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THE FACTS OF LIFE
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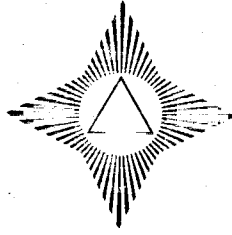
by Mary McGovern

"There is more between Heaven and Earth than is dreamt of in our philosophy." There is more to life than merely matter. Without what we call "spirit" there would be no experience of matter, no creation, no life-experience whatsoever.

And just as the material side of life has its own laws, its own science so does the spiritual side of life have its own laws and the beginnings of its own science. It is the necessity of this spiritual science which is the main topic of this issue. Without this science an end to individual unhappiness and world unrest would be an impossibility.

As a theoretical science, spiritual science is something which is growing and developing and there are many details that remain to be discovered. As a self-experienced reality, spiritual science is also in its beginning stages. Many people throughout history have experienced cosmic glimpses (spontaneous revelations of one spiritual law or another) - Walt Whitman and William Blake are possibly examples - and, as evolution progresses, more and more people will experience cosmic glimpses with increasing frequency (the next few centuries will see the experience of cosmic glimpses as a more common occurrence) until ultimately everyone without exception will within three thousand years reach cosmic consciousness, a permanent state of knowledge of the spiritual laws of life, a permanent state of bliss.

At this stage spiritual science is no longer a theory but a living, self-experienced reality providing the facts of life as physical science has provided the facts of matter. The two sciences working together in perfect harmony will create the basis for individual happiness as well as for world peace. Here the individual will experience his life as the most intimate, loving, divine relationship between an eternal father and an equally eternal son.



THE NECESSITY OF SPIRITUAL SCIENCE

WHEN MANKIND SABOTAGES MILLIONS OF ITS OWN LIFE-CELLS

by Martinus

► CHAPTER 1 ◀

Situations in which academic scholars are merely "laymen"

Before we proceed with demonstrating the necessity of spiritual science, it would be useful first to dwell a little on what "science" really is. The fact is that under the above-mentioned term many ideas, assertions and dogmas are hidden which in themselves are in glaring opposition to the laws of logic and cannot

therefore possibly be science. To a great extent there prevails the superstition that everything a professor, doctor or other authorised scientist or academic states is "science". That such authorised scholars have, by virtue of their academic training, qualifications for stating real, unshakable facts in many fields is a matter of course. But this naturally does not mean that the same people are infallible in all fields. Indeed, in certain fields they can even be totally ignorant. And in

such fields professors and doctors or other academic scholars must, like the layman, incline towards suppositions or hypotheses. The aforesaid scholars are thus not, by virtue of their stay at university or study at a college, under the conditions prevailing up till now, able to raise themselves completely over the level of the layman. There is an extraordinarily large area of daily life in which material or physical science cannot present things as facts and will never reach the point of being able to argue for or against them. Material science can only perceive and document in numbers, measures and weights. That which cannot be expressed in this kind of result is, for the one hundred per cent materialistic scientist or researcher, absolutely unreal. He will therefore deny the existence of things which elude being checked as to volume and do not appear as time and space and cannot therefore be stated in terms of weights and measures.

As regards the existence of "Something" which cannot be expressed in weights, measures or numerical results, the professor or the doctor is just as much as a "layman" as anyone else who does not have an academic training. His "scientific" denial will therefore be just as "unscientific" as the ordinary "layman's" possible denial of the same "Something".

► CHAPTER 2 ◀

Why knowledge of the spiritual world cannot be accepted by science

The great question in the first instance then becomes this: do such facts exist? Do real phenomena which cannot be weighed and measured exist? Are there things which are beyond time and space, things which really exist and can only

be perceived in quite a different way than in the form of metres, kilos or wavelengths, or in the form of stone, water or air? Yes, such facts do exist. How else would we be able to think or understand? Human thought itself is neither stone, water nor air, is it? One will certainly arrive at being able to measure it in terms of "wavelength", but can such a measure be any explanation of what thought really is? And are there not, within the psychic side of living beings, so many facts that they, so to speak, constitute a whole world, indeed a whole plane of existence? It is this plane of existence or psychic side of the physical world which, in the religions, is called "the spiritual world".

Every normal human being knows about thinking and also knows that it is something which takes place in the brain, but how this process is really released and what thought is, he knows immeasurably little, or nothing at all, about. This, the existence of thought, thus occurs alongside the three other states of matter: stone, water and air. Under the principle "stone" is here to be understood all solid substances. All liquid substances are to be grouped under the principle "water", just as we, under the principle "air", include all kinds of gases or gaseous substances.

