

KOSMOS

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MARTINUS COSMOLOGY

1988

A CHRISTMAS STORY



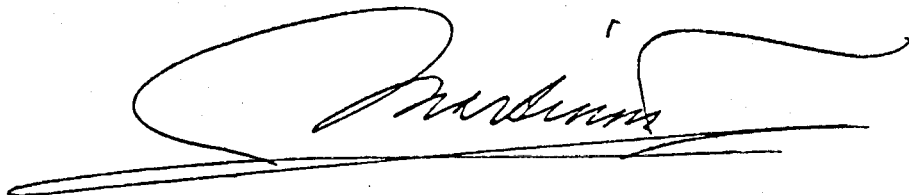
A Christmas Greeting

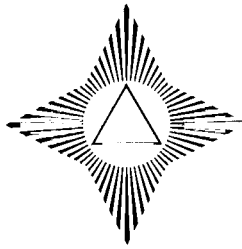
Between the years 1948-1980 Martinus sent a Christmas greeting to all subscribers to KOSMOS. The following is from 1979.

With this I send all the dear, faithful friends and co-workers of my mission and our cause a very deeply heartfelt loving wish for a very joyful and happy Christmas.

It is lovely to see the many public and private Christmas lights which sparkle before us from the open spaces of towns and villages. They show that Christianity has not gone completely into the darkness of oblivion. The help and support which are given to poor and lonely people and homes from the many collections made beside lit Christmas trees show that Christmas has still a little of "the sound of angels", even if the hell-flames of Armageddon are in action in many places the world over. And people groan under this Armageddon's deadly sabotage of mankind's life on earth, and they spend milliards upon milliards in order directly and actively to multiply its horror of horrors even more. It is good that people will soon discover that it would have been good for mankind to have "put away the sword in its sheath, since he who takes by the sword will himself be taken by the sword" (Mat.26:50).

Happy is he who has the heart and courage to take part in carrying the torch with "the eternal light" over Armageddon's fields of death.

A large, stylized handwritten signature in black ink, appearing to read 'Martinus', with a long horizontal line underneath it.



A CHRISTMAS STORY

BY MARTINUS

The basic principle of Christmas is to light a candle in the darkness

Since we have now again reached that time of year when the Christmas lights begin to glow around us, as they have already long been doing in the shops and soon will also do in homes all over the Christian world, I would like to talk today about the Christmas tree.

The Christmas tree is the very culmination of the light of Christmas, but why all this light? This abundant use of light is first and foremost due to the fact that we live in a zone on earth where

daylight at the winter solstice is very limited. In these latitudes the darkness of night envelops everything in a dark cloak from 3 pm to 9 am the next day, and further north the night is even longer. It is quite natural that in such a zone of physical darkness one becomes satiated with darkness and hungers for light and it is equally natural that one connects joy and festiveness with lighting candles. Here we have the Christmas gospel revealed in its purely physical aspect: the basic principle of Christmas is "to light a candle in the darkness". Since all phenomena in the universe are links in cycles, and since cycles always exist as spirals or links in greater cycles,

this "lighting of candles" is a phenomenon which recurs in higher and higher forms of cycles. This means that even darkness must recur in a continuous succession of higher cycles or spirals, since there must of course exist a darkness within which a candle can be lit.

The principle of spiral cycles

What then is a cycle? It is a period of time within which living beings experience the four existing basic principles of the manifestation of life: spring, summer, autumn and winter. These principles are in turn respectively the same as evolution, culmination, degeneration and the latent state. Nothing in the world can exist without representing one or other of these four principles. Every single thing finds itself either in the stage of evolution and thus represents spring, or it is at its culmination and thus represents summer, or it is degenerating and represents autumn, if it does not appear in an apparently lifeless state, the latent state of life that we call winter.

If we imagine a twenty-four hour-period, of which today's daytime is a part, we can see that it is also a cycle within which the same principles hold true. This moment is a part of the day's "spring", but in our language we do not express it in this way; we say that it is "morning". However, we know that the sun is at its highest in the sky at 12 noon, at which point in time the day manifests its principle of summer which we call "noon". In this way the afternoon becomes the day's "autumn", and night the day's "winter".

