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The Day of Judgment

Is Martinus Cosmology a science?

Replacing old values with new

Two new books in English



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...a lengthy article by Martinus entitled "The Day of Judgment" written in 1938 when World War II was approaching. On page 10 follows an article by Harry Rasmussen entitled "Is Martinus Cosmology a Science?", and on page 14 an answer to a reader's question about replacing old values with new.

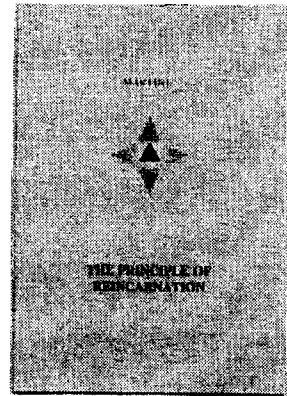
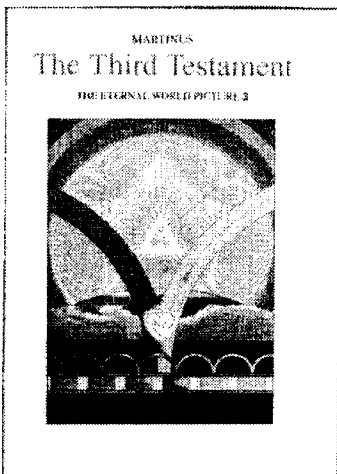
Two new books in English

The Eternal World Picture comprises concentrated analyses of the cosmic structure of life, its principle and laws. Volume 3 is currently being printed by the Martinus Institute's voluntary workers. If everything goes according to plan it will be ready to go on sale from 25th June. *The Principle of Reincarnation* was published in March and is now available. They can be purchased from the Martinus Institute (address on back cover) and from the Martinus Centre, Klint during the international summer school. A price list is enclosed. Here are the details:

The Eternal World Picture 3

Comprises 7 symbols with detailed explanations: The cosmic radiance of the Earth; Eternal life and the ladder of life; Cosmic paths of evolution; The eternal Godhead and the sensory abilities of living beings; The sensory faculty of the living being and the steps in evolution; The twelve basic answers or the solution to the mystery of life; Animal and human thought climates.

Translation: Mary McGovern, 154 pages, 7 colour plates, paperback, 17.5 x 25 cm ISBN 87-575-0784-8



The Principle of Reincarnation

Comprises four edited lectures:

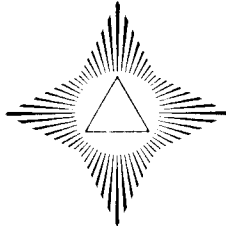
The Principle of Reincarnation The mystery of death; the replacement of organisms; learning to die by learning to live.

The Galaxies of the Universe Empty space and consciousness; physical and spiritual perspectives on the solution to the mystery of life.

Unnatural Fatigue Depression, self-pity and fatigue; towards a new humane life vitalised by neighbourly love.

Through the Empty Space of the Universe Space - a spiritual world; birth, death and our eternal I; the Earth - a living organism that we cannot leave in a physical state.

Translation: Mary McGovern, 76 pages, paperback, 17.5 x 25 cm ISBN 87-575-0729-5



The Day of Judgment

by Martinus

We live in a period of time during which the evolution of the world is exhibiting a very serious tendency. The remnants of former primitive moral concepts that stimulate or promote coercive regimes, national displays of force, the desire to conquer, militarism and the glitter of the parade-ground and so on, are undergoing a strong renaissance. It is quite natural that this system of absolute monarchy from the middle ages with its total lack of censorship offer a perfect opportunity for the despotic people in power to manifest the primitive tendencies in their consciousness. Who would dare to fly in the face of capital punishment by contradicting "absolute monarchs"?