While material or physical science is now beginning to feel familiar with the variations of matter within the above-mentioned three principles, it is still to the highest degree fumbling and searching as regards the fourth principle revealed through these three principles: "thought" or "the world of thought". As material science can regard only weights and measures, concepts of time and space, volume and degrees of speed as the foundations for a real "science", it cannot, with this attitude, include "the world of thought", or matter's fourth principle, under what it

perceives of as science. A thought cannot of course be weighed or measured in metres, litres or kilos. And even in such cases where one might really succeed, through a suitable measuring device, in ascertaining a reaction to the thought, this ascertainment would only be an experience of the outer material effects of the kind of energy of the thought, that is, a new experience of degrees of vibration or speed. But the real nature or innermost being of the thought would still remain an enigma, would still be a mystery. That one can ascertain the thought as a kind of electric vibration, force or movement does not of course remove the mystery and cannot possibly be a satisfactory answer to the question about its innermost analysis. The fact that the thought is an electric vibration or wavelength, or the like, does not of course explain how it comes about that it is perceived as desire, will, joy and sorrow. To register the reactions to these occurrences in the brain as degrees of vibration or wavelength is only an experience of new numerical results. This experience can with this only create a further extension of material science's already existing ocean of numbers and results in weights and measures.

► CHAPTER 3 ◀

There is more between heaven and earth than stone, water and air

As the thought-world is the experience of life itself, indeed is life itself, it cannot be expressed in weights and measures, in degrees of vibrations or wavelengths, for such results are no more than dead or lifeless phenomena. They do not explain what or who that "Something" is which perceives the thought as desire and will, as sorrow

and joy, that "Something" which desires the solving of the mystery of thought, that "Something" which explains matter in terms of weights and measures. Can a stone, can some water or air, or a combination of the individual physical ingredients of these substances, think, desire, will, talk, speak and act, feel joy and sorrow, pleasantness or unpleasantness? As long as it is a fact that there is "Something" in existence which can feel, desire, speak and act, feel hunger and satiation, feel joy and sorrow, it is also a fact that there is more between Heaven and Earth than just stone, water, and air, and that everyone who denies this denies facts and in this particular area is still only a "layman". Such a being is still, in the area of study of life itself, quite an inept being to whom tribute is paid in superstition whether he is a professor, a doctor or in any other way a representative of a great amount of study of material things.

► CHAPTER 4 ◀

When one has abandoned living facts to live on dead facts

We see here that something is missing in the modern world. Having abandoned belief in the teachings and dogmas of the religions and having gone over to replacing these with scientific results in weights and measures, one has abandoned living facts to live on the dead. That this is true becomes a fact through the circumstance that mankind today finds itself in the middle of a desperate and apparently hopeless struggle for its existence, in the middle of its abundance of material knowledge and ability, in the midst of its extraordinarily advanced, enormously powerful machines by means of which it produces useful ob-

jects by the thousand: clothes, light and warmth as well as a profusion of foodstuffs more than sufficient to abundantly cover terrestrial mankind's consumption. And with whom then is it that mankind is engaged in a dangerous struggle? Indeed, it is, however incredible it may sound, exclusively with itself. In its spiritual blindness it mobilises its entire material knowledge and ability in favour of the killing principle. And with the most ingeniously devised murder-techniques it releases a mass stabbing of its own body, collective mankind. In addition to the fact that it sabotages and shatters a mass of the ingenious, good, cultural amenities and expressions of humaneness which it has itself previously built up, it tortures, mutilates and murders by the million its own life-cells, which means those individuals or people of which it consists, at the same time as it turns great and fertile areas into battlefields, into terrains of death, into deserts, and huge metropolises into heaps of ruins.

