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APPROACHING GREATNESS  
PRIMITIVENESS AND SUPERSTITION 1



# APPROACHING GREATNESS

by Mary McGovern

In 1855 the American poet, Walt Whitman, wrote:

*"Great is the earth, and the way it became what it is,  
Do you imagine it is stopped at this?....and the increase abandoned?  
Understand then that it goes as far onward from this as this is from  
the times when it lay in covering waters and gases." (Leaves of Grass)*

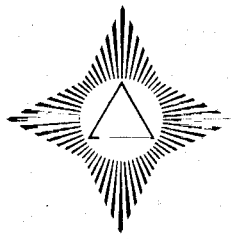
*This issue of KOSMOS contains only one, but rather lengthy, article entitled "Primitiveness and Superstition" in which Martinus describes the evolution of human culture. The present level of culture on the earth is seen not as something complete but as a temporary stage in a process of evolution towards a state of moral and physical perfection.*

*The unfinished sides of the present culture are enumerated and the way is pointed to physical and mental health, to complete happiness, to cosmic glimpses (spontaneous, intuitive glimpses of eternal realities) and ultimately to cosmic consciousness - a state in which intuition is fully developed and under the control of the will. With this transformation, one's consciousness becomes merged with the consciousness of the living universe enabling one to see the truth in all things - radiant, vibrant, infinite greatness.*

*Probably Whitman is one of those who have had glimpses of eternal truths. In complete conviction that everything "is very wonderful" he praises and values darkness as much as light.*

*Martinus shows why darkness, the consequence of our wrong thoughts and actions, is absolutely essential to our growth towards moral and physical perfection - we must eat of the tree of both good and evil in order to become "like Gods". And having become "like Gods" we will see that everything is indeed very wonderful.*

*For the seeker after truth the way is shown - the gradual refining of our way of thinking, the removal of all thoughts that have to do with selfishness, hatred, jealousy, anger, bitterness, intolerance and so on; in other words, this chiselling away of the animal side of our consciousness to reveal the truly great humane human being. Greatness is then not just approached, but reached.*



# PRIMITIVENESS AND SUPERSTITION

by Martinus

## CHAPTER 1

### **How primitiveness and superstition bring cultures to the decline or Armageddon which is foretold in the Bible**

For the modern thinking person it can be meaningful to stand back from the common perceptions or public opinion, customs and so on of daily life in order to take a closer look at these phenomena, which include everything that has become "modern" in daily life in respect of nutrition, morality, religion, "good tone" or commonly accepted manners, human behaviour and the perception of the meaning of

life itself. If we stop a little and look back at our perception of these phenomena, it cannot be denied that this appears to have gone through a very long series of changes. These changes can be divided into epochs which have each represented its particular form of contemporary public opinion or popular view and human behaviour.

None of our previous views of life and behaviour have lasted, even if they have been very fashionable, indeed have been fixed by law so that it became regarded as criminal not to agree with them. Thousands upon thousands of people have been tortured and murdered, killed by a statutory death penalty for the breach of these authoritarian resolutions.

Later these same obligatory resolutions become revealed as manifestations of pure primitiveness or culminating superstition which, for people of today, verges on the ridiculous. The history of the world shows a profusion of massacres of people who began to see through the glaring imperfection and naivety of authoritarian traditions and perceptions and could therefore not accept these as the moral foundation or basis for their view of life and behaviour. This is why they became stamped as heretics or criminals and were sentenced to torture and execution. What does one think about, for example, the Inquisition or the witch trials in the Middle Ages? Were not many people burned at the stake merely because they could not submit to the prescribed religious resolutions of the ecclesiastical or religious authorities? The methods these authorities used to get those arrested to plead guilty of the charges brought against them were so diabolically refined and painful that the accused could be made to confess to anything whatsoever and therefore also of course to the charges they were accused of, even if they were totally innocent. Who can withstand the maiming of his organism, a culmination of the most refined sadistic torment? Would one not have to be almost a Christ or an initiated being in order to have sufficient strength of mind not to yield to the pressure of torture and make the confession dictated by the authorities which they, with all the instruments of torture at their disposal, were determined to have? It was apparently not the truth about the guilt or lack of guilt of the person arrested but on the contrary exclusively the forcing of a dictated confession which was wanted, quite regardless of whether this was true or false. It seems as if the essential thing was to provide "living fuel" for the witch-burning fires. But with this

the entire proceedings of the Inquisition acquire a tinge of sadism.