We see that primitive tendencies of consciousness such as intolerance, racial hatred, religious persecution, imprisonment or the death sentence for all "unauthorised" opinions or views are therefore also, to a large extent, gaining ground and have actually found refuge within the power zones of dictators, where they are looked upon as ideals. It is certain that with the spread throughout the world of factors of power such as these, all work in favour of international

peace and understanding between people will stagnate, along with all the democratic aspirations towards a seat of judgment common to all peoples, an international Supreme Court that has the authority and the power to wipe out the anarchy that all nations still find themselves in the midst of, or threatened by, and at the same time it is certain that mankind is being more impoverished by the madness of amassing weapons than ever before. Illness, despondency, revolution, murder, suicide, killing and mutilation, mental deficiency, mental illness, destitution and depression are all factors that especially characterise large sections of twentieth century mankind. And the situation is made no better by the aforementioned upsurge of the former, primitive powers being concentrated in Europe, which is so highly praised and culturally developed, and so from close to the heart region of world civilisation it seeks to spread its deadly vapours over the rest of the world. Certainly these powers, according to the highest occult analysis, are so degenerate and outdated in the zones of the Earth that they will never again completely rule the world.

But this does not prevent them, as mentioned previously, from being at this very time in the midst of a new period of growth. This growth will, therefore, take the form of a final spasm of an outdated, dying world view, a level of consciousness with animal and killing traditions. It will be the death struggle of the animal kingdom in the terrestrial human zone of consciousness. We are about to experience the "day of judgment" or the beginning of "the end of the world". We are living in "the last days".

What is the "day of judgment", "the end of the world", or "the last days"? Well, the answer is to be found in the words of Jesus, where he says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and before him shall be gathered all nations: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for

the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: Naked, and ye clothed me not: Sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal."

So, here we are faced with a cosmic being's pronouncement about the "day of judgment". In what follows I will attempt to show my readers that this pronouncement has a literal form that suits simple people and a spiritual form or an aspect of truth hidden behind the literal form which is visible to and in harmony with high-intellectual people.

What is "the glory of the Son of Man"? "The glory of the Son of Man" can be nothing more than "the Son of Man's" perfect mentality or consciousness and the correspondingly perfect or complete behaviour that is based on it, which as we know made him "one with the Father". A greater "glory" cannot be imagined, can it? Would not any other form of glory, by comparison, be merely a kind of "gold" and "glitter", tailored to satisfy ordinary terrestrial human vanity and ambition? So, the first kind of glory is what is fundamental to the manifestation of the "day of judgment". But this glory in the form of Jesus' behaviour and way of being is in turn the same thing as "the holy spirit". When Jesus' way of being, his mentality or "the holy spirit" makes its appearance again on Earth, "all people" will be aware of it.

But because this way of being is a revelation of the highest wisdom, which is

to say the highest knowledge concerning life itself and the meaning of it, the revelation of the holy spirit on Earth will really reveal every human being's harmony or disharmony with the laws of life. It will become apparent who is in contact with life and who is in disharmony with it. So two groups of human beings will arise in the world. "The holy spirit" will really divide "the sheep" from "the goats". So it will be a "judgment" on human beings. But it is in no way a "sentence". It is only a demonstration, a divine analysis of human beings and their fates, their troubles and their feelings of happiness. It does not "condemn" human beings to "everlasting punishment" or "eternal life". It gives them merely information about who will end up with "everlasting punishment" and who will end up with "eternal life". As a judgment, it is merely an intellectual statement about who is who and, as such, can be nothing but - "wisdom". According to *Livets Bog* (The Book of Life), this "judgment" is the culmination of love. So the "day of judgment" is the "day of wisdom", which in turn indirectly means the "day of love".

So what "passes judgment" on human beings on the "day of judgment" is exclusively their own actions. Wisdom points out that "whatsoever a man soweth, that shall he also reap". If someone suffers pain and unpleasantness, these sufferings will be made up of the things they have already sentenced themselves to by having previously "sown" these sufferings through their behaviour towards their surroundings; the pleasant or "good" things have come about in the same way.