► CHAPTER 5 ◀

Solutions in terms of weights and measures cannot be a satisfactory basis for true happiness

How will mankind as a whole become fit and healthy? How will it, as an entity, be able to flourish? How will it be possible to built up a "lasting peace" on the basis of the above-mentioned methods and principles? Is it not here obvious that something is lacking? Is it not equally obvious that materialistic science's ocean of solutions in terms of weights and measures is not adequate for the creation of mankind's true happiness? Is it not evident that the understanding of terrestrial mankind's true well-being does not yet have anything to do with real science? Is it not a fact

that one lives in the illusion or under the superstition that one can create a "lasting peace" through maintaining a permanent state of war? One perfects one's knowledge of murdering, mutilating and destroying, and to this end manufactures the most ingenious technical instruments and machines, but does not understand at all that the effect of all these war-machines is only an attack on matter. Admittedly, they are aimed at mankind's own flesh and blood bodies, but what is flesh and blood? Is it anything other than stone, water and air? They do not affect, and will never be able to affect, the very cause of war, which is not to be found either in stone, water or air, but exclusively in thought. Of what use is it that so many cultural centres are laid waste, that so many millions of people are killed and mutilated, or that so many standing armies and navies are levied as a "defence"? They do not remove the true cause of war itself, which, as already mentioned, is not to be found in the stone, the water or the air and cannot therefore be found in flesh or blood either, but exclusively in that world which materialistic science denies, namely "the spiritual world".

► CHAPTER 6 ◀

The true cause of mankind's present misfortune

It is thus not mankind's material world, its heaven and earth, its bodies, its eyes, its ears, its lung- and heart-function that there is something wrong with, but its "thought-world". Mankind's ability to think has thus not acquired its science as has its material world. It is this circumstance which is the cause of all war and bloodshed, quite apart from the fact that it is also in

the thought-world that the cause of all mankind's other ills, sorrows and problems is rooted. What is the true cause of mankind's present misfortune is the fact that it lives in two worlds but only recognises one of them, namely the physical. It is, as previously mentioned, highly scientifically conscious of this, while it, to an all-dominant extent, denies the other world, namely the spiritual, as a reality. It is this denial for which, under all circumstances without exception, each of its sources will pay dearly and which makes every true happiness for a society of such sources impossible. The "lasting peace" for which mankind desires and waits with such longing will thus never be able to exist in a world with the mental attitude towards or the ignoring of the plane of thought, the spiritual world, shown by terrestrial mankind. The road towards peace goes exclusively through making the beings' thought-world a science, so that they become just as much at home in this so-called "abstract" world as they are now at home in the concrete physical world. Terrestrial human beings cannot continue recognising the real world which directly surrounds their I as simply an abstract or imaginary world. It must become just as concrete or realistic as the physical world.

► CHAPTER 7 ◀

Only a real science of thought or spiritual science can re-establish mankind's mental or spiritual stability

Now someone will perhaps object here that one is not at all so unfamiliar with the thought-world as described above. Indeed, one can even, through authorised science, be trained as a psychologist, that is, an expert in every-

thing that concerns the living being's psyche or soul. In addition to this there is of course also the philosophical training within the same science. But what do these authorised psychologists and philosophers know? How much insight into the mystery of the human mental life or into the solution of the mystery of life itself has one, through the authorised academic training, been able to give such beings? Indeed, here one must keep in mind that this aspect of authorised science is still in its very first, weak beginnings. And even if it can now begin to be of some use within certain superficial branches of terrestrial human mental life, it has still nothing positive which can undermine materialistic science's denial of and attitude contrary to the existence of the real spiritual world. The aforesaid branch of authorised science cannot therefore possibly bring mankind into the real, perfect, intimate relation to its world of thought or mental world which is necessary in order to abolish war in the inner world of the individuals as well as in their relation to the outer world, their surroundings and neighbours. Authorised materialistic science will not therefore possibly be able to replace the loss of the fundamental security, spiritual ability or peace of mind which people - with the loss of their religious ability to believe and the thereby broken intimacy in their concept of God or relation to Providence - have lost.

Terrestrial mankind's real and absolute hope in its present culminating state of darkness can therefore only be the creation of a real, concrete science of the area of intellectual life or mental life. People must become familiar with the living being's mental or spiritual structure and the eternal laws of life, not as something "abstract", but as a real scientific reality in awake,

day-conscious analysis. Such a science is spiritual science.

COMMUNISM AND DEMOCRACY

► CHAPTER 8 ◀

What "science" is

True spiritual science is thus not yet something which can be studied in depth at the universities and colleges of the nations. But this does not prevent spiritual science being "science". Real "science" is a description of realistic facts or experiences. And it cannot be denied that such can come into existence without the authorisation of universities and professors. A fact is "science" regardless of whether a layman or a professor has experienced it. Spiritual science is a series of experiences or facts which have not been experienced by materialistic science and cannot possibly be experienced by it. The former science cannot therefore count on acceptance from materialistic science. But this of course does not prevent spiritual science from being fact and thereby science.