However, the proceedings of the Inquisition were not concerned only with the ostensible fight against magic, witchcraft and sorcery. It also stretched its fatal arm out to people with other mental attitudes. Great thinkers and researchers who presented new points of view and discoveries about the universe or the world of the stars were also thrown into the flames of the witch-burning fires of the Inquisition. The world-picture had already been monopolised in ideas bound by traditions and protected by the death penalty, ideas which today are regarded as the culmination of primitiveness and superstition. How should it be possible for an evolution of spirit and culture to really take place when there were torture and the death penalty for every minute new deviation from the prescribed traditional thinking and perception of life? Because of its naive or primitive nature the "modern" human mentality and authority of that time had to be suicidal. This authoritarian damning of the springs of life or new knowledge and facts had ultimately to give rise to enormous revolutionary powers which could burst the mental dams. Are revolutions and wars not to a great extent the breaking of these constricting and obstructing shackles for all evolution?

Mankind came to adopt new traditions which also had their obstructions, restraints and decline because these new traditions and kinds of attitude to the Godhead, to morality and behaviour were also to a great extent based on primitiveness and superstition. And in this way one world-culture after the other fell into decline because of the still prevailing primitiveness and superstition in each culture.

There, where ignorance, naivety or primitiveness by means of torture and

the death penalty dictates to people false ideas which in turn give rise to life- and culture-destroying traditions, deadly morality and behaviour, a perfect culture cannot possibly be created. It must invariably lead - not to a culture but - to a cultural breakdown, an Armageddon, mental chaos, depression and suicide. It is the fulfilment of God's words to Eve: "I will greatly increase your pains in child-bearing; with pain you will give birth to children. Your desire will be for your husband and he will rule over you". It is the fulfilment of God's words to Adam: "...cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you... By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return". It is the fulfilment of God's words to Cain: "What have you done? The voice of your brother's blood cries out to me from the ground. Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand. When you work the ground, it will no longer yield its crops for you. You will become a restless wanderer on the earth". It is the fulfilment of the parable of the prodigal son who "ate together with the swine". And it is the fulfilment of Jesus' words about the life of the goats at his left side on the day of judgement.

## CHAPTER 2

**Why one cannot justifiably assert that our present culture is free of**

## **primitiveness and superstition**

But now in our modern and well-informed time people cannot succumb to any degree of primitiveness or superstition, can they? We have great universities, colleges and schools, and children from a very early age have compulsory schooling. They have to start reading and studying at a relatively tender age. And most young, normally gifted children today know more about life and existence than the most learned scientists knew about the same things centuries ago. And we see the splendid results of this plethora of learning! Mankind has thousands of scientists, doctors, engineers, architects, designers and other specialists at its disposal for the creation of its culture, daily life and well-being. People have been able to practise pure physical wonders. One controls millions upon millions of Nature's horsepower. We can build huge engines and let these work for people, let these pour forth millions of useful objects. We can let the powers of Nature carry us over the clouds and under the water and over the motorways of the continents. People can sit at home in their own living-rooms and talk to friends or acquaintances on the other side of the planet. They can likewise in the same living-rooms hear concerts, music, song and speech from all the great stages and broadcasting houses of the world. A human voice can thus be heard all over the earth. Distance and thereby time and space are reduced to constituting only a fraction of what they previously meant for people. Things which previously took months to achieve can now be carried out in a corresponding number of hours or minutes. The same therefore also holds true for the gathering of experience. Evolution is taking place by leaps and bounds.

