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CHRISTMAS EVE AND NEW YEAR'S EVE
THE ROAD TO PARADISE 6

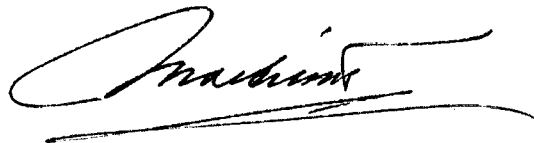


Another year cycle has passed. And we are within the dark period where summer and sunlit days are beyond our coasts. But even if the domain of winter and night is upon us, moonlit nights and shining cities of stars pass over our shores. The Godhead never allows us to be without rays from heaven. In the dark night the universe becomes visible. We are here placed before the principle of the Christmas gospel in a revelation which is beyond all human accounts and narratives. People can believe in the little child in the crib and they can refrain from believing but the universe, God's great world outside our own world, shines on us continuously through the darkness.

And what difference is there between the child in the crib and the stars of the night? Did the little child not become a shining and sparkling star in the mental night-sky of millions of people? And is it not the rays from this which shine through millions upon millions of parcels, letters and telegrams around the darkest days of midwinter turning them into the greatest celebrations of the year, into the culmination of joy for children, adults and the old? What other power in the world has ever been able to keep returning in this way and turn the darkest days of winter into shining days of celebration with unweakened strength year after year throughout centuries? What other power has been able to create such a mustering of extra work, employment of extra workers, extra transport, train coaches, lorries and steamships in the service of neighbourly love or the principle of giving than precisely the so-called "Christmas rush"? What presents, greetings and experiences stand in the memory in a more beautiful and higher celestial light than the memories of Christmas?

To bring people to form their lives so that every single day in the year becomes a happy "Christmas memory" for those people with whom they have been in contact is the task of the spiritual science the manifestation of which has become my mission. And I would therefore, with this as my most loving Christmas and New Year's greeting, like to express my innermost thanks to all who in the course of the year have in one way or another shown warm interest towards my work and love towards my co-workers and myself. They have thereby taken part in smoothing and breaking the stoney path ahead in the service of world-redemption.

And behold, through this path of love the promise of the Christmas gospel, "peace on earth", and thereby life's true joy or goodwill will become a reality for all the peoples of the earth. And all voices will join the hosts' eternal hymn of thanksgiving, "praise be to God on high".

A handwritten signature in cursive script, appearing to read "Pauline", written in dark ink. The signature is fluid and elegant, with a long horizontal flourish extending to the right.

From the Danish edition of KOSMOS No 8, December 1947

Translated by Mary McGovern

CHRISTMAS EVE AND NEW YEAR'S EVE

by Martinus

Christmas and New Year festivities

Christmas Eve and New Year's Eve are two very remarkable evenings. They differ from all the other evenings in the year. They are nights of culminating festivity. They are celebrated in honour of two great, fundamental principles of life in the eternal, all-embracing world-order. As we will see from the following, the Christmas and New Year festivities respectively constitute, in a cosmic light, a commemoration of the principle of love and the principle of immortality.

Christmas Eve and the principle of world-redemption

The fundamental principle for which Christmas Eve is a festival is the principle of world-redemption. This principle consists of the strong helping the weak, the clever helping the less clever, the fit or healthy helping the sick, the rich helping the poor and so on. It is therefore this principle which is the basis for the maintainance of the

entire world. Where this does not take place Armageddon and doomsday exist.

We see the unfoldment of this afore-said principle particularity in the form of the parent principle. Parents must take care of their children until they can manage by themselves. We see this principle likewise unfold among the animals. Here the parents see to the survival of their offspring. Indeed, even in the plant kingdom we see how offshoots grow out of the mother plant. This situation, as well as the development and protection of the embryo in the mother's womb likewise constitutes the principle: the mature protect the immature until they themselves are mature enough to manage by themselves. We see this principle hold true in even higher or wider circles. When there has existed a Buddha, a Mohammed, a Christ and the like, it is also an expression for the fact that the spiritual guidance of mankind or the creation of religious culture is borne by the principle: the wise or clever have led the less wise or less clever. And if we go even further or higher up in our view of the eternal

principle we see how the beings in microcosmos get all their life-conditions fulfilled in a macrocosmos. If we look at this macrocosmos we see in turn that this in reality rests in an even greater macrocosmos in which it gets its conditions for life-experience fulfilled and so on continuously upwards eternally. The entire universe is built up by the principle: the smaller life gets its life-conditions fulfilled by the larger life.

