings live in a permanent spiritual state of experience and mani-

festation. Those beings who belong here consist entirely of beings who are finished with being born on the physical plane and no longer need to incarnate in physical matter, because they have completed one of the cosmic spiral cycles, referred to in "Livets Bog", which are absolutely essential for the maintenance of their eternal capacity to experience life and to create. Unfortunately we cannot go further into these advanced cosmic analyses here but must refer the reader to the above-mentioned work.

CHAPTER 13

Why living beings must incarnate in physical matter

When beings can thus experience and create on the spiritual plane of existence, what then is the purpose of experience and creation on the physical plane? It would appear that they could be dispensed with totally. But this is certainly not the case. Without the living being's incarnation in physical matter it would never be able to learn to think logically. And without being able to think logically, experience and creation on the spiritual plane would become correspondingly illogical. As all perfection, true joy and happiness cannot possibly be experienced through illogical thinking, so logical thinking is an indispensable condition for attaining the culmination of life-experience, which means the attainment of the very culmination of the very highest wisdom, the very highest love and the consequent culminating well-being in happiness or bliss, or this: to appear in God's image after his likeness. But as such a culmination of the experience of life cannot possibly occur except by virtue of the experience of its contrast, it is a matter of

course that all living beings must go through the experience of this contrast. But as this can only culminate in animal matter, which means in organisms made of flesh and blood, it is thus an indispensable condition for the living being's attainment of the highest culmination of the experience of life that it must incarnate in physical matter and obtain an animal organism. In this it can experience the culmination of pain and suffering, which is quite impossible on the spiritual plane or in the primary spiritual body-structure.

CHAPTER 14

The living being's physical organism is only a temporary extension to its primary spiritual structure

While matter, on the spiritual plane, quite automatically obeys the being's own spiritual energy-impulses, it is quite otherwise with physical matter which does not automatically obey the being's spiritual thought- or energy-impulses. It can only be overcome by means of borrowed physical forces. But in order to be able to work or juggle with physical matter, the living being must have an appropriate physical instrument. This instrument we know in the form of that being's physical organism. This organism is thus equipped with sensory organs which are in turn really only electrical transmitters of physical impulses to the being's spiritual organism, just as it also serves as an instrument for the being's transmission of spiritual impulses to the physical plane. The being has thus, as previously mentioned, the capacity to experience and create in two worlds: the physical and the spiritual, even if it is in reality permanent only in the latter and only indirectly experiences the former. While the spiri-

tual structure is the being's primary and uninterrupted instrument for life-experience, the physical body is intended only as a temporary instrument for the being's juggling with physical matter.

It constitutes a temporary extension to the being's true spiritual body-structure. By means of the above-mentioned physical body, living beings acquire the ability to experience animal or purely bodily pain and suffering, which cannot occur on the spiritual plane - the very plane of perfection and thereby of light and happiness.

CHAPTER 15

Why the physical and spiritual planes must be separated

While the spiritual plane, as mentioned previously, is one of light and happiness, the physical plane is, on the other hand, intended to give the individual or the living being access to experiencing the culmination of the darkness of suffering which is absolutely essential for the being to come to experience the culmination of light on the spiritual plane of existence at all. Without contrasts, no sense-perception or experience can take place. But in order that there can be access to real, true experience of the culmination of light in its purest form, and true experience of the culmination of darkness in its purest form, these forms of experience must each necessitate their own particular areas of unfoldment. If the opposite were the case, a plane of light in its purest form would be an impossibility, just as a plane of darkness in its purest form would likewise be an impossibility. A true "Paradise" or an absolutely perfect existence would thereby also be impossible. These two planes of

existence must therefore of necessity be two separate areas of life-experience.