Among an informed mankind possessing knowledge and ability of such genius one cannot assert that there can be talk of

primitiveness or superstition, can one? One has long since perceived the primitiveness and superstition in the cultures of the past. Indeed in our time one cannot fall for any kind of those naive ideas which can take root in general superstition. In our time witch-trials cannot take place. We make a point of being splendidly defended by ingenious lethal weapons; indeed we can today with one single bomb wipe out a city of over a million inhabitants with its population and cultural values so that we will no doubt gradually force the overly aggressive and impertinent nations into silence. We also have a splendid judicial system with jails and prisons so we will no doubt get the better of the gangsters and criminals and hold these in check. With our splendid staffs of doctors, our hospitals and medical science, research and vivisection institutes we will no doubt overcome illness of every sort. With our splendid trained experts and potential for production we will no doubt gradually out-compete other people and businesses and give work to our unemployed. With our social security and disabled and old age pensions we have created a splendid existence for the sick and the old. With our extensive schooling we will no doubt see to it that our people are maintained at a high level of culture. No, one certainly cannot justifiably assert that in our culture, based on such highly developed science, there can exist any areas of primitiveness and superstition worth mentioning. We live absolutely on the basis of facts. What use do we have for religion and the Godhead, gospels and prayer? Such phenomena belong to the nursery and to the imaginations of dreamers.

But is this self-assured view of one's own morality and behaviour as described here - in the way that it, to a greater or lesser extent, is expressed as an

ideal within the modern and leading cultural states - also based on true facts? If it is not, it can be based only on belief, which is to say, suppositions. And if these suppositions do not fit together with reality, this ideal of the cultured states is in reality only primitiveness and superstition. Does that mean that there exists a possibility that the people of the future will look back on our present culture and in it find great areas of primitiveness and superstition, indeed find many of our present so highly praised practices quite ridiculous and naive in the same way as people of today find the culture of the Middle Ages full of ridiculous and tragi-comical practices which were then praised to the skies as absolutely right and perfect? Indeed, it is possible to the very highest degree. As long as one within a certain area, be it within the field of morality and behaviour, within family life as well as within the forms of governments or states, within medical science or within other sciences, can still reap experiences which can reveal faults in the prevailing view within the mentioned fields, and one through the same experiences can improve the view, then this view has not reached its perfect or finished state. And then one will have to recognise, with every new improvement one is able to make, that the previous attitude to and knowledge about the given field were not perfect. But a knowledge which is not perfect is to a corresponding degree an expression of imperfection or primitiveness. And just as one cannot claim that the cultural agreements, laws, social conditions and customs which are valid today are so perfect that one cannot, in the fields concerned, reap experiences showing that they contain shortcomings and faults which can be improved through the new experiences, neither can one justifiably assert that the present

cultural epoch is perfect and so free of primitiveness and superstition.

### CHAPTER 3

#### **The perfect human being in God's image and his perfect world-culture or kingdom on earth**

Now, one will perhaps object and point out that in this way one would of course never be finished; everything can go on being improved without end. But this is not true. Every perfect creation is a completed unit. It has only the purpose of bringing the object of creation to its finished stage so that it fulfils the purpose for which the creation was started. When this purpose has been fulfilled the creation is superfluous in the field concerned. This holds true just as much in the creative field of Nature as the creative field of Man. Trees do not grow up into heaven, and the apple is not developed further than to its fully ripe stage. In the human being's creative undertakings the finished stage is also the goal or ultimate result. If it were not so, nothing whatsoever, such as houses, cars, clothes, shoes, would be achieved and benefit people. As regards the creation of the mentality of the living being this creation is not infinite either but is signed only to fulfil a purpose. This purpose has been expressed in the divine words: "Let us create a man in our image after our likeness. The mentality and behaviour of the living being will thus be developed to be totally perfect.

When this goal has been reached there is nothing more to be reached in this field. What is more perfect than total perfection? And what is total perfection

as regards the living being? It is in thought, mind and behaviour to be so that one does not exist in any situation whatsoever without being a real joy and blessing for all living beings and, like the sun, shining on and giving warmth to the unjust as well as the just. Then one loves one's neighbour as oneself and illustrates that behaviour which is the "fulfilment of all the laws". A love and its ensuing behaviour cannot be greater than this. To the same extent as people reach this perfection they will experience the peace and goodwill of the Christmas gospel in their daily physical lives. Then the kingdom of heaven is not only something which is within the being but it also sparkles and shines outside the being and unites all hearts and brains in love's immeasurable flood of rays. And God again wanders with Adam in the Garden of Paradise. Here we have reached the fulfilment of God's promise about the future of Man. "The seed of the woman" has "crushed the head of the serpent" (The human behaviour has crushed the animal behaviour in the human being). "Cain" has disposed of his evil being. He no longer does evil. "Sin is no longer lying at the door". He can now "be accepted". (The human being is no longer a murderer and is therefore not held to the earth by pangs of conscience and unhappy fates). And God's words to Abraham have here been fulfilled: "In Abraham all the peoples of the earth have been blessed". The Christ-child in terrestrial man's mentality has grown up. "Man in God's image" rules the terrain of the earth, its continents and seas. The flood of rays of God's countenance sparkles in all practices, in all eyes, gives warmth in every handshake. Everything is a caress. "The prodigal son" has returned to his father. In truth, God's creation is finished. The human being has become one with God. Over the tracks of the fields of war,