► CHAPTER 9 ◀

Mankind finds itself in a crash-dive towards dictatorship

Philosophical systems or points of view have not been able to give people the mental insight necessary to prevent the tremendous crash-dive towards totalitarianism or dictatorship in which all states today find themselves, regardless of what they at the moment call this dive or this, their physical or mental fate; regardless of whether they call their condition "democracy" or "commu-

nism".

Both these ideas began in their time as excellent theoretical ideal systems but did not have a very long lifetime because of an invisible force of which people have not yet become aware. This power inevitably compels all political systems of today, both in the West and in the East, whether in the south or in the north, deeper and deeper into dictatorship. Dictatorship deprives mankind of its freedom. This deprivation creates hatred and the desire for liberation from the yoke; it creates tendencies of rebellion against the system. This in turn compels the dictatorship or those in power to maintain growing secret and open police forces, greater and greater bodyguards, which must make so many arrests that the ordinary prisons do not suffice. One must therefore make use of the so-called "concentration camps", that is, barack-towns with barbed wire fences, watch-towers, armed guards, torture- and gas-chambers and other sadistic contraptions to such a degree that "here all hope is abandoned" for the unfortunates who, in their righteous demand for freedom, have ended up there. Indeed, these concentration camps have long since been revealed as pure mental and physical cancerous tumours in terrestrial mankind's physical structure, releasing all the most appalling, sadistic tendencies in those individuals who are the executioners and slave-drivers of these terrains of hell.

It is foolish to believe that not all countries or states today are in an enormous landslide towards this sadistic hell which must end with the wiping out of all culture from the face of the earth if people do not steer their "democracy" and "communism" of today away from the glaringly false course by which they, in their intellectual blindness throughout the last decades, have begun to swear.

► CHAPTER 10 ◀

What true "democracy" and true "communism" cannot be, and what they are

"Democracy" and "communism" cannot be the ruthless persecution and enslavement of the individual by the state, and the ensuing development of a tyrannising, hideous lust for power in one or another self-appointed ruling clique and its henchmen. "Democracy" and "communism" cannot be the maintenance of a state by means of all possible modern gangster-methods with merciless, ruthless and extortionate taxation and a sudden disregard of all private ownership, creating such a flood of restrictions that the individual can no longer buy so much as a sock or a shirt without the permission of the dictatorship. Neither can it be democracy or communism to maintain a political or state structure which is a heavy, destructive yoke upon every personal initiative and talent in the form of a ruthless, restraining deprivation of its fruits. Democracy and communism cannot be a state structure so tyrannical that the individual has absolutely no protection against them. Likewise democracy and communism cannot be structures, compelling everyone to be informers or "stool-pigeons" in order to save their own skins. How can a lasting peace become a reality within a system which exists as the ultimate hatching-place for all the lowest animal natures in mankind?

It is not so strange that people's political structures of today are neither true democracy nor true communism. These two political concepts can only constitute one and the same thing, namely, an all-encompassing "lasting world peace". That which is not real "peace" cannot

possibly be democracy or communism. True democracy and communism can only be a state structure, a political system, which guarantees the individual his full personal freedom and all the fruits of his talents or creativity. It is a system which protects the individual against every tyranny and abuse from other beings. It is a system whose foremost task is to find out which talents are hidden in every citizen coming into the world in order so to guarantee the same citizen the highest development or training of those talents, knowing that only in this way will the individual be the highest joy and blessing for himself and the state. It is thus a system based on human abilities instead of money and gold. It is a system based on the knowledge that the state consists of individuals, and that the higher the talents and abilities of these individuals can be raised, the greater perfection in spirit and culture and the greater blessing for citizens will the emergence of the same state be.