The Godhead as a living being

To describe this previously mentioned greater life as a unit we use the term "God". As all these forms of life inside each other constitute a mutual, absolute life-condition for each other's existence so that not one single existing intermediate link can be dispensed with, all these forms of life become one single eternal and infinite working organism. And as the work and manifestation of this organism thus expresses the very highest logic which can at all be manifested through a consciousness, namely that the mature help the immature, the strong help the weak and so on, and with this fulfil the principle of neighbourly love, we here become compelled to recognize that the source of this great working organism which we express as God is a living being. Only a living being can manifest logic and love.

Why Christmas is a holy tradition

When people within the Christian world celebrate Christmas it is in order to keep holy the memory of the birth of Jesus, the memory of the being who came to the world in order, by virtue of his greater wisdom and more loving behaviour, to help the less wise and less loving mankind and thereby lead it forward to a greater perfection or a greater

fulfilment of this universe's or Godhead's great principle of giving and its ensuing absolute peace or great goodwill for mankind. Christmas becomes thus in reality a commemoration of the great principle of giving under which all living beings live. As people have thus come to celebrate the memory of Jesus' birth, they have, with this sympathy, come into contact with this, the Godhead's gigantic principle of giving. And it is due to this contact that this annually recurring commemoration of Christ's birth has become a tradition of light which has, so to speak, broken all limits. Has one ever seen the like of this commemoration? Although it will soon be a two thousand year old tradition it is so strong that it, at the time of the solstice in the middle of the darkness of winter, is able to penetrate the entire Christian world and for a while enliven the mind of millions of people and bring it into contact with the heavenly light. It is in this moment as if everyone would like to be good, everyone would like to give gifts, just as one does not wish that anyone, during this acute passage of the celestial light through one's mind, must starve and be cold, be homeless or abandoned. Everyone would like to make everyone else happy. No one must be outside in the darkness and cold of night. Everyone should feel the love. Imagine what a divine light in a mankind which lives in its epoch of Doomsday or its warlike epoch of Armageddon. Millions of letters with loving greetings and tons of parcels with presents with which the givers will delight and encourage other people are sent from one part of the world to another. Millions upon millions of extra lights are switched on in the homes and on the highways and byways, and create sunshine in the middle of the darkness of the night. In the squares and open spaces of the towns the Christmas trees

sparkle their invitation out to the people to take part in the great world-saving principle: rather to give than to take, so that there can be help for creating a good Christmas for those who live in the darkness, in need and poverty. Indeed, the light from Bethlehem still penetrates the world, and the angels' song about "peace on earth" has found resonance in the minds of many people. All those who work for peace and the abolition of war between themselves and their neighbour sing in the angels' choir. The celebration of Christmas is thus not just a commemoration of the birth of the world-redeemer but also constitutes a holy tradition in the light of which people's contact with life's greatest principle - the principle of giving, the eternal Godhead's all-love, the eternal foundation of all manifestation and life-experience - was revealed.

The celebration of New Year will not continue to be merely a materialistic celebration

Immediately after Christmas has been celebrated, New Year is celebrated. Here the principle of giving is also present even if it does not appear as realistically as it does on Christmas Eve. Here it appears only in the form of the more or less loving wishes for "a happy New Year" which people express to one another. But in the case of the New Year festivity it is not the principle of giving which is the basis for the celebration. It is, as known, another fundamental principle, namely the commencement of a new year. Is then the commencement of a new year holy? Yes, in reality the commencement of a new year is just as divine and vital a principle in the maintainance of the universe as the principle of giving. But people do

not yet know this principle in its true greatness. For many people the commencement of a new year is only an excuse for having a pleasant evening or in the worst case an excuse for excess in drinking and bingeing. Indeed, for certain people it has become such that they are simply of the opinion that it is a part of New Year's Eve to be more or less drunk and uninhibited. They even boast about how much of the different poisonous liquids they have been able to consume on such an evening. Some boast that they were able to drink so and so much without being influenced. And others boast that they were so and so much under the influence or were so unconscious that they did not sense how the evening went or how they at all came home. The New Year's celebration is therefore still in reality merely a purely material celebration for most people. But it will not continue to be so.