The Bible states that there will come a time when this "reaping" will be especially concentrated, which in this case means that it will take place over a much shorter period of time than is usually the case. So this means a period of time in which the extent of the suffering or the darkness will be enormous at the same

time as the light will be appearing in a strongly concentrated form.

As previously mentioned, this strong light is the "second coming" of Christ. So this "second coming" is, as already pointed out, the revelation of "the Paraclete, the holy spirit", that will bring human beings the highest wisdom, which the "first coming" of Christ could not offer human beings due to their still primitive state. It is quite natural that this light should come at a time when the mental sky is full of clouds. What else could disperse the "clouds"? It is always the sun, the source of light and warmth that clears the atmosphere. And here the statement: "And they shall see the Son of Man coming in the clouds of heaven with power and great glory" must be put forward if the second coming is to have any meaning.

So the "second coming of Christ" will be more in the "clouds" than his "first coming", which was a purely physical, bodily demonstration in the form of the crucifixion. This "first coming" was a "day of judgment" in miniature. It was a practical demonstration of the "day of judgment" entering into the individual human being's consciousness. It showed how the evolved human being can come face to face with the "day of judgment" or suffering and through it gain "resurrection", that is, perfection. It gave instructions as to how terrestrial human beings should meet the "day of judgment" when, through the "second coming" of Christ it is directed at the whole of mankind. The "day of judgment" is mankind making its way to Golgotha. Only through the "blood-stained cold sweat" from "Gethsemane" will human beings be receptive to the light and to "the resurrection".

So the Bible's clear, simple words on the "day of judgment" are not announcing a reality that in a literal sense shall occur on one particular day, just as mankind, of course, will not be drawn up literally into two ranks in order to be

"brought to judgment" by a being seated on a purely material throne, decorated with physical gold and tinsel. Such a kind of mightiness belongs only to the primitive human. This is the highest idea that it can form of might and glory. That is why the cosmic glory of the "day of judgment" had to be symbolised using that idea. If it had not, the account of it would have been quite worthless as a source of inspiration to these beings. Still, to this day, we can see a great many human beings clinging stubbornly to the literal account of the day of judgment because it is exclusively through this that they can get their inspiration.

The "day of judgment" is mankind's meeting with the culmination of the effects coming from generations of faulty living, vices and excesses. Because these realities constitute the opposite of all well-being, happiness and pleasant feelings, this kind of meeting will entail suffering. As this suffering is the animal kingdom's final struggle in terrestrial mankind's mentality and as a struggle of this kind is usually more powerful than an everyday expression of power, this final struggle will be quite a serious business, in fact, it will be a drama the equal of which the world has not yet seen, the most extreme releasing of ingenious killing principles that, through the conscious exploitation of plague bacilli, death rays and poisonous gases as well as the usual material of war, will depopulate whole parishes, towns and countries. Such a new world conflagration will leave neither conqueror nor conquered. It will not extort from any peoples or state any liability for damages. All it will leave will be a mankind torn to pieces, which will have to place on the altar of the killing principle - not a mere 10 million graves as in the 1914-18 war - but the corpses of a third of mankind, as well as the usual mass of invalids, widows, orphans, destitute and homeless that follow in the wake of a war, but in this case

to an even larger extent.

I am unable in such a short article as this to go into greater detail of the great processes of the war that hand in hand with Nature's own catastrophic manifestations will transform terrestrial human beings' mentality to express a "new Heaven" and a "new Earth" (which means a new, more intimate relationship to the Godhead and an absolute loving and just distribution or administration of the Earth's material resources, so that there is no longer any poverty, want or destitution). I will, therefore, have to confine myself to referring to a couple of passages from the Bible's own account of the "day of judgment". The first passage expresses it as follows:

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: And the third part of the waters became Wormwood; and many men died of the waters, because they were made bitter."

In the second passage it says: "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses

were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

For their power is in their mouth, and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt."