► CHAPTER 11 ◀

How democracy and communism have become the opposite of what they were intended to be

Real democracy or communism is thus exactly the opposite of the existing political systems of today the world over. Today the government of each state has become a power-group with a more or less uncontrolled or camouflaged dictatorial authority and way of acting, while the mass of citizens to a corresponding degree are enslaved in a more or less unconcealed or camouflaged way by the above-mentioned power-group. Against this power-group the individual is quite unprotected in ratio to this group's

dictatorial authority. That such political systems do not constitute "peace" but "war" is a matter of course. The fact is that the right to vote or freedom of choice that exists within the so-called democratic countries has not been able to secure a form of government which could remove the dictatorial restrictions, injunctions and encroachments, on private ownership and financial circumstances which have become prevalent in all countries. It has likewise become evident that trade-union movements, employers' unions, strikes and lock-outs have also been unable to create peace within these societies. Wage-increases and price-rises have become an endless screw which in no way whatsoever guarantee security for their originators. Everything within the democratic states runs counter to democracy, just as everything within the communist states runs counter to real communism. Are there not in the communist countries the same class differences as in the democratic states? Is there not here an upper class and a lower class, a nobility and a proleteriats, which can be compared with the class differences which existed under the kings of the great absolute monarchies? Neither democracy nor communism are any longer the elevated ideals they were intended to be from the start. This is why the prevailing political structures of today from idealistic beginnings have gradually, as previously mentioned, ended up in a crash-dive towards an abyss, a dive towards war and mutilation, a dive towards a total cessation of real cultural manifestation or creation, a dive towards that "doomsday" which has already begun to ruin the most efficient dictatorial states and has brought their relentless dictators to a degrading death or annihilation in the form of murder and suicide, and their henchmen death on the scaffold as war-criminals.

► CHAPTER 12 ◀

How dictatorship defeats both religion and materialistic science

But one must not believe that the same fate will not overcome other totalitarian systems and their originators if a change in their attitude to the advantage of true democracy or true communism does not set in. However, quite apart from this, it cannot be denied that evolution is developing quickly. The choking octopus tentacles of the principle of dictatorship with their suckers are, at this moment, clasping all states and individuals without one really wanting to admit this truth because these suckers present themselves as innocent, unavoidable, necessary measures such as "import bulges", shortage of goods, price-rises, wage struggles, strikes lock-outs and unemployment. These deadly suckers in turn force the governments, regardless of whether they are democratic or communist, into dictatorial measures as regards access to accommodation, heating, light and clothing, to transport, permission to travel abroad, to the sale and purchase of goods. In addition to this there is the enormous consumption of the state's money for the dictatorial levying of military forces, preferably for a supreme army and navy complete with an expensive air force. Sighing and groaning under this dictatorial yoke in which the public has been induced to believe to be true democracy or true communism, this condition gives rise to a strengthened fresh outbreak of "nationalism" or the worship of one's own state at the expense of other states. And with this weakened trust or incorrect attitude to true democracy the path is more or less clear for the onward march of total dictatorship. Cen-

sorship of speech, thought and spirit begins to cut off the last remains of personal freedom. The dictatorship becomes complete; and this entire evolution of dictatorship is flourishing not least within the Christian states and is practised to a great extent by beings who are baptised in the name of the Father, the Son and the Holy Spirit. It is true that this evolutionary process was never wanted and in reality is not wanted by people today either, where they are not being suggestionized by inflammatory propoganda in favour of dictatorship. It is something that takes place despite people's active desire to create democracy or communism. It is something which religions as well as political power, like material science, have not yet been able to remedy.

► CHAPTER 13 ◀

No national government whatsoever can remedy the misery

A government in an individual country can easily prove its innocence and helplessness in the face of the advancing evolution of dictatorship. It cannot help it if some of the other states do not want to open up their superfluous supplies, if any, of fuel, oil, cereals or other essential products, except under hard or insurmountable conditions. The above-mentioned government has therefore no other way than to order the citizens of its own country to restrict their consumption of the necessities of life to the limited quantities to which there is access through the country's own modest currency and ability to provide for itself. That this restriction can take place only through dictatorship, rationing, goods control and so on, is a matter of course. That enormous inroads into the personal freedom and

private property of the citizens are hereby made in the form of restrictions which are glaringly against democratic policy and the protection of citizens which has otherwise been in force during a certain period of time is a matter of course. It was in this period of time that the present colossal scientific, technical and chemical advances were made which must now stagnate because of the severe policy of nationalisation and exaggerated worship of one's native country behind the gigantic barriers of growing military forces within which the national states are each isolating themselves. That this isolation or encapsulation of the national states must become a calcification or obstruction of the international communication between the states which has gradually become a life-condition may well be assumed to be evident as an unshakable fact. That this calcification cannot be removed by an even more effective policy of isolation or encapsulation of the national state in the form of an even greater worship of the native country and violent military forces can only be just as much a matter of course. That the body of the collective international terrestrial human society will react violently against this deadly calcification within itself is only what has become an unshakable fact through the world war which began in 1914 and which can only be stopped on the day when an international, democratic legal and judicial system, equipped with the power to break down all national military isolations and deadly idolisations of the native country, arises. Until then the nationalisations will be able only to deprive their populations of their freedom, set up restrictions or make encroachments on all imaginable fields leading to depression.

these measures can only make the evil even worse.