the death-scenery of the battlefields, the weeping and gnashing of teeth, the cries and pains of the past a new world shines. Wisdom and love has united all the people and states of the world into one people and into one state, into "one flock" and "one shepherd". We are in the domain of peace. The kingdom of God has become an all-conquering life-force in flesh and blood, in manifestation and creation, in culture and behaviour.

## CHAPTER 4

### **The present modern culture's unfinished side no. 1 – the human being's deadly relationship with animals**

With the previously mentioned divine panorama over God's completed human being and his world-culture as a background, it is not difficult to see how incomplete the present modern human being and his so highly praised culture really are. And it is precisely with the above-mentioned panorama as daily life and behaviour that the human beings of the future will judge the human being of today and his behaviour not as an expression of real culture but as unfinished and barbaric behaviour, indeed, something simply appalling. But since the human beings of the future we are talking about here will be initiated beings and know therefore why the people of today are as they are, they will be understanding and gentle judges.

In a world in which one for millenniums has never expressed an intolerant or hostile or killing intention towards one's neighbour and does not know illness or any other form whatsoever of unhappy fates, because one has long since

acquired a way of behaving which makes the being immune to these phenomena, one will with some wonder read about present day Man's barbaric cultural epoch, which for the reader will be a long lost past. And for those studying this past there will be enough to be horrified about. One will be particularly astonished by the huge area of mentality which present day Man had in common with the animals. He murdered and flayed these beings in order to eat them just like beasts of prey. In one's being one had long since outdone these latter beings in the capacity to murder with invented artificial murder-weapons such as rifles, pistols and butcher's knives. Indeed, one had entire murder-factories (slaughter houses) where one on a conveyor-belt, so to speak, could kill, flay and dismember a certain number of animals per hour. But this was not enough. One even reared the animals and multiplied their reproduction in order to get enough food to satisfy the still prominent hunger for meat and the ensuing animal tendencies in the would-be human being. But one was not satisfied with robbing the animals of their free life in Nature by hunting and killing them merely to satisfy one's hunger for meat. No, one also reared certain animals and multiplied their reproduction exclusively in order to get leather and furs. One reared these unhappy animals in small, confined spaces in which they sat imprisoned until they reached a certain age. They were then flayed and their skins sold for further processing into "modern" coats and furs. Imagine this entire murder-system set in motion by beings who were so superior to the animal's existence that this degrading system was not a life-condition at all, neither as regards nutrition nor clothing. The would-be human being in God's image here maintained for the animals an absolute hell which was quite



unnecessary for the maintenance of his own existence. The human being did not even need to live on meat; it was even downright harmful food for this refined being. But these people could not be blamed for being as they were. They lived in the very strongly fossilized superstition that it was necessary to eat meat or animal food in order to live. It was therefore in good faith that they held their feasts with orgies of the devouring of other living beings' organisms. One can see from the cultural stage of the real or finished human beings a primitiveness and superstition in the advanced Modern cultured man of today which are not to any extent whatsoever inferior to those which the man of today looks back to in the people of the stone age or other peoples of nature of the past.

## CHAPTER 5

### **The present modern culture's unfinished side no. 2 - man's fatal hunger for poison**

Furthermore one also from the perfect world of the finished human being looks back with astonishment at the present terrestrial human being's more or less uninhibited inhaling of poisonous and thereby pathogenic tobacco smoke. He in good faith undermines and destroy his lungs, those noble organs of life which are designed only for the inhaling of the fresh air which is an absolute life-condition for the being in question.