Even though one has no wish to take literally these extracts from the announcement of the catastrophes of the "day of judgment", there is nevertheless no getting away from the fact that they express occurrences of such dimensions, that they can be compared to nothing else in the whole history of mankind.

It will cost mankind an ocean of heart's blood and tears to come into harmony with the laws of life. The way to the "new Earth and Heaven" leads only through the grief at having sinned against one's neighbour. The mission of the "day of judgment" is to remind human beings of the love for their neighbour that they have forgotten about. It becomes increasingly understandable that this reminder has to be of such a drastic nature when one realises that the theoretical reminder of this subject has been repeated every week for centuries from thousands of pulpits all over the world, at the same time as sincere reformers, prophets, evangelists, founders of sects and other moralists in large numbers have tried and still try to steer the mentality of the world towards neighbourly love, without being able to restrict even to the slightest degree the murderous frenzy of war that is now in preparation. Nothing in the world is undergoing such a colossal growth as the technology of modern warfare. The main part of all that terrestrial human creative power and technical know-how produces has to be sacrificed in training people to kill each other. And mankind will not allow any form of theoretical influence, whether material or religious, to shake it from

this. Here concrete and strong experiences are what are needed. God has to speak directly to every single human being that still swears by the power of the sword. This speech is the "day of judgment".

In order to understand the mission and the true analysis of the "day of judgment" one has to, of course, first be able to understand that every being's present physical terrestrial life constitutes merely a single link in an infinite chain of lives experienced by that being, and it is thus in the midst of an eternal existence. In those terrestrial lives that have gone before the present one, this being through its behaviour has created the causes of its present life, or through its behaviour created the causes of its present fate, just as through its behaviour in its present life it creates the causes of the fate it will have in its lives to come. When seen from this point of view there is meaning in the issue of the "day of judgment".

The whole divine method of administration and creation is organised through the law of attraction and repulsion. This is the law that causes dogs to give birth to puppies, and cats to give birth to kittens, and in the same way humans to be born to humans. But this law does not only govern matters in the sphere of giving birth. It also forms the basis of the old reality that "birds of a feather flock together". It stipulates that related species seek out related species. As a consequence, this same law of life causes human beings on the same step in evolution to seek out mainly each other, and to belong to the same parties, political as well as religious. In this division into parties, sects and communities we already begin to be able to glimpse the two groups: "the sheep" and "the goats" appearing purely materially. This in turn means that human beings with leanings towards the same moral views, the same mentality and behaviour become increasingly concentrated into groups. These groups

are, in their most fundamental form, the nations. The individuals in every single nation have something in their mentality that is related to the mentality of other individuals in the same nation. That is what has caused them to be born in the same kingdom. But behind the nations there is also a dividing into groups taking place. In this division the nations are split up from each other into two large groups. These two groups are "the sheep" and "the goats" of the "day of judgment". The one group is made up of nations that still swear by the power of the sword, nations whose populations to a sufficient extent have still not given up the outrageousness of war, but who in blind zeal worship the "principle of might" instead of "the principle of right". For these beings "might" is right.

The other group is made up of nations whose inhabitants have given up war, beings who by and large have had enough experience of the futility of war. To these beings "right" is might. They are the sheep on "the right hand side".

These beings, however, would be in a sorry state were it not for the existence of a series of beings within their group that are still able to worship the principle of the sword, because otherwise the first group would completely subjugate and mutilate the second. But these people, who are to a certain degree military minded, form a sort of protective shield or armour round the kernel of the group, that is made up of beings in whose mentality war is completely anathema. The reason that warlike beings can exist in the group on "the right hand side" is because they by and large differ from the beings on "the left hand side" in that they are mainly geared towards using the sword in the defence of really international ideals aimed at bringing about peace, which absolutely cannot be said to be the case with the other group that exclusively uses the sword to serve national, egoistic ends, even though they like to claim that they are "fighting for peace".