CHAPTER 16

Why the living beings must go through physical rebirths as plant, animal and human being

When the living being, according to "Lilvets Bog", has passed a cosmic spiral cycle and has there passed the culmination of the experience of life, and its sensory ability, because of the consequent satiation with outer life-experience, has degenerated so that it can mainly now experience primarily by means of its memory, its life-experience will take the form exclusively of the experience of its memories from the whole of the accomplished spiral. So it lives here in its inner world and is only very latently connected with the outer world. It is this state of life-experience which is called "the kingdom of bliss". In this state of life-experience there again arises in the being the desire to sense and create in the outer world. And this longing or inner attraction towards the outer world causes it to again enter a great new cosmic spiral cycle. It begins to incarnate quite weakly in physical matter. As its sensory abilities from the previous spiral have degenerated, it temporarily cannot sense or create on the material, physical plane. It must therefore gradually develop the physical sensory structure which reaches its culmination in the human organism. We see here how this development begins as energy-impulses in the mineral kingdom. Thereafter, by virtue of the same impulses, mineral matter turns into vegetable manifestations. We see in plants the development of the incipient physical body-structure. Evolution goes on and transforms

matter into animal substances, and the animal comes into existence. But the being's inner hunger for life-experience leads it still further and further in evolution. The animal organism is gradually transformed into a human organism, which, in its culmination, constitutes the absolutely highest instrument for the experience and manifestation of life on the physical plane of existence.

CHAPTER 17

The law of life which determines that the living being's manifestation or creation must be logical

In this external evolution of the living being's organism from mineral to plant, animal and man we see the cosmic development of an embryo. From having no special ability for experiencing, the being reaches a point where it can experience and create one hundred per cent perfectly, both spiritually and physically, this result being the same as the fulfilment of the conditions for being able to experience the very highest happiness or the very culmination of the experience of life. As the being, at the beginning of a spiral cycle, thus begins to unite with physical matter and gradually quite automatically achieves the development of its physical organism, with which it can begin to experience and create in physical matter, it, by virtue of this experience, comes under the law of life for perfect experience and creation. This determines that this creation absolutely must be logical, whether it is a matter of behaviour or any sort of creation whatsoever in purely physical matter itself. Where this does not occur, the experience of life becomes catastrophic.

CHAPTER 18

The re-creation of the living being's consciousness in each new spiral cycle

As the living being at the beginning of each new spiral cycle does not have any special physical capacity of consciousness - since this has long since degenerated in the previous spiral, just as its spiritual consciousness is also very minimal, as it lives only on the memories from the same previous spiral and is thus a sleeping being when viewed from the outer world - its consciousness must be re-created anew. This occurs automatically through the influences of Nature on the formation of its organism, and, with this influence, the being's own incipient sense-perception gradually arises. And through this sense-perception it itself begins to acquire consciousness and can thus contribute to its own development or creation of consciousness. But, as life makes logic a condition in all creation, and logic can only exist as a result of wisdom or intellectuality, the being will here experience an epoch in which its contribution to its own life-experience and creation is more or less uncertain; it can indeed be simply catastrophic. It does not yet have the necessary intellectuality or sense of logic in order to fulfil the law of life or the law for all manifestation and creation. In order to fulfil this law one hundred per cent, any creation whatsoever must be a joy and blessing for living beings. If this were not the case, it would not fulfil life's own logic and would thus in reality be to the very highest degree illogical. It would go against the very universe's or the Godhead's own creation.

CHAPTER 19

Sufferings are cosmic sources of wisdom and create the road to love or the culmination of the experience of life

As the entire universe or cosmos constitutes a unit eternally maintained by the previously mentioned logic or the fact that everything must be a joy and blessing for living beings, every way of behaving which is not on this wavelength will, sooner or later, create a short circuit. This short circuit will thus be the same as a greater or smaller catastrophe or unhappy fate for the being in question. But through the catastrophe or short circuit the same being learns how it should act and how it should not act. In this way wisdom is gradually built into the being. And as the sufferings or catastrophes in a similar way also build humanity or love into the being's way of behaving, we see how God creates Man in his image after his likeness. And we see here the absolute necessity of suffering for the human being to acquire "cosmic consciousness" and become one with God. As the sufferings are a result of mistakes or illogical acts they absolutely cannot constitute any kind of punishment for sins. But they are, when analysed cosmically, sources of wisdom and so become the road towards light, towards love, towards the experience of God and thereby to the culmination of the experience of life.