In the same way an extraordinarily large number of unfinished human beings swallow other and even more dangerous poisonous substances: alcohol and drugs

in many different forms. The finished human being of the future will not read without horror about modern Man's strange customs as regards these poisonous substances. He seals every joy, every feast, every agreement with "a glass", that is, so and so great an amount of suicide or mental confusion, just as every depression is also sealed with the swallowing of a greater or smaller amount of the same mind-confusing or deadly poisonous substances or the pouring of these into the vital main organs of the organism which are designed absolutely for the promotion of the digestion of natural food and to promote natural breathing - without the maintenance of the health of which organs the being could not possibly live and enjoy natural well-being on the physical plane - also reveals to the human being of the future a great area of primitiveness and superstition in the present human being of culture. The being which controls millions of Nature's horsepower and compels them to work for him, does not seem to be able to control a microscopic fraction of these powers when it is a matter of conquering life-destroying desires in his own psyche. He allows his organism and thereby his capacity to experience life to be hopelessly broken down and destroyed.

As a counter-measure against the fatal diseases and health-destroying effects of their highly unfinished attitudes towards nourishment and harmful habits of life, causing an ocean of illness, there had been developed a very extensive medical science with large hospitals, serum institutes, operating theatres, medical wards, convalescent homes and homes for the aged and sick and so on. This medical science fought night and day in a state of high mental tension in order to stamp out all suffering. But it was a hopeless fight. It was like fighting with a many-headed monster

which had the ability to let a new head grow where one had been removed. These "heads" showed themselves in the form of an unnatural and too early decrepitude, unnatural calcification and the formation of stones in the organism, digestion problems, metabolic disorders, paralysis, the formation of tumours and so forth.

One fought with the monster. Energetic researchers all over the world worked to find ways of killing the monster, that is, means that could prevent new heads growing in place of the old. But the materialistic attitude in which one reckoned only with the physical side of the being and to a certain degree even denied or ignored the thought of its soul and spirit, kept the gaze of science away from that area where the monster was vulnerable and could be hit in the heart. And since science did not want to and could not focus on this, the monster's only vulnerable place, one could not possibly kill it. And this demonic being continued to undermine and destroy the health and well-being of mankind. In spite of persistent work night and day on the part of doctors and science, in spite of huge institutions for research and vivisection, in spite of vaccines, powders and pills, not a single hospital was superfluous. On the contrary, one had to extend every hospital and build many new ones. The monster continuously showed itself to have an immeasurable capacity for surviving. The human being of the future again shivers as it looks back at this hopeless struggle of the people of today. In the kingdom of the future with its totally perfect world-culture one has long since discovered the monster's only vulnerable spot, its heart or core of life, and here found this area to be identical with the innermost causal source of not only all illnesses but also of all sufferings and unhappy fates which could possibly

arise. But it is not so remarkable that with a purely materialistic attitude one could not find this monster's core of life because it does not exist at all on the material or physical plane. It lies well hidden within the being's fate-element which in turn exists in the being's superconsciousness beyond the physical organism. It is enlivened by the being's own immortal I. And as long as the I enlives this, the monster's core of life, it cannot be killed by other beings, regardless of how skilled or how scientifically specialised these beings may be. Indeed, not even Christ could kill the monster in the beings he helped. This was why he said to them the well known words: "Your faith has saved you". The secret is thus that as long as the I, even if unconsciously, nourishes the monster, new heads continue to grow where the old ones are removed, and the being goes on living in the areas of illnesses and unhappy fates, goes on creating a demon in its area of life. This demon is given life exclusively through the being's use of poisonous and deadly thought-substances. When the being thinks, a force goes from the superconsciousness of the I into the night-consciousness of its subconsciousness. Here this force becomes formed as a mental image and is then transmitted to the day-consciousness of the sub-consciousness which, when the being is not asleep, has its domicile in the physical brain. Here the thought goes on to become desire or will and gives rise to manifestation and creation in the material world. But at the same time as this thought-power vibrates into the physical brain and nerve system, it vibrates through the different areas of the physical body such as the blood, the musculature, the skeleton, and the glands and here constitutes a functioning power. This power constitutes the being's life-force. It promotes, as previ-

ously mentioned, the being's thought-function. But with the promotion of this function it can be weakened as a life-force. This weakening can even be so prominent that the above-mentioned power is no longer a life-force but a death-force.