If we think of the human being's

own organism, we can also see there how it expresses one or another of the four seasons. Either it belongs to the child-stage and so still constitutes something of the latent physical form of life, the principle of winter, or it belongs to youth, which is the same as the principle of spring, a state in which the previously latent powers unfold and start to develop. Some people's organisms have reached the stage where they represent "summer", the age of maturity which is the culmination of the unfoldment of consciousness on the physical plane if they have not already reached the physical degeneration of old age which, expresses the principle of "autumn". But, just as the cycles of the year create a cohesive chain and a continuous renewal based on the same laws and principles, so our present life, within which our organism at the moment represents one of the four seasons, is only a little link in a chain of lives, only a "day" in a much larger cycle, which is called reincarnation, within the cosmic spiral cycle which you know from the analyses in "Livets Bog" (The Book of Life). In this way, everything that we can at all sense and experience is a link in a cycle which repeats itself in higher and higher forms. This is also true of "lighting a candle in the darkness".

Spiritual light and darkness

Just as we can be tired or satiated of the physical darkness and hunger after lighting the physical candle, so can one also become tired of darkness on another plane and likewise there long for light. The "other plane" I am talking about is a cycle of darkness and light which lies above the physical plane. It is thus not a question of physical

darkness and light but of psychic or mental darkness and light.

What do we mean by this? Here we understand everything that has to do with our thought-life, our mental structure, which expresses itself in the physical world through our nervous systems. By virtue of this structure we sense a darkness and a light which lie on a higher plane than the physical. This darkness we know of as sorrow, dejection, hopelessness, depression and a sense of being forsaken by God; it may also be characterised as the human being's ignorance of his own identity as an eternal immortal being. And the light on the same plane - we know it as joy, inspiration, zest for life, love and creative power - can also be characterised as the beginning of cosmic consciousness, or the high-intellectual state where a being possesses knowledge about his immortality and cosmic identity.

The spiritual light is the true Christmas candle

Since people live mentally in the sphere of sorrow and sufferings, which is the winter zone of the soul, it is not surprising that the same beings long for or hunger after the light of the soul, its spring and summer. Just as there is a joy in lighting a physical candle in the dark period of the year, it is also about to become a joy to light a candle in the zone of spiritual darkness, and it is this spiritual light which is the true Christmas candle which all physical Christmas candles that are lit at this time symbolise on the physical plane. To light a real or true Christmas candle will thus be the same as lighting joy and zest for life in living beings' minds. The being who

lights a candle and so brings zest for life into other human beings' spirit is a "cosmic Christmas candle".

The great world-redeemers have all been strong, shining beings in terrestrial mankind's mental winter zone

Looking back at the history of mankind, we see beings who have been so expert at illuminating souls that millions of people even today maintain their zest for life by virtue of this light. The great world-redeemers and truly wise men have all been strongly shining beings in terrestrial mankind's mental winter zone; what they, through writings, speech and behaviour, have given as neighbourly love, as information and wisdom, has enriched people's minds and made it easier for them to bear the burdens which weigh them down in life's sphere of darkness. If the light from these beings had not shone in the terrestrial human beings' winter zone, the history of mankind would have contained only descriptions of wars and more wars. The killing principle would have manifested itself to an extent which is impossible to imagine. Not in one single place would there have been hope of spiritual summer and sunshine, all hope would have been abandoned and spiritual polar night's ice-storms would shriek and whistle a funeral song over dead souls.

But this is not the case. Even though mental winter storms with cold, frost and death have raged over mankind's mental sky, hope has not left us, precisely because the Godhead, through the strong warming light of the world-redeemers, has lit a new hope, new longings,

inspiration, joy and courage to face life in terrestrial mankind's dark mental winter night. Here we meet Christmas in its very highest revelation; mankind's history reveals to us that we are at a Christmas party given by the eternal Father himself. Terrestrial mankind is the dark fir tree on which the eternal Godhead has already lit, and is still in the process of lighting, shining and sparkling "Christmas candles" in the form of the world-redeemers and all the protagonists of humanity. Cosmic consciousness, high-intellectuality, the experience of immortality and of being one with the Father, and the ensuing lasting peace or bliss, are the Christmas presents mankind one day will receive. For most people these presents are still hidden for a time behind the great tree on which the individual human being himself will become a shining candle lit by the flame from a candle which has previously been shining clearly. When the human being himself becomes a Christmas candle whose warm humaneness radiates to all sides it will also be the time for this human being to receive the divine presents. The universe is God's great assembly hall; the planets, solar systems and galaxies are each of them windows which face the world of time and space. But we are ourselves eternity. One with the Father, we outlive suns and stars in order to see new suns and stars be lit. We are the masters of life and death; it is we who light and blow out the candles, our use of the will is our voice in the universe's hymn of thanksgiving and hymn to life. Equally well it can resound with a death-song, since death is necessary, but only in order that what dies can be born into a new life in higher forms, to the darkness of higher cycles where a greater candle can be lit in the

darkness to make the shadows of the night retreat.