What the twenty-four hour cycle and the year cycle mean for the existence of life

The reason for the New Year celebration is thus the commencement of a new year. But the commencement of a new year is only a single local release of an all-embracing, gigantic, cosmic principle without which an eternal experience of life would be an absolute impossibility. How would it be if the commencement of a new year did not exist? If the earth did not rotate around the sun we would not so fundamentally be able to tell the time or the hour. The earth would be red-hot on the side which was turned towards the sun, and frozen solid on the side which was turned away from the sun. All animal life would be an impossibility in the high-intellectual form in which it today appears on

earth. But by virtue of an all-over-radiating divine principle of renewal which pervades the entire universe, the earth does not only move itself around the sun but it also turns about itself whereby day and night arise. The colossal amount of light and heat which the earth receives from the sun become thereby adjusted so that the physical experience of life is made possible. The earth, by virtue of this movement, cannot become a red-hot mass on one side and a totally lifeless icy waste on the other. It is true that there are icy wastes at its poles and much heat at its equator but it is precisely these two contrasts which give rise, in the latitudes between the equator and the poles, to a particularly well-suited temperate climate for people's development in the direction of high-intellectuality. It is not pre-eminently in the high temperatures of the equatorial rain or in the ice-fields of the polar regions that materialistic science has come into being or has grown to its present genius.

People's terrestrial lives each constitute a link in a chain of terrestrial lives in a cosmic cycle

The earth's movement around its own axis thus creates the twenty-four hour cycle just as its movement around the sun creates the year cycle. Just as these cycles give rise to the absolutely vital distribution of light, heat and cold for the earth's physical life, there thus exist still both higher and lower cycles which are just as vital for the beings' experience of life, manifestation and creation. All movement, all experience of life, all creative processes can only exist as links in cycles. Just as a day as well as a year each constitute a single link in a chain of days and years

respectively, so our present physical terrestrial life also constitutes a single link in a chain of terrestrial lives. Just as people through these terrestrial lives will grow to being reborn in more and more perfect lives and thereby reach that stage in which they will fulfill God's plan for the human being which means, they will have reached the point where they constitute "man in God's image after his likeness", so people have also by virtue of physical terrestrial lives grown from lower or less perfect lives forward to the stage of evolution for life which they today constitute. It is such a cosmic cycle we see starting in the mineral kingdom and continuing forward through the plant kingdom and the animal kingdom to which the unfinished terrestrial human beings, with that side of their mentality which has not yet become "human", still belong.

If the cosmic cycles did not exist

By the "human" side in the human being's mentality one understands the disposition which releases love, the disposition which has the effect that they cannot have the heart to kill, cannot have the heart to hurt other beings. It is recognised in those people who would rather suffer themselves than have other people suffer, beings who would rather give than take, beings who love both their God and their neighbour. The "animal" disposition in the human being is that which to a greater or lesser extent releases hate and persecution, intolerance, envy, jealousy and bitterness. It is recognised in those beings who live at war with their surroundings, those beings who can have the heart to kill, rob, plunder, steal and cheat, those people who oppress other beings and live well at their expense, those beings who

cannot forgive an insult, those beings who slander and harm other beings, those beings who mock and ridicule both God and their neighbour. If the living beings' state of life-experience and the ensuing ability to manifest and create were not subject to the cosmic cycle principle which leads them forward to more and more perfect lives, how should they then ever become totally perfect? And how should they be able to find themselves in an eternal existence if they, after the satiation or the acting out of the state of bliss and happiness of the coming perfect, human form of life-experience and creation could not continue in a new cycle and here come to experience life in new variations of the joy- and bliss-promoting states of the forms of life-experience and creation of the perfect state? Indeed, no life-experience whatsoever could exist at all if these cosmic cycles did not exist.

Terrestrial mankind is in the winter zone of a cosmic cycle

These cosmic cycles also have their seasons: winter, spring, summer and autumn. I cannot go into these "seasons" here but must refer the reader to my main work "Livets Bog" ("The Book of Life"). I will only mention here that mankind, seen from a mental point of view, is at the moment in the "winter" of such a cosmic spiral cycle. Winter is of course the season of death and cold. People also live in the culmination of death or the killing principle. With their wars, instruments of murder and machines of destruction they have brought much death, invalidity and mutilation upon the earth. Mental frost, ice and cold is not lacking in the world. The incipient winds of spring in this mental winter are the Christmas celebrations. It is wonderful to know that the

cycle unshakeably leads mankind out of this darkness towards a cosmic spring after which a summer of love just as certainly comes, and it is after that again led into a new cosmic spiral cycle's great epoch of life to the evolution and experience of even greater shining variations of life's experiences of bliss, and so on continuously in all eternity.