► CHAPTER 14 ◀

The delusion of the great majority

It is natural that the masses in their ignorance and disappointment will react in a revolutionary way against this crash-dive towards the abyss, towards the deprivation of freedom and lower standard of living which their governments, out of vital necessity, must maintain. The great masses believe that it is only a matter of trade organisations and wage rises, and join political parties which, to a particular degree, have as an aim the persecution of private initiative or undertakings, to the advantage of state takeovers of all production, and do not understand at all that this change is not a solution even if it, some time in the future when mankind in another way has matured enough for this, will take place. They do not understand either that all the difficulties will be the same under any national government whatsoever, whichever of them has the power. Dictatorship will still to a greater or lesser extent prevail. The crash-dive towards cultural breakdown or deprivation of freedom which people within the democratic countries of today are subject to, and under which the citizens in the totalitarian states already groan, and which has laid so many of the cultural centres of Europe in ruins and sent millions of people to torture, invalidity, slavery and gas-chambers, cannot be stopped by strikes or lock-outs, wars, treaties or agreements of any kind whatsoever. Price-rises or wage-increases do not count either in this great play. The misery, as we previously touched upon, does not at all originate in effects to which these measures can, in any way whatsoever, be an antidote. On the contrary,

► CHAPTER 15 ◀

What people must do in the first place

People's great material knowledge, their mastery of the forces of nature or the elements, their high materialistic science have not been able to prevent this, their fall towards the abyss, towards loss of all personal liberty, towards bondage and enslavement, towards poverty, starvation and disease, towards hopelessness and depression. This is today a fundamental fact for any researcher whatsoever who can really think, hear and see.

But what then should people do about this dismal fact before it is too late? The first condition is of course that, instead of striving to set the spiral of price-rises whirling at full speed, they must stop, read, listen and think. Their entire experience of darkness, the yoke of war, bondage and loss of liberty of course create feelings or sensations of life which show that people in themselves are something quite other than stone, water and air, and that there is more between heaven and earth than just matter. But why then believe that one can live without having any knowledge of this "Something" which is not stone, water or air, that "Something" which is not flesh, blood or the senses but on the contrary constitutes that "Something" which experiences darkness or misery through the senses? Since this misery or mankind's mental crises is a fact, it is also a fact that there is "Something" which experiences this crisis, "Something" which weeps, suffers illhealth and is unhappy about his dark fate. Can stone, water or air weep about its fate? Can these phenomena have a

fate at all? Do they not wander in a law-bound cycle? Must not stone melt, water evaporate and air liquefy under certain changes in temperature? Matter can neither laugh nor cry over its condition. Does one not think it is about time that the ability to feel suffering and happiness is in itself a revelation of "Something" which is beyond matter, and for which matter exists only as material for the experience of life? And does one not think that this "Something" can just as well use matter as material for the creation of happiness as it can use it as material for the creation of misfortune and depression.

► CHAPTER 16 ◀

Mankind's salvation is not a problem of goods or money but a psychic problem

Is it not glaringly wrong to maintain a state-government within which intellectual people who, in many respects are already genuises, should be chased around like a flock of dumb animals, like a flock of sheep or geese by a dominant slave-driver or a group of slave-drivers who, through their mental structure and behaviour, reveal themselves as intellectual or spiritual nonentities? Beings who publicly, by word or action, reveal that they "would rather live one day as a lion than a hundred days as a lamb", have unshakably revealed themselves as mental nonentities or underdeveloped people on a plane where one creates humanity, culture, peace and happiness. Is it not a fact that such a being belongs among the wild scalp- or head-hunters?