But this also fits in well with the prophecy concerning the "day of judgment". This is the group that to a large extent claims to have helped the world redeemer, that is to say, has fought for peaceful ideals, even though it has really created nothing but discord. The murder, slaughter and mutilation that they bring about as a result of their warlike ideals are directly in opposition to the truly Christian ideals. This is the group that shall go to "eternal punishment".

Here one has to remember that because the Bible is not particularly based on providing people with information about "reincarnation", one has no concept whatsoever of a new temporal existence to come. The result is that everything coming into the category of existence outside of this present physical life is expressed as "eternal". When it relates that the beings on the "left hand side" shall be condemned to "eternal punishment" it really means that they will go across to the effects of their present killing behaviour in a new physical existence.

When it relates that the beings on "the right hand side", whose behaviour is an expression of the highest degree of modesty - due to the fact that they have been so used to giving and helping that they did not notice at all that in so doing they were helping the world redeemer - go to "eternal life", or "the kingdom that is prepared for them", it means that their fate also lies in a new physical existence in the future, in which they will reap the effects of their present loving and or advanced behaviour. So human beings are already in the midst of their "eternal existence". But at present they are experiencing an epoch in which they are separated from each other to an unusual degree. This separation has largely taken place through emigration and is still to some extent taking place through racial persecution. But the fundamental fine separation mainly takes place through reincarnation. People who do not fit into the

life and mentality of the nation will not be born into that nation in their next life but, on the basis of the law of attraction and repulsion, be born into the nation or people where life is adapted to their fate. That way, every human being ends up where, in relation to its previous behaviour, it rightly belongs. And this is the principle in the organisation of the world that guarantees that polar bears are not normally born at the equator, and that crocodiles are not born in the icy regions of the poles. All beings end up where they should be according to the causes of their fate, brought about by their behaviour. Countries that are prone to natural disasters will gradually be populated by beings in whose manifestation of fate and evolution the experience of the troubles of natural catastrophes is just as necessary as the polar regions are normally necessary to polar bears or the tropical regions to crocodiles. The same principle naturally also applies when speaking about beings whose behaviour has brought about light fate-causes. If these beings find themselves in countries where the light fate will be unable to manifest, the individual can of course not be born again there, but will be born in a place and in surroundings where its fate can rightfully blossom. So nothing is subject to chance. This is the principle that is the basis of what Jesus said about the sparrows: "One of them shall not fall on the ground without your Father" and also his words that "The very hairs on your head are all numbered".

So Nature, that is to say the Godhead, itself sorts the beings into categories in order to lead every single being to that place where it is especially suitable for it to live. One has decided oneself, through one's behaviour, which category one has ended up belonging to. Thus, in order to succeed in belonging to the category that will go on to "eternal life", which means to a light fate in future lives, it will be fairly necessary to bear in mind Jesus' words: "Watch and pray, that ye enter

not into temptation; the spirit indeed is willing but the flesh is weak."

As in this context "the flesh" means the animal habitual consciousness and "the spirit", the will to do good, the above quotation means that it is the combating of those animal tendencies that still live in human beings, such as egoism, hatred and meat-eating that is the way over to "right hand side" of the "day of judgment". Because these tendencies cannot be removed from the individual's consciousness other than through the birth of the faculty to "love one's neighbour as oneself", neighbourly love will be what characterises the beings on "the right hand side". But because these beings will go on to "eternal life", that is to say, continue their life on Earth, this life will be based on neighbourly love. But in this way life will be different from the present one that is based on animal power and strength in the service of self love. Because it is the old cultural conditions that have so far been the mental, physical, practical world of terrestrial humans, it will be this "world" that will come to an end. And because the new civilisation is based on neighbourly love and thereby constitutes a new practical and physical world, it is this "new world" that will be the "new Earth". It is quite natural that this civilisation's scientific attitude towards "the holy spirit" should give the individuals a far more beautiful and higher insight into life beyond physical existence, especially because the "day of judgment" cannot be brought to completion before the "second coming" of Christ, which as previously mentioned is the appearance of "the holy spirit" on Earth. Because the super-physical regions and issues and everything that belongs to them are what are known as "heaven", the new civilisation's human beings will also have a "new heaven".