The »kingdom of heaven« will come to radiate from all people

Many people today take the attitude that they have "grown out of celebrating Christmas". They do not know that they are in the middle of a cosmic Christmas party where candles are continuously being lit in the darkness. But as long as human beings do not know this, it is divinely granted that people at any rate once a year celebrate the festival of light and experience the joy of giving. With Christmas we celebrate the fact that a child was born on this planet, a child who grew up and became a spiritual candle for people, a divine messenger from "the kingdom of heaven".

But he told people that "the kingdom of heaven" is also within them. There where the human being is prepared to serve rather than be served, there where he will rather suffer himself than be the cause of others' suffering, and there where he works on developing his humane abilities for the benefit of the whole, is "the kingdom of heaven" not only within him but beginning to radiate out from him in thoughts, words and actions. It is "the mentality of Christmas", a mental Christmas candle which lights up in the mental winter night. One can train oneself to achieve a real Christmas in one's own inner self by seeking to control one's own mind. There is plenty to irritate one or make one angry or bitter, even at Christmas-tide; this is the spiritual darkness, the snow-storm and the biting frost. It is the "Herod-mentality" which wants to kill "the Christ-child". But we of

course know from the Christmas gospel that "the Christ-child" was not killed; he was saved from Herod's soldiers.

This old story tells us not only about an event which has taken place but about an event which is still taking place. The Christ-child was born not only in Bethlehem almost two thousand years ago; his birth is also about to take place this very day in you, in the individual human being. When the Christmas-tree shines and sparkles with so many candles and the star on the top, when people take each other by the hand and form a chain as a symbol of what people of all colours and all nationalities will one day do, when they sing about "peace on earth, joy on earth" and give each other presents, they also celebrate the birth of the Christ-child in their own inner innermost selves.

My cosmic analyses are a logical progression of thought, but they are also part of the Christmas message

It has been my particular mission to transfer the cosmic principles to intellectual analyses so that they suit both intelligence and intuition. These analyses are a logical progression of thought which the developed human being who has experience-material to work with can appropriate and see if they fit with those manifestations of life he meets in daily existence. But it is also a part of the Christmas gospel. There where these analyses become knowledge for you, a part of your lives, there is also world peace. Where cosmic knowledge becomes a reality for both the feelings and thoughts, neighbourly love must unfold itself, not as sentimentality but as real love which in an

appropriate way benefits the individual being as well as the whole. I do not mean that because one works with spiritual science one becomes too "grown up" to celebrate Christmas. On the contrary, through spiritual science one comes to see many things in a different perspective than from before, and this will, with time, change the materialistic aspects of the customs of Christmas.

But it has become a necessity for people to celebrate the principle of Christmas, "to light a candle in the darkness", especially for those who live in the earth's physical winter zone. And it is important to think about the fact that the "basic notes of Christmas", the candles, the peace it is to give presents are the same as "the basic notes of the universe", neighbourly love, to be of benefit to the whole. It is that mentality which in time will be spread throughout the whole year and over the entire earth; then the "Christmas story" will have become a radiating reality in a physical world, and the earth a "Christmas star".

Original Danish title: "Et juleeventyr" transcribed from a lecture given in December 1946, and edited and published in the Danish edition of Kosmos no.16,1973.

Translated by Mary McGovern

Translator's note: The Danish for "to light a candle" can also be translated as "to switch on a light". I have chosen the former translation since Martinus is here referring to the traditional Danish Christmas-tree decorated with candles, but the latter translation can be kept in mind bringing the Christmas-tree up to date. MMcG

MARTINUS ANSWERS

Question: What justification does one have for calling Martinus' world-picture or cosmic analyses "science"? The majority of religious movements each claim that their teaching is "science". But as all these movements at times show a very great falling off of followers and examples of doubt, their teaching cannot be truly scientific, cannot be an expression of the true facts. Things which are experienced as facts cannot create doubt. Doubt can only arise where things are still only hypotheses, suppositions or mere assumptions. Will Martinus' analyses have better safeguards or will people here too begin to doubt and fall away?