That intellectual mankind has sunk, in certain cases, to allowing such scalp- and head-hunters, either as individual

dictators or as dictatorial power-groups, to do as they like with its life, soul and spirit, must invariably lead to a culturally destructive epoch of death like that under which the same mankind of today in great areas, moans, sighs and groans. Does one not think that it is about time one began to understand the necessity of getting to know mental or spiritual life, getting to know the living beings' mental structure, learning to realise how one should think, how one should direct one's will or learn to understand what the relationship between ourselves and other living beings means? Must the sphere of death become more drastic or glaring? Have we not seen how the first conspicuous countries dictated by scalp- and head-hunters have fared? Must the otherwise so sensible and democratically advanced countries now go the same way, allow themselves to be encapsulated in a ring of secret police, censorship and loss of liberty, concentration camps, gas-chambers and slavery for the benefit of an insane or sadistic scalp- and head-hunting mentality? Indeed, do not the above-mentioned countries already sigh and groan under the first preparatory work of the dictatorship, its first whiffs of the strangling of freedom? What are restrictions, control of currency and goods, tariff barriers, passports, visas and so on? They are the causes which, under the mask of necessity and innocence, now everywhere force dictatorship to the fore in the popular consciousness quite irrespective of whatever the type of government may be. They are the same restrictions which promote the superstition that the democratic form of government has gone bankrupt and that dictatorship alone is to be preferred. One thus thinks that a "strong man" can remedy misery, put the nation back on its feet and give personal freedom and well-being to everyone.

One thus pays homage to the "strong man". And thus begins not the liberation of people but an enormous hunt for scalps and heads, a hunt for everyone who dares to have an opinion or thought other than that of the dictator. That the road now invariably leads to concentration camps, torture, slavery, invalidity, death and downfall for the state, the people and the dictator is only what has already become a fact for the world through all the totalitarian states which are today mere heaps of ruins and mental chaos. And is it not also a fact that those states which are furthest advanced in the totalitarian system have even greater and more profound areas of loss of personal liberty than those countries or states which are still to a certain degree led by sound and incorrupt democratic principles, even if these principles are admittedly slipping or crumbling? This in turn means that no national system of government whatsoever that can save the world really exists. The salvation of the world is not a question of an increase in national power. It is not a problem of goods or money but a psychic problem.

► CHAPTER 17 ◀

All the states of the world united in one government is the salvation of the world

So a completely new system is needed. This new system is that which is the kernel in the consciousness of the great people of wisdom and which was the original goal of the Christian world-religion: namely, mankind's emergence as "one flock and one shepherd". This in turn means that all the world's human beings, peoples and races, independent of nationality, must be united in "one state under one government". Without this attitude on the part of the people

of all nations and states it will not be possible to create world peace. The time has come when people's materialistic knowledge and capability, their ability to industrialise and their means of transport, indeed their entire control of matter, which is now of international dimensions, can no longer survive within the individual nation or state. It can only live and breathe through "internationalism". "Nationalism" will thus be an absolutely unending death by suffocation for the international dimension of the knowledge and capability of any people whatsoever. But as the national states each nevertheless set up enormous closed frontiers, military and naval bases, all-destructive war forces around their domains, evolution must inevitably lead to the disruption of "national states" isolated in such "nationalistic" fossilisations. And it is this disruption of the "national states" which to a particular degree began in the form of the First World War (1914). And this disruption will not cease until isolated "national states" no longer exist. The World War of 1914 has not ceased. It still exists and will still continue its drastic, blood-dripping doomsday-expedition over the earth until a true world-government, based on a one hundred per cent "democratic" power principle, has been formed. That there would not exist within this world-government, or this international legal and judicial system which it constitutes, the "right of veto" or the possibility for any national state whatsoever to withdraw, is a matter of course. This naturally does not mean that the people's particular national characteristics and traditions, as long as they do not harm and are not a hindrance to the well-being of other states, will be wiped out. On the contrary, world-government is the absolutely only form under which these characteristics and traditions as well as the

personal freedom and well-being of the individual citizens can be protected and preserved. The present world-anarchy between the states is mankind's truly deadly enemy and thus receives its full nourishment and prosperity through "nationalism" or idolisation of the sovereign country and its ensuing warlike policy of isolation which all national states of today regard as a vital ideal. That they thereby destroy or annihilate^{xy} their birthright to the international world-kingdom in which they are citizens by virtue of the growth of their material knowledge and capability over "national" barriers and their international dimensions developed from this still lies beyond the horizon of the great majority, which does not understand that "nationalism" is collective "egoism", while "internationalism" is collective "unselfishness". Internationalism constitutes the true Christian principle. And only through this collective, unselfish principle in the form of a world-government or an international democratic legal and judicial system will all the generations of the earth be blessed.