Understanding that we are experiencing at present "the end of the World" or "the latter days" will depend on one

understanding that the present civilisation is coming to an end. Being able to accept the present state of the world as the "day of judgment" will depend on one being able to see the separation of "the sheep" from "the goats", and see that "the holy spirit" is being manifested, "the holy spirit" being the science, the light and the teaching about love, without which it would be impossible for there to arise a new world civilisation where peace dwells. If one has no trace of an ability to be in touch with these things, one is really still wandering around in the dark, irrespective of however much one might believe oneself to be in the possession of ideals that could save the world. One still has the egoistic, killing tendencies of the animal in one's nature. And one will through one's reincarnation and fate literally be led across to the "left hand side" of the "day of judgment", and from there go on to "everlasting punishment", which means, to the divine personal learning experience that one is lacking in order to be able to understand the commandment that is "the fulfilment of all the law".

But having come through this experience, one has "completed the whole course". Then the way is opened up to "the new Heaven" and "the new Earth".

"The prodigal son" is once more united with his divine Father.

So the fundamental characteristic of the "day of judgment" is the "second coming" of Christ. As previously mentioned this "second coming" is the revelation of "the holy spirit". This revelation has to be the proving or rendering scientific of neighbourly love, otherwise it could not form the basis of "the fulfilment of the law" which is absolutely the only foundation on which a real world civilisation, in harmony with the laws of life or Christ's behaviour and way of being, can be manifested. Let everyone, therefore, be on their guard! A surge of the greatest darkness is passing over the world. The "labour pains" have begun. But a ray of the strongest light is blazing in over the Earth. It is on the point of being transmitted into flesh and blood. "He that has ears to hear, let him hear. He that has eyes to see, let him see. He that has love, let him meet with God".

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Is Martinus Cosmology a science?

by Harry Rasmussen

As far as I know, the question of whether or not Martinus' cosmic analyses can justifiably be considered a science has been raised several times during the many years that Martinus Cosmology has existed. Some people have defended the opinion that it would be of large-scale and significant importance if an agreement of principles could be proven be-

tween the cosmic analyses and the results of natural science - partly as a well-intentioned attempt to legitimise Cosmology, partly hoping that a bridge may be built to the representatives of science, and finally to provide better arguments for spreading the knowledge and understanding of Martinus' world picture.

However, it seems to me that these

same people in their eagerness to demonstrate a possible agreement, overlook the fact that by definition there cannot be a direct correspondence between the cosmic analyses and the data of natural science. Martinus was one of the first persons to realise this fact, making it clear, as he did, that in his opinion spiritual science and natural science must invariably apply distinct and contrary methods of observation or research, at least for the time being. He refers to these two methods as "sensing from above" and "sensing along matter" or "sensing from below" or "sensing across the matter". The former method of sensing provides research into concepts such as the purpose, intention or idea of or behind material phenomena, i.e. phenomena of consciousness. The latter method of sensing provides research in quantifiable phenomena in the form of speed, weights and measures, i.e. objectively observable (sensed) phenomena. But although the two methods of sensing form natural contrasts and are therefore to some extent mutually exclusive, it is probably more correct to describe their relation as complementary.

Complementary concepts and phenomena

The relation between the two methods of sensing may be compared with a similar complementary situation of observation in quantum physics where a dualism exists between the concepts of wave and particle for both light and matter. A complete description of for instance a light quantum or an electron is impossible if referring only to a wave or a particle. In principle, the two phenomena cannot be observed simultaneously, but nonetheless both are required in a complete description of an electron or a light quantum. For that reason it is a case of complementary phenomena because *the notion of complementarity refers