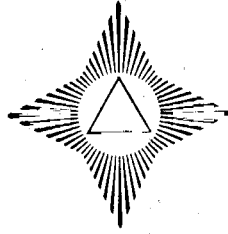
The New Year's celebration will become just as important a celebration as the celebration of Christmas

When it becomes evident for people what the basis for the year cycle is, that this is in reality an offshot of an all-embracing, divine cosmic principle by virtue of which the beings' ability to experience life and to manifest is continuously renewed and that they are thereby guaranteed eternal, unshakable life-experience in light and perfection, their New Year's celebration will come under a higher dimension than only being a purely materialistic celebration. The experience of New Year will then become as important, divine a celebration of immortality as the Christmas celebration today is a celebration of love.

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Translated by Mary McGovern





The Road to Paradise

Part 6

by Martinus

CHAPTER 50

The beings' religious paradise and other dreams

All those people who believe in their religion's concept of paradise and for whom this has become their hope and dream-existence after death will of course come to experience the fulfilment of this. Christian people will experience the fulfilment of their concept of paradise. They will experience becoming a part of the great white flock of the "saved" or the "blessed" before "God's throne" and will come to experience the sublime attributes belonging to what they have learned to believe in. But this great collective vision cannot cover their entire spiritual life. They will also here come to experience the fulfilment of any other of their dreams

that may arise, even if these perhaps are only secondary in relation to the dreams and dream-existences of their religions. Believers can well have dreams here on the physical plane of existence which are concurrent with their religious dreams. The same holds true also for the faithful followers of all other religions and sects. They get all their religious dreams and any other predominant dreams fulfilled in their paradise on the spiritual plane. Which of these become primary, the religious or the material ones, depends on which most take up their thoughts, wishes and will.

CHAPTER 51

The inhumane or animal paradise

Here we must distinguish between the in-

humane paradise and the humane paradise, which are in turn to be expressed as the animal and the human paradise respectively. The animal paradise is that in which the animals experience their paradisiacal state after death. As these beings are unable to form any particular dream, their paradise will be a kind of spiritual experience of the physical state, only in a visionary form. To this is added the fact that the animals experience neither fear nor terror since they cannot here be hunted either by people or beasts of prey. They can neither starve nor freeze. Everything conforms to their desires and wishes. They live in a state which for them can be the very highest pleasure, happiness and well-being. Since they cannot have pangs of conscience or come into conflict with themselves they cannot have any experience of purgatory apart from the little sensory alteration which is necessary in order to free them from dark kinds of thought, unrest and fear. Their paradise-existence or discarnation becomes therefore also relatively short. In the same area of paradise all those people experience the fulfilment of their paradise-experience or dream-existence which is based on self-assurance, material ideals or ideals based more or less on killing: meat-eating; hunting and fishing; avarice; achievements as a war hero, boxer or wrestler; together with all other dreams about being heroes, being millionaires, being filmstars, being knights of this or that order, being titled, being a prince or the like. But the more ordinary dreams which constitute only ordinary daily phenomena in an idealised state are also fulfilled here on the spiritual plane. The dream-existence or paradise of the great majority is in reality only the experience of the imagined present ordinary physical material existences, but of course with the exclusion of all the

troubles, unpleasantness and struggles which are otherwise inherent in these forms of existence when they are experienced on the physical plane. Here in paradise they can of course only be experienced precisely as their source wishes them. It is naturally also here that the beings experience the paradisiacal states of the inhumane religions which are based on an idealisation of the unfoldment of the killing principle: war, massacre, human and animal sacrifice, and other inhumane phenomena as part of the worship of God.

CHAPTER 52

The humane or human paradise

In the humane or human paradise we find the fulfilment of all the dreams which go in the direction of humanity or neighbourly love. People with dreams about helping unhappily situated beings will experience here on the spiritual plane the fulfilment of their dreams as guardian angels. It is these beings who come to help beings out of purgatory and into their individually specific paradise or dream-existence. It is also these beings from this area of paradise who take part in promoting the hearing of physical beings' prayers and help in their fate, as far as is possible from the spiritual plane. They are present everywhere and can often actually intervene realistically in a physical being's fate and in an apparently miraculous way help them over a serious crisis. Here in this human area of paradise we also find the previously mentioned artists' paradise, just as there is of course also a paradise here for scientists, where they can get their forms of dreams fulfilled. There is thus a radiant paradise for absolutely all existing living beings.