► CHAPTER 18 ◀

Spiritual science and peace

"Internationalism" is thus mankind's absolutely only way to liberation from darkness, to culture, to freedom, to peace and happiness. And since spiritual

science is exclusively the science of people's internationalism, their mutual cosmic brotherhood, a description of the future state or the structure of the world-kingdom, in brief, is information about everything that has to do with the living being's fate which neither materialistic science nor ecclesiastical religion has been able to give people, it is evident that mankind's true future happiness can exclusively be based on spiritual science. This in turn means a science which reveals the mystery of life and its laws, not as dogmas to be believed in but, on the contrary, as coherent logical chains of thought which make all brotherhood between nations, races and individuals evident to the intelligence as a vital matter of course. The human being's appropriation of this insight into the cosmic analysis of life or the living being is the only thing that can perfect the culture or the creation of the heart, which makes the human being appear in "God's image after his likeness". And with a world-wide body of society of beings or cells the Christmas gospel's promise has been fulfilled. Lasting peace will shine out over the continents and seas of the earth.

Translated by Mary McGovern and Harald Berglund

Original Danish title: *Åndsvidenskabens Nødvendighed*" (from book no. 23)

NEWS

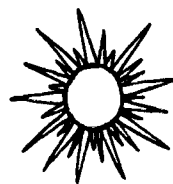


MARTINUS COSMOLOGY IN BRITAIN

On Monday, May 30th (Bank Holiday Monday) at 12 noon Lars Göransson and Mary McGovern will give a lecture entitled "Towards Cosmic Initiation" at The Fest-

ival for Mind-Body-Spirit, New Hall, The Royal Horticultural Halls, Greycoat St, London SW1.

INTERNATIONAL SUMMER COURSES



Special courses will be held at the Martinus Center, Klint in Denmark in English, French, German, Dutch and Esperanto (in addition to the Danish and Swedish programme) from July 23rd until August 6th. The programme will consist of lectures, study groups based on Martinus

shorter works and explanations of Martinus' symbols as well as an evening programme of music, film and other entertainments. See the International Programme available from the Martinus Institute for details.

INTERNATIONAL PERSPECTIVE

by Mary McGovern and Lars Göransson

Martinus' ideas are not yet accessible to people in most countries. For example, only a very small amount of the literature is available in English and German. Although there have been occasional lectures since the 1950's in various places including Japan, India, U.S.A., France and Holland the numbers of people outside Scandinavia who have had the opportunity to study Martinus Cosmology is in the hundreds rather than in the thousands. There are however stirrings on the international scene: Livets Bog (The Book of Life), Vol.1 is translated and ready for publication in Icelandic, English, Dutch and German,

and efforts are being made to make the Martinus Center, Klint into an international school.

Some private initiatives have also been taken within the last year: Hans Sonne from Copenhagen has completed a three-year journey around the world during which he met many people who became interested in Martinus' ideas; Walter Christiansen from the south of Jutland has written about Martinus Cosmology in German and given some lectures in Germany.

In May/June 1987 we travelled for seven weeks in Britain giving lectures and running seminars about Martinus Cos-



Lars waiting to leave
Findhorn by school bus.



Mary discussing her translation with Adam O'Riordan in Torquay.

mology. The positive response we received gave us the idea of trying to establish regular lectures there. So, with economic support from private individuals and a fund, we undertook a two-week lecture tour in January/February 1988.

The starting point was Torquay where we talked to thirty members of The Theosophical Society. Then to Totnes where we gave a lecture and met up with Jeanne Haahr, one of the translators of Livets Bog, and Adam O'Riordan who polishes the translations for the English edition of KOSMOS. In Cardiff the lecture was arranged by a KOSMOS subscriber and in Manchester by John Morley, who has learned Danish in order to read all of Martinus' works. The Traditional Cosmology Society of Edinburgh University arranged a lecture for us as part of their programme and our Glasgow lecture was arranged by a member of the audience

from our last visit there. And then to Findhorn, a spiritual community in the north of Scotland after which we made the long journey southwards to give a lecture in London.

Since the Martinus Institute's area of responsibility is restricted to the school at the Martinus Center, Klint in Denmark and to making sure that the literature is well translated, all activity outside these areas is up to private initiative. Anyone who is interested is free to give or arrange lectures, run study groups, open a Martinus Center or follow up any idea for spreading information about Martinus Cosmology.

The possibilities are many, and as this interest grows, more and more initiatives can be taken world-wide making these first stirrings on the international scene into a clearly visible movement of information.



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".