CHAPTER 20

The being's acquisition of the most perfect ability to think and the

cessation of reincarnation

Through physical existence the being gradually becomes conscious in wisdom and love and acquires the ability to experience life in its highest perfection. On the physical plane it gets to learn all that was totally impossible for it to learn on the spiritual plane. As matter on the spiritual plane automatically obeys the being's spiritual energy-impulses without any kind of resistance whatsoever, it cannot possibly learn to think in this substance. In order that the spiritual energy-impulses which the being, by virtue of its spiritual structure, is able to release, can take the form of thought, the being must inevitably learn to convert these energy-impulses into thoughts or thought-constructions. It can learn that only on the physical plane, since matter on this plane does not automatically obey the thought but must be overcome by a mental or physical release of power. Since it is a life-condition - when one is in the physical organism - to think logically, one thus becomes accustomed to forming one's spiritual energy-impulses into logical thought-forms or thought-constructions in physical matter. It therefore also becomes easy, by virtue of this ability, to form one's thoughts in the thought-substance or the spiritual-substance alone without any connection with physical matter. The thoughts then become just as visible to the spiritual senses as their construction in physical matter is visible to the physical senses. But while the constructions in physical matter are solid and firm, based on the denser nature of these substances, the spiritual constructions are of a more refined nature and are maintained exclusively by virtue of the being's temporary will or temporary thought-concentration. Quite apart from the incorporation of these thought-constructions in the being's area of memory, they

stand or fall with this, the being's concentration or will. Gradually, as the being's physical life proceeds in evolution, it acquires knowledge and experiences which enter its consciousness as mental images, just as the being itself, from the knowledge and experience it acquires through physical sense-perception, can manifest new thought-constructions in physical matter. And thus the being's experience of life becomes an interaction of experience and creation of thought-constructions. Eventually, when the being has developed itself to the highest, most perfect level of thinking and humanity, it cannot learn more on the physical plane of existence. It can now produce its creation much more easily and perfectly in spiritual matter than in physical matter. And its rebirth in physical matter thereby ceases. Reincarnation has become superfluous. The being thereafter continues its experiencing and creating passage through the great cosmic cycle in a permanent spiritual existence. It is this existence the living being experiences in the following spiritual spheres or kingdoms: "the Kingdom of Wisdom", the "Divine World" and "the Kingdom of Bliss". Here we find life's absolutely most perfect and thereby primary existence. Here beings live in the very highest perfection. They here experience the very culmination of the experience of life in the light-epoch of the spiral cycle.

CHAPTER 21

The spiritual world is the land of joy and happiness, while the physical world is God's workshop for the creation of »Man in God's image«

The aforesaid perfect existence would be an impossibility if it were not isolated

in such a way that only beings of the same mental wavelength could come into contact with this perfect existence or form of life-experience. If all unfinished people could also make their presence felt here among beings of the higher mental wavelengths, as is the case on the physical plane, the spiritual world would be just as dark, bleak and imperfect as the physical world can be for the unfinished human being. Indeed, here there would even be war, produced by unfinished human beings. But, thanks to the divine world-order, this is absolutely not the case. The spiritual world is exclusively intended to be the fruit of perfect thinking and the ensuing blessing and joy at overcoming matter; the joy at having become the master of life instead of being its slave; the joy at having become one with love, wisdom and omnipotence; the joy at having become one with God. The spiritual world is the land of happiness and joy, while the physical world is the melting-pot, the mould or God's workshop for the creation of the perfect human being in his image. It is here that the being is filed, cleaned and polished. It is here it learns to overcome its disfiguring animal behaviour and appearance of egoism and primitivity, to finally shine and sparkle in the Godhead's all-overwhelming halo of rays in the culmination of the experience of life. It is not so extraordinary that we, on the physical plane of existence, find problems, sorrows and sufferings, for these phenomena are exclusively waste products and shavings from the Godhead's creation of Man in his image after his likeness.