CHAPTER 53

The mutual correspondence of the beings in paradise

Regarding the beings' mutual correspondence and manifestation for one another, it is somewhat different than here on the physical plane. We know already that a being's thoughts become visible in spiritual matter and can be observed by its fellow-beings. By that means the mutual correspondence here becomes direct. The beings do not need to speak in order to communicate with one another. They think, and the thoughts materialise themselves in spiritual matter with lightning speed and after that are visible for the fellow-being, whose answer to this likewise forms itself with lightning speed in matter and becomes visible. In this correspondence where the thoughts are directly experienced from spirit to spirit, no sound-language is in reality needed after the being has come through purgatory and become accustomed to spiritual existence. But in the time immediately after death the being is still subject to the habitual physical state regarding its form of manifestation and experience. And as long as it is subject to this, it experiences life almost as physical, at the same time as it gradually sees that it no longer needs to be subject to the physical world's special laws of manifestation and the force of gravity. Everything here is guided in under new principles and laws to which they gradually become accustomed and which cause matter here on the spiritual plane, as previously mentioned, to materialise and form itself according to their thought, wishes and will without any exterior aids whatsoever. The area of correspondence for the being is now limited to beings

and things with which it cannot short-circuit or come into disharmony. It will therefore never be possible for discord, quarrels and disagreements with anyone or anything to arise here. All the beings of the paradise in question are in the same mental wavelength-area. Beings from higher forms of paradise can communicate with beings in the underlying paradises, but the beings from the underlying paradises cannot come into the higher beings' paradises. In paradise the beings can meet those of their friends and acquaintances, family and other relatives who have previously died from the physical plane and have come into the same paradise's wavelength-area in which they themselves are situated. But they can manifest only absolute friendliness towards one another, regardless of what relation they may have had to each other on the physical plane. Animosity and antipathy do not exist in paradise, because of the beings' passage through the process of purgatory. The aforesaid beings' correspondence with one another becomes therefore extraordinarily light and enlivening or joy-promoting. They cannot possibly regard anything whatsoever in a bad light. They are thereby allowed to experience here in their paradise that everything is very good.

CHAPTER 54

The normal correspondence-link between physical and spiritual beings

Regarding the spiritual or discarnated beings' connection with the beings on the physical plane, this is normally set aside for the physical beings' periods of sleep. When the physical being has fallen into a deep sleep it is freed from its physical organism; even if not

completely nevertheless so much that its use for correspondence is put out of action and the sleeping being finds itself after this on the spiritual plane as a semi-spiritual being. The same being has now in this state (asleep on the physical plane but awake day-conscious on the spiritual plane) the opportunity to seek contact or correspondence with those of its "deceased" relatives, friends and acquaintances who are in that paradise to which it itself belongs during its normal sleep. It can likewise also be sought out by those of the above-mentioned "deceased" who are in a higher area of paradise. In the same way it can itself also seek out "deceased" relatives and friends who are in a lower paradise than its own. It is thus possible for everyone who is bound by sympathy or love to come into contact with one another on the spiritual plane. But the correspondence here is thus restricted to areas where the beings, as previously mentioned, cannot possibly come into conflict or quarrel with one another. They can only correspond in wavelength-areas which are paradisiacal, that is, which promote joy. On the physical plane the beings can of course discuss all fields, both those where they are unfinished or more or less ignorant and those where they are finished or knowledgeable. This is why they have, on the above-mentioned plane, such great opportunities for coming into conflict, for having quarrels and wars. This is thus totally impossible in the various paradises, with the exception of those in which war or the dark and killing thought-climates are the dream or paradise. But here it is only imagined and thereby artificial and not real situations that arise. That the physical beings in their day-consciousness cannot remember any correspondence or exchange of thought they may have had with beings on the spiritual plane during sleep is

due only to the fact that the memory-senses belonging to this are put out of action as soon as the being wakes up and becomes completely physically conscious. This fact is a vital necessity in order that the spiritual state of experience during sleep should not become a serious hindrance or obstruction in the beings' awake, physical day-consciousness or daily life and thereby in their evolution from animal to man. This is why the spiritual existence can only exist as paradisiacal. If the memories of the beings' unhappy physical lives or fate could not be shut out from their paradise, the experience of paradise would be an impossibility. And if the memories of the paradise-experience could not be shut out from the physical daily life, with its hardships or dark conditions for the being, daily life would be experienced as a greater or lesser misfortune in relation to the paradise-experience's wondrous state of joy and happiness. Even the most beautiful physical fates would be felt as mental shudderings or a shock destructive to all zest for life, which could only give rise to fatal melancholy and depression. One thus here understands again the perfection of the divine world-order and the revelation of the Godhead's all-wisdom, all-love and almightiness.