The weakening is in turn caused by the kinds of thought or thought-substance the being uses, since these pass through its brainor nerve system and likewise vibrate in its blood and other parts of the physical organism. Some kinds of thoughts can in fact be pure poison and undermine the life-force whereby the nerves, blood and other parts of the physical organism are undermined. These cannot in fact exist without a permanent supply of healthy psychic power. For the terrestrial human being the kinds of thought belonging to the killing principle such as thoughts of hatred, anger and bitterness are poisonous. They destroy not only their originator's good relationship to his surroundings and fellow beings but they also destroy the being's original immunity to diseases and weaknesses in his own organism. Disease in the organism as well as an unhappy relation to one's surroundings has thus its absolute first cause here in the being's region of consciousness in the form of thought. Incorrect direction of thought and the ensuing incorrect direction of will and creation thus constitute the absolutely only and true cause of its originator's unhappy fate, whether it expresses itself as war with his fellow beings or in disease in the organism or the mind. In this way every being himself thus becomes the innermost cause of his unhappiness or suffering. By supplying his life-force with deadly kinds of thoughts the being, without knowing it, thus becomes his own deadly enemy. It is not so strange that the perfect human being of the future will shiver when looking back upon the ordi-

nary human being of today who in total ignorance thus sabotages and undermines his normal experience of life and at the same time hates and persecutes his neighbour in the blind belief that it is this neighbour who is his life's most bitter enemy, persecutor and saboteur.

## CHAPTER 6

### **The present modern culture's unfinished side no. 3: Armageddon**

That a society of beings which gives life to a multi-headed life-destructive being in its own mentality must become a world of darkness is a matter of course. But since the beings at the same time believe that it is their neighbour who gives live and force to the undermining of their own happiness and well-being, and therefore try to kill him, the entire life-area of these beings becomes like a world of demons. Everyone is at war with everyone else and believes that he can thereby save himself from darkness and create that peaceful existence for which those poor beings in their innermost selves begin to long. They thus do not understand at all that what they do to their neighbour they do to themselves. They firmly believe that their salvation is the development of the ability to murder and mutilate, tie and bind their neighbour. They have thus no idea that for each sabotage of their neighbour's life and well-being that they have done, they have created a new head on the gnawing and life-destroying animal being in their own psychic interior. They thus give the monster which they want to master life and power through their murderous and inhuman kinds of thought, hatred and persecu-

tion of their neighbour. By virtue of this culminating ignorance and superstition it follows that a society of these beings cannot possibly build up a perfect culture of peace. We then also see this culture of demons as a complete contrast to the world-culture of the finished human beings or the kingdom of heaven. For the human being of the future who is used to living in a world-culture or that goodwill of peace which was promised to the people of the earth, where everyone loves everyone else, it can well be that he, with a certain feeling of "goose pimples" or shivers, looks back thousands of years and finds this contrast to the kingdom of heaven in our present highly praised modern culture. He sees that in this culture millions of people die of starvation, need and misery at the same time as other groups of people live in abundance or in excessive possession of physical or material goods. Some people live in luxurious palaces with the staff of servants that goes with them. They are sometimes too "distinguished" to dress and undress themselves. Other people suffer a tramplike existence in the slum quarters of the big cities in ruins, sheds and boxes or in whatever other discarded rubbish that can give a little shelter from the weather and the wind. It is obvious for the human being of the future that no particular neighbourly love exists in this culture's administration of the material necessities of life. The finished human being becomes witness to even less understanding of the principle of neighbourly love when it sees that one, in the same culture, sees it as one's foremost and most important task to compel all young men to be trained in warfare, to be trained in the use of the modern murder-machines by which one can multiply the ability to wipe out and destroy the life, possessions and cultural values of one's