CHAPTER 22

Death is the gateway to Paradise

As this divine creation is not only the

creation of organisms but at the same time constitutes the creation of mentality or consciousness, indeed constitutes the breathing into the being of the breath of life, it cannot occur as a creation which affects only unconscious or dead things. Here it is a matter of the transformation of a living being which can gradually more and more feel and perceive the difference between pleasantness and unpleasantness. And it is precisely in this transformation that we, to a particular degree, become witnesses to the Creator's or Godhead's all-embracing love, wisdom and omnipotence. As the creation of "Man in God's image" stretches over millions upon millions of years, and the being, seen in this perspective, already at an early stage gets the ability to experience, feel and perceive, and thereby the ability to begin an uncertain and faltering creation itself, it is an extraordinarily great blessing for it that this creation - which, on the basis of its lack of perfection or faltering logic, gives rise to much suffering or dark fate for itself - does not occur in a permanent and uninterrupted continuum. It is, however, divided into a system with pauses. Every time a being here on the physical plane encounters the process we call "death", whether normally through old age or through illness or an accident, it constitutes the being's entry into such a pause in its transformation from primitivity to intellectuality, from brutality to humanity. As this pause, which we will see later, becomes an experience of Paradise for the being, "death" is thus in reality the gateway to Paradise.

CHAPTER 23

Death is a life-condition for the

attainment of the highest perfection of body and mind

As the unfinished or undeveloped beings on the awake physical plane do not know their spiritual structure and existence, since it is not directly accessible to the physical senses and cannot yet be transferred by means of memory to the being's physical day-consciousness, there has, in the worst cases, arisen the superstition that the beings' liberation from the physical organism, which they experience through the above-mentioned process of death, is an absolute death, is an absolute cessation of the same being's experience of life and existence. However as the physical organism does not constitute the real being but a temporarily constructed instrument for the being's temporary step in evolution and for the fulfilment of the special life-conditions of this stage, the being does not die just because it loses its physical organism. On the contrary, this liberation from the physical organism is actually a life-condition for the being's continuous evolution or transformation. How could beings transform themselves from plants to animals, and from animals to the present terrestrial human beings, and how could these in turn be transformed from their present unfinished state to the divine state in which they are totally transformed into "Man in God's image", if possibilities for them to replace their physical organisms were not at the same time created? These are designed so that they can be injured, so that the beings can thereby experience the sufferings which they, by virtue of their mistakes or the unfinished state of their behaviour, must of necessity come to experience in order, through this, to learn to avoid the mistakes and become one hundred per cent perfect in both bodily and spiritual manifestations, and thereby experience the culmination of life in

the experience of light and well-being. As the beings' erroneous manifestations can be so extensive that the effects of these can completely destroy their physical organisms, so that these are rendered totally useless as instruments for experiencing and manifesting on the physical plane, it is thus an extraordinarily great divine blessing for the beings in question that they can be freed from these wrecks of organisms and each again acquire the possibility of the construction of a new physical organism. As the being, through its physical epoch of evolution, grows through higher and higher forms for life-experience and manifestation, it is also here a life-condition for it that, for every new higher form of physical life-experience and manifestation it reaches, it acquires a corresponding new physical form of organism by virtue of which it can experience and manifest itself perfectly in contact with the special laws and conditions for life-experience of this new sphere of life-experience and manifestation. It would not be so good if the refined and highly developed humane man of culture of today had not long since, through the replacement of organisms or his rebirths, been liberated from the lizard-organisms, ape-organisms and primitive prehistoric human organisms which, in his previous epochs of evolution, were a life-condition for him to live in, in order for him to be able to reach so far as the relatively highly developed state of manifestation and life-experience in which he exists today. We see here that the so-called process of death is an absolutely indispensable link in the divine creation of Man in God's image. As a further confirmation of the necessity of death there is also the commonly-known cause of death, namely the decrepitude of the organism through old age and its ensuing uselessness as an instrument for physi-

cal life-experience and creation. As the aforesaid organism is a created phenomenon, it must of necessity, like other created phenomena, be subject to time and space. It is thus, of necessity, perishable. It hereby constitutes a contrast to the being's very highest spiritual structure, which, in its fundamental essence, has never been created and therefore cannot be subject to time and space. This, the being's highest spiritual structure, constitutes its I and superconsciousness. As this structure is eternally imperishable and constitutes the real living being behind the physical organism, the same being can thus easily survive all time- and space-dimensional things and thereby also the death of its physical organism.