CHAPTER 55

Situations in which physical beings can be possessed by spirits

As to having physical day-conscious connection with beings from the spiritual plane through mediums, this is certainly possible but it is an exception and is not the normal way. One can, however, from the physical plane to a certain elementary extent transfer, through honest mediums, encouraging speech and

information to beings who are still in their purgatory after their physical death as unhappy beings. But one must remember that guardian angels exist here as God's normal instruments for the release of help to all unhappy beings in purgatory. We must also here remember that every artificial connection with the spiritual plane by ignorant physical beings can be extremely dangerous. It can lead to one being haunted and possessed by derailed, perverse or downright sadistic spirits from the area of purgatory. It can also lead to drug addicts, alcoholics and similar beings who still find themselves in purgatory and have not been freed from their unfortunate tendencies and therefore suffer from a strong desire to have these satisfied, possessing physical beings and, through them, achieving a kind of satisfaction. They of course haunt preferably the correspondingly vice-ridden beings on the physical plane. By possessing these beings the spirits in question can, through these physical beings' abnormal indulgences, be, as it were, given a share in something of this indulgence and thereby achieve a kind of satisfaction. For the physical beings concerned this means a heightened craving for the destructive indulgence. This intensified craving the indulgence, which is now also to a great extent promoted by the possessing spirit, can become so strong that the physical being finally loses all power of resistance and becomes mentally and physically debilitated to such an extent that it can lead to mental deficiency for the being in its next physical life on earth. There are also other forms of possession of physical beings by spirits. Even if they are not as drastic as the previously mentioned ones, they lead as a rule to harmful or unfortunate conditions for the one possessed, who may become the victim of nervous crises and mental illness. Such

possession can very often begin through apparently quite innocent spiritistic experiments. It is therefore healthiest to keep to the natural line of communication with the beings in the spiritual world through one's normal, healthy sleep. Then one is fully protected and cannot become involved with such mental and physically destructive crises.

CHAPTER 56

The road of life or the road to paradise

With this we have reached the end of this brief overview of the road of life or the road to paradise. Through the above-mentioned overview we have gained a little insight into how the beings must of necessity live for a time in two worlds, the spiritual world which is the primary one and the domicile for all living beings' life-experience and creation, and the physical world which is a sphere, a vital extension, whose substance is the material for God's creation of the living beings' transformation into becoming like God himself. Without this substance all creation of consciousness would, as we have seen, be an impossibility. It is therefore a life-condition for the living beings to incarnate for a time in this matter in order, as we have also previously pointed out, to be able to experience here how their behaviour should be and how it should not be, in order that they, through this, can become qualified for the experience and the practising of being one with God. Reincarnation or the beings' long row of physical terrestrial lives becomes therefore evident here as the Godhead's great, broad highway to his own radiant and eternal paradise on the highest pinnacles of all-wisdom, all-love and almightiness. Here in this

all-over-radiating highest paradise we are at the final goal for all of life's movement towards the pinnacles of light or the eternal father. There is no living being whatsoever in the physical universe who is not on this road which leads to the divine domicile of all living beings. This road of life is immeasurably long, but we have seen that the tired wanderer who should pass along it is well taken care of. Here there are many inns constructed in the same style of joy and happiness as the father's house or God's own paradise which is the goal for all travellers who pass along this divine road. Here the hard-pressed wandering son of God can spend the night, rest and enjoy the entire life-warmth and well-being of fatherly love. Here he can have this worn-out and decrepit physical "means of transport" replaced, indeed, he can get a completely new travelling-kit so that he, fresh and with new zest for life, can again go out on a new lap to the next inn and so on in this way from inn to inn on the long journey towards the great revelation of the adventure of life or the solution of the mystery of life or the riddle of the universe. The physical terrestrial lives are the living being's laps in the journey between the inns. These are in turn the same as the living being's spiritual existences or stays in paradise between its physical terrestrial lives. We have already seen what these paradises mean for the living being. Here it is for a short time allowed to throw off the heavy mental burdens, sorrows and problems, sufferings and difficulties of its travel-ballast and become clothed in its heavenly prince-costume (the light-halo of peace, joy and happiness) at the same time as it is here permitted to live in the fulfilment of its temporary very highest dream-existence. And after thus having dwelt in the father's love and having been