Answer: It is true that many religious movements claim that their perception of life is science. But a perception of life does not become science simply because one believes that it is science and has a particular person as its source. A perception can be science only in far as it constitutes absolute truth or reality documented as fact. A higher documentation cannot exist and cannot therefore be given. Even if certain dogmas of the world's religions are in reality the unshakable truth, they do not become

science as long as they are not substantiated by facts in nature or life. Until then, they will constitute blind claims and assertions for whose justification there is no evidence. Instead of this evidence one has confidence only in those beings who are said to be the source of the dogmas or assertions and in those people who today unshakably believe in the dogmas and try to get others to believe in them too. For a very strongly religious Christian every word or expression will be perceived as the unshakable truth simply because it is claimed that Christ is its source. A person so attuned does not demand any proof at all of whatever is found in the Bible.

For the really serious but non-religious researcher, neither the Bible, nor prophets, priests nor any other ecclesiastical authorities are sufficient to create in him an unshakable belief in dogmas or assertions. Unsubstantiated perceptions do not become science simply because they have such authorities behind them. Here an object's roots in nature itself must be capable of revelation through a logically substantiated progression of thought that can be checked as fact by the intelligence. One will in such a situation have not only the solution

READERS' QUESTIONS

of things or objects but also of how any given object exists as a fact. When an object can be verified against one's intellect so that the same object becomes a fact, then this fact will be the same as "science". When an object can be documented as fact through its own analysis, this analysis is the same as a fact evident to the intellect, quite regardless of what other beings may say or think about the thing or object. The perception of the object is thereby no longer a belief but constitutes concrete knowledge.

As knowledge is in turn based on intelligence, it cannot fluctuate with feeling. It has the same stability in one's mind whether or not one has sympathy for its object. Dogmas and suppositions fluctuate between belief and doubt in tune with one's own fluctuations between sympathy and antipathy for their objects.

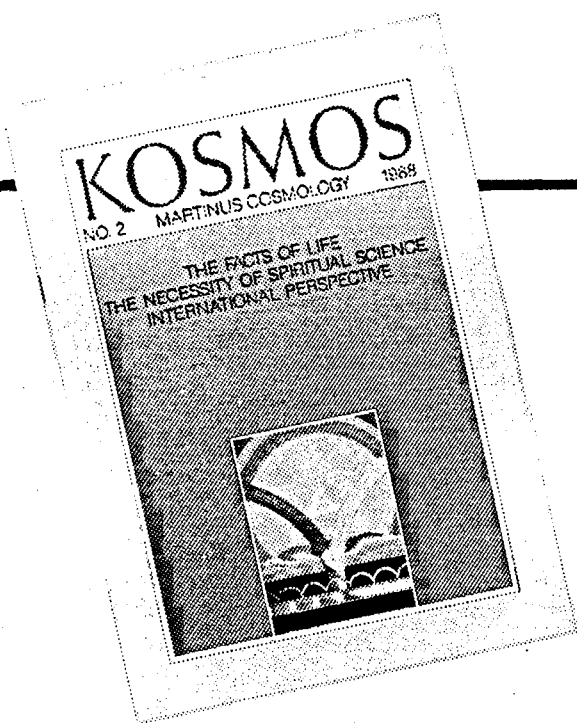
But my cosmic analyses will all be rooted in coherent logical arguments grounded in the verifiable realities of life itself. They can therefore never be assertions or dogmas, but constitute for the developed researcher a demonstration of facts. For the human beings for whom the

cosmic world-picture has through these realities become a fact there is no possibility of doubt or falling off. They possess within themselves the world-picture as an experienced living reality in the same way as they possess the experience of the sun, the day and the night. A being's perception of life is no longer a question of belief and doubt, of sympathy or antipathy. It is unshakable reality anchored in his brain and heart by the clear daylight of his own sovereign personal experience.

My cosmic manifestations, and the eternal world-picture revealed through these, are thus not a collection of postulates or dogmas but on the contrary constitute exclusively a verifiable description of the cosmic causes and effects which decide life and happiness for all living beings. What can be more entitled to be expressed by the term "science"?

Question no. 32 from letter no.28, 1951

Translated by Mary McGovern



1989

KOSMOS SUBSCRIPTIONS

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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".