neighbour. And this warlike attitude leaves deep tracks. Thousands upon thousands of children have lost their parents through the blood-baths of the wars and are left to chance. Thousands upon thousands of parents look for their children who have disappeared during the same blood-baths. Out of this Armageddon came millions upon millions of invalids who can experience life only with the help of artificial limbs, artificial hands, arms and legs. Nevertheless one praises this cultural milieu as "the field of glory". It is still the gods of Valhalla and their blood-stained paradise who are praised and worshipped in great areas of the prevailing culture which has been given the name "Christianity". But within this Christianity one has not only developed the most ingenious murder-weapons and means of destruction with which one can totally wipe out other nations, states and peoples and their cultural values, one has also here an adapted murder-system with which one believes that one can promote justice within the state or nation itself. Here one murders or executes people with rifles, guillotines, electric chairs and so on in the name of the state or "in the name of the law" and in addition also in the name of him who said to his disciples: "Put thy sword back in its place because everyone who takes by the sword will be taken by the sword". Indeed, our present culture cannot avoid revealing great areas of unfinished nature or primitiveness and superstition to him for whom it had become daily, natural behaviour rather to be crucified himself than to want to have others suffer. From his kingdom, which is not yet of this world, one cannot avoid, when looking back upon today's culture, looking into a world of Armageddon, a worship of Valhalla and its gods. In addition to this there has arisen an intensified worship of an infinite number of golden calves.

The great majority of beings are hoping for a Croesus-existence and look with contempt on the poor stable-inn which in their Christmas gospel is referred to as the abode for him who was the way towards light. Armageddon has therefore to come upon Jerusalem. And Armageddon must therefore come upon every culture where upbringing, morality and concepts of honour are based on gold instead of on neighbourly love or on the principle "rather to take than to give". To the extent that one lacks the ability "rather to give than to take", to the same extent will one's behaviour to our neighbour be based on primitiveness and superstition. And there one treads very cheerfully where angels fear to tread.

## CHAPTER 7

### »Judge not...«

The great view of the future portrayed above does not constitute the present ordinary terrestrial human being's view of culture and behaviour. It is a retrospect from the high pinnacles of a fully developed mankind. It is the organically, cosmically initiated being's view of terrestrial mankind's situation of today. It is from this level of consciousness that the world-redeemer views the same situation. It is in relation to his kingdom and to that which is God's goal or life's purpose for the human being that the present world-culture looks as it does. But those beings whose consciousness is so highly developed or completely created in God's image that they live in the finished human kingdom are high-intellectual and loving judges. They are therefore allowed to see existence and life from God's own great point of view and thereby acquire

the same attitude to life and existence as the Goodhead. It is this that Christ expresses when he says: "I and the father, we are one". From this high viewpoint one can see that one cannot blame this unfinished world-culture or any terrestrial human being of today at all. The unfinished human being does not have the experience of the road to love which makes it possible in all situations to see this road as the only real and infallible one towards the light. He must therefore here and there to a greater or lesser extent wander from this road and thereby come to experience the impassibility, the morasses and muddy terrains which here obstruct the road towards the light for that being which does not want to walk the road of love. But it is through the derailments that the road of love is delineated and becomes a fact. People cannot today act according to experiences which they have not had but will only have later. Where they have not had any real experiences or facts, they cannot have the right knowledge. And where they do not have the right knowledge they have to manifest primitiveness and superstition. But primitiveness and superstition are in turn the superfluous parts which God has not yet chiselled away from the stone or marble out of which he forms his great work of art "Man in his image". And who dares judge an artist's work as long as he has not yet freed it from that part of the stone or marble block which does not belong to the work of art? It is not the superfluous parts of the stone or marble which the artist cuts away and removes, but that part of the block which he carefully leaves behind which becomes the work of art. In the same way it is neither primitiveness nor superstition nor the wrong actions towards our neighbour to which these give rise which God allows to remain behind as that which lasts, but the noble, the loving

aspects of his character and behaviour become God's work of art, become the human being in God's image after his likeness. The present terrestrial human being can therefore, by comparing his own culture and behaviour with God's finished plan for the human being and his behaviour, realise how foolish it is to judge one's neighbour by his unfinished or incorrect actions. These will, however, only mean or indicate that he does not yet constitute the finished sculpted work of art from God's hand. To judge God's unfinished work as finished and so reproach it for faults and defects is not only an exposure of our own naivety or unfinished condition but it

is also a crucifixion of our neighbour and an outrage against the eternal father whose spirit still shines and sparkles "upon the waters" and in whose halo of rays we are eternally granted life, wisdom and love.

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Translated by Mary McGovern and Harald Berglund

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## 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".