CHAPTER 24

The being's transformed existence after death

When the being after death is freed from its physical body, its existence or experience of life is of course changed. It can thus no longer directly experience and create on the physical plane of existence. It has been freed from having to juggle with heavy physical matter and the organism. It will now manifest its thoughts only in spiritual matter which is thousands of times lighter than the physical and quite automatically shapes itself in accordance with the being's will. Therefore the being's passage through the physical process of death becomes, in reality, a passage from a wide and very heavy sphere of activity to a field of experience which, in itself, in relation to the physical, must to a very great extent be regarded as a field of rest. There it does not need to form its thoughts into words in order to make itself intelligible to its fellow-

beings, since the thoughts already appear to them as visible details in the spiritual matter around it before it has formed them into words. There are therefore no language problems on the spiritual plane of existence, because all beings who are on the same stage in evolution can understand each other's thoughts or thought-constructions. On this plane the thought-function is experienced as an outer phenomenon around the being and can be seen by everyone who can perceive on the wavelength of the being concerned. So beings cannot hide their characters. Their honesty or dishonesty is here exposed to their fellow-beings. It is therefore not every being among those who have great positions on the physical plane of existence - of those who are honoured and respected as "highly developed" beings, mainly because they belong to the so-called "upper-class" and have been able to dazzle their fellow-beings with their wealth and luxury, prominent titles, luxurious palaces, servants and so on - which are truly great. These physical luxury-phenomena do not count on the spiritual plane because there, behind them, may well lurk a character which is a spiritual proletarian. And it is this possible aspect of the person living in luxury which is helplessly exposed to their fellow-beings on the spiritual plane. Here such aspects cannot be concealed by physical luxury, gold and glitter.

But in order to understand spiritual existence after death we must first look a little at the living being's experience of life as a whole. Its release is, in its innermost instance, experienced as thinking. This is, in turn, the same as the elaboration and formation of pictures of the object of the thought. This formation of pictures occurs, in the first instance, as previously mentioned, in spiritual matter and is released

quite automatically by the individual's spiritual structure, just as the being, in turn, through the same structure's spiritual sense organs, experiences the formation of pictures. It is this spiritual thought-process which constitutes the being's primary experience of life and which occurs in its purest spiritual form in those situations where the being is liberated from its physical organism and does not have to promote the construction of its thought in physical matter. As this spiritual experience of life is so limited that it can only be built up of the happiness- and joy-pro-

moting kinds of thought, the spiritual existence thus becomes absolutely paradisiacal for every living being beyond its physical death.

TO BE CONTINUED IN THE NEXT ISSUE

Translated by Mary McGovern and Harald Berglund

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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.

THE ETERNAL I

QUESTION

Is the eternal I behind stones, plants and animals exactly of the same type and age as the highly developed human being's eternal I? Is the eternal I of the mentally retarded person just as old and just as developed as the eternal I of the expert connoisseur of the art of living?

ANSWER

As is evident from "Livets Bog" (The Book of Life), the eternal I behind every living being and behind the universe is a phenomenon which exists without having any other analysis than precisely this: that it exists. The only thing one can therefore say about this I is that it constitutes "Something which is". As this Something is the very thing which experiences and creates in existence, it cannot in itself be identical with this experience and creation. This can only be a phenomenon which is connected to this I, but it cannot be this I in its own true nature. We therefore stand before an unshakable analysis of the living being, namely this: that it constitutes two realities - "the Crea-

tor" and "the Creation". That "the Creator", which means the eternal I, must have existed before the creation existed, is a matter of course. But since the eternal I could thus exist before the creation came into existence, its existence, in its own true nature, is not dependent upon this creation. That it can therefore just as well exist after the termination of the creation as before its coming into existence here becomes evident as likewise a matter of course. But through this, the eternal I here becomes revealed as something which, in its own true nature, exists supremely or quite independently of the creation. As the eternal I cannot therefore be created but nonetheless exists, it can never have begun, just as it will never be able to cease. It can only exist. But an existence which has neither beginning nor end can only be eternal. It therefore here becomes obvious that the I is something eternal. This eternal Something is thus beyond time and space. By not being subject to any beginning or end, it survives everything which has a beginning and an end, which means all created phenomena. None of these can therefore in any way whatsoever be an analysis of the eternal I. If one says about this I that it is a plant, an animal or a human being, or that it is clever, it is unsightly, it is divine or the like, none of these analyses could be an analysis of the eternal Something or the I, for they will each be only an expression for something the eternal I has temporarily produced or created, and which is therefore perishable, something which will sooner or later come to an end without the I coming to an end. This will still exist but it must, by virtue of its all-surviving, eternal existence, in its own true nature, be nameless, since everything we want to call it or with which we want to make it identical, will be survived by the I. It is this,

its existence outside what is perishable, which is its true analysis. This must therefore, in the nature of things, be nameless. The I has therefore no other analysis besides this one: that it constitutes "Something which is". And it is, by virtue of this, its nameless existence, that it, in "Livets Bog", has been called Xl.

In accordance with this it becomes evident that the I itself, in its own true nature, is exactly the same eternal Something as in any living being whatsoever, utterly independent of whether this living being belongs to mineral, plant animal or human life, and completely independent of which evolutionary step it is standing on, and what age it has, and equally independent of whether it is abnormal or normal, whether it is mentally retarded or is an expert connoisseur in the art of living. All these phenomena can exist only as something the I has produced and therefore could not possibly be the analysis of the I. These can at the very most be only an analysis of the I's temporary ability to produce, create and experience but absolutely not an analysis of its own true nature. This is supreme and far beyond time and space precisely because the I is eternity itself.

QUESTION

Is my I and the I of other beings identical with God (God's I)? Does not God have a special position? Is not God more than my I and the I of others?

ANSWER

When there is talk of an I, whether God's I or the eternal I of

other living beings, there cannot be any talk at all about any sort of difference whatsoever in kind. The I in living beings is, as mentioned in the answer to the question about the I in the previous letter (the previous question in this issue - Ed.), "Something" which in itself has absolutely only one analysis, namely that it exists. It constitutes only "Something which is". Neither the I in God nor the I in any other living being has any other analysis whatsoever. The above-mentioned "Something" is beyond time and space, and thereby beyond size, species, volume, age etc. None of the created phenomena whatsoever can be an analysis of any I, as it will always constitute something which is produced by an I. This I thus exists supremely in itself both before and after this creation. The aforesaid creation cannot therefore express anything about its existence before or after this creation and can therefore not possibly constitute its analysis. When therefore there is talk about a mere I, there cannot be talk of any "living being". Such an I is in itself alone not a living being. An I in itself is only a part of a living being. Two other phenomena are necessary before it can appear in this revealed form. As I must here refer the reader to the study of my main work, "Livets Bog", where the subject is analysed under the terms X1, X2 and X3, I will here only give a hint that an I, in order to appear as a living being, in addition to its analysis as "Something which is", must additionally constitute a double-analysis. It must reveal itself as "the Creator" and "the Creation". It thereby fulfils precisely the three conditions which are demanded in order that something can appear as a living being. Every living being constitutes an eternal I and, connected to this I, an equally eternal creative ability and thereby appears as "the Creator". But

through its eternal connection to a creative ability it will also be connected to an eternal result of this creative ability, that is, an eternal creation. This creation is in turn the same as an eternal transformation of matter, an eternal change of forms. This eternal process is the living being's experience of life, borne by a series of organisms which change to fit the purpose. And it is within this, the sphere of creation, that the dimension of time and space exists. It is only within this dimension that we can talk in terms of size, contrasts or the differences between phenomena and thereby also the difference between God and the living beings. And this difference which occurs here will of course in the first instance be that God is the all-embracing one great living being in which all we others are local beings, in which we are sensory instruments for his consciousness. We are thus local centres for life and experience in his organism in the same way as all the micro-beings in our organism are local centres of consciousness through whose life-experience we recognise the well-being or ill-health of our own organism and after which recognition we can then intervene with our will, partly to help our micro-beings to well-being and partly in order, through this well-being, to free ourselves from pain, and thereby shape our own experience of life or fate as well-being.

Even if there is thus no difference in principle between the Godhead and our identity as "living beings", there will always, in the eternal time- and space-dimension, exist the difference that He is the one great being in which all we others "live and move and have our being", while we others, together with all other living beings in the universe, constitute the many small beings in which the Godhead lives and moves and has his being.

WHAT IS SELFISHNESS?

QUESTION

What is selfishness?

ANSWER

Selfishness, which is the same as egoism, is a fundamental talent on which the animal's instinct of self-preservation is based. By virtue of this, the being organises all its other talents for the benefit of a protection maintained for the being itself. This causes an excessive, strengthened desire in the animal for the appropriation of all the advantages through which it can become superior to all other beings, quite irrespective of what this appropriation may cost these other beings in life and health. Thereby the principle "the right of the stronger" is likewise promoted by virtue of this, the talent for selfishness. By virtue of the unfoldment of this talent, only the strongest and most persevering animals and organisms will be able to develop and thrive, while the weakest must, of necessity, be destroyed (from a physical point of view). By virtue of this talent, evolution thus brings out the very best abilities for self-preservation and self protection in the animal. It is a life-condition for it to be as superior to other animals as possible. As only the superior could survive the weaker or inferior animals, the animal kingdom must finally consist of the most perfect species or races. We therefore see all over the world today that our present animals are superior in perfection and beauty to all the animals of the past.

But with this, the talent for selfishness culminates and the animal begins to

become a totally different being. The animal characteristics, the proud and superior abilities to preserve themselves, or organic means of power degenerate. This degeneration is produced by a new fundamental principal talent for the experience of life. This talent is called "unselfishness". With this talent, the being begins to transform itself from animal to human being. In this incipient human being there are thus two fundamentals of life which each have their sub-talents and abilities, namely, the selfish ones, which are on the decline, and the unselfish ones, which are beginning to develop. Through a long, long epoch the new being will thus still have within itself the animal talent or selfishness, whose collective release reveals the attitude to life: "Everyone for himself".

Just as the talent for selfishness is logical and useful for the animals, so it is damaging and unhappiness-promoting for the human being. As the absolutely perfect human existence is determined by the fact that all selfishness, and thereby all animal mentality, has been cleansed from the mentality in such a way that only unselfishness, which means the happiness or the joy in living to serve other beings, remains as a universal general principle in the mentality, selfishness and all the animal or egotistic acts it gives rise to, as long as they still to a greater or lesser extent occur in the mentality of the being's psyche, become corresponding obstructions or hindrances to the attainment of the perfect human existence and the cosmic consciousness, Christ-consciousness or that epoch of life in which "everyone loves everyone else", which comes within its sphere. Selfishness thereby, under all circumstances, becomes "the guardian of the treshold", which in turn means a mental hindrance for access to the great initiation or birth, which in turn gives

access to absolute true peace or the real kingdom of Heaven where one is one with the Father. It is that selfishness which today blocks the nations of the earth from the true and real peace or the great goodwill towards men heralded by the Christmas gospel. It is thus the selfishness in the human being which is the root of all dark fate and keeps him bound to the domain of war and pain where not only is everyone at war with everyone else, but where the individual human being is also sometimes in dishar-

mony or at war with himself. Unselfishness here becomes evident as life's foremost talent. To fill one's soul and spirit with this talent is to bring the kingdom of heaven into one's own private relations with one's surroundings and neighbours.

Translated by Mary McGovern and Harald Berglund



Lecture-Tour in Britain

In May and June 1987 Lars Göransson from Sweden and Mary McGovern from Scotland who in the last years have both been taking part in the full-time school at the Martinus Center, Denmark will be travelling in Britain giving lectures and running seminars. At the time of going to press (February) the following arrangements have been finalised:

King Edward VI College, Fore St, Totnes, S. Devon

7.30 19th May Lecture: "The Eternal World-Picture"

7.30 21st May Lecture: "The Structure of Enlightenment"

10am-5pm 23rd May Seminar (The Anatomy of Life; The Dynamics of the Living Universe; At the Turning Point-the Fate of Mankind; A Scientific Basis for Prayer; Evolution into the Spiritual Worlds)

Manchester

Two lectures (26th and 28th May) and a seminar (30th May) as above. Venue to be arranged.

Meeting-Room, Kensington and Chelsea Central Library, Phillimore Walk, London SW8

7.30 16th June Lecture: "The Eternal World-Picture"

7.30 18th June Lecture: "The Structure of Enlightenment"

Extra-Mural Department, Manchester University

10am-4pm 22nd & 23rd June Seminar: "Martinus and the Book of Life"

Plans are in process for lectures and seminars in Glasgow, Edinburgh and Guernsey.

For further details about any of these arrangements please contact: John Morley, 8 Burlington Road, Withington, Manchester M20 9PY.



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".