pervaded by new zest for life and having received new divine powers and a new physical organism or means of transport, the eternal son of God can again set out on a journey in the physical world and accomplish the lap to the fatherly blessing of the next inn. And thus he continues further and further along the long cosmic road of life to his ultimate, all-over-radiating home with his eternal father and comes to rest in this father's direct blessing and caress. It is this Godhead's reception of his returning son that we know by the term the Great Birth.

CHAPTER 57

Life's highest paradise

The previously mentioned Great Birth is a spiritual process through which the mature human being, developed for this through the terrestrial lives, has his latent cosmic sensory abilities opened. And with the unfoldment of these abilities it now becomes totally sovereign in cosmic knowledge and perception of life. It has become its own unshakable cosmic source of light. And with this it has attained to experiencing, through its own senses, its immortality, its identity as a son of God and its divine brotherhood with all living beings. It loves everything and everyone. Its physical life and normal fate have become one with its dream-existence or paradise. It has become the human being in God's image after his likeness. In this state it has attained to living in the fulfilment of the greatest of all dream-existences: being one with the eternal father in his all-wisdom, all-love and almightiness. When the human being or the son of God has attained this perfect existence, he no longer needs to leave the spiritual world or

his true, permanent paradise in order to let himself be born in physical matter. He has now learnt to think one hundred per cent logically both in the creation of behaviour and the creation of other things and is thereby correspondingly one hundred per cent qualified to create in spiritual matter. He can therefore continue his existence in the spiral cycle's highest spiritual worlds. Here he can manifest unhindered his entire genius in the unfoldment of intellectuality and love, and enjoy the ensuing culminating creative zest. He can no longer make mistakes. He has served his apprenticeship in the school of life. He has himself become paradisiacal in practical reality. And on this reality rests his paradise, which has now become permanent, for the being is no longer subject to reincarnation or rebirth. He sees God awake day-consciously in all beings and things. By virtue of his culminating cosmic knowledge of and ability in the creation of love he constitutes, together with like-minded beings, the Godhead's creating and caressing organs of consciousness. It is by means of them that he breathes the breath of life or his own consciousness into the living beings of future worlds and planets, and releases the ideas for their organisms, forms and shapes. In the highest spiritual worlds where the beings are thus free from reincarnation and culminate in perfect logical thinking and creation, they can, as previously mentioned, manifest unhindered the genius of their entire cosmic consciousness in that substance which automatically obeys the thoughts, the wishes and the will without any help whatsoever from external phenomena. And here they can wander in God's very own sphere of memory and day-consciousness. Unfamiliar planets and worlds, with their marvellous details and phenomena, types of mankind, animal worlds and vegetable unfoldments of life, appear here

to the cosmic sight of the wandering son of God. By virtue of his identity with eternity, the past and the future become the present at the command of his will. He travels through the culmination of fire of suns as well as through the frozen solid ocean of ice-fields of planets. By virtue of his cosmic sovereignty and particular material substance he is immune to everything which is time- and space-dimensional. In the same way he travels just as easily through the most dense area of the world of the atom as through the empty space of the universe. As he is immune to size he travels just as easily in macrocosmic and microcosmic worlds as in his own mesocosmic home. He likewise experiences with ease thousands of kilometres as one metre, and one metre as thousands of kilometres. For this son of God who is one with the father, one day therefore becomes as a thousand years, and a thousand years as one day. Here the Godhead's creation of the human being in his image is complete. It has become the way, the truth and the life. Its existence or behaviour forms the Godhead's all-penetrating halo of rays.

And in this way every single unfinished living being today travels on the road to paradise and will one day at the end of this long road be received by the eternal father, the Godhead of the universe. And in his loving embrace and blessing, one with the flood of rays of his spirit, his all-wisdom, all-love and almightiness will shine and sparkle from the pinnacles of life out over worlds, suns and galaxies.

Translated by Mary McGovern and Harald Berglund

Original Danish title: *Vejen til Paradis* (Book no. 25)

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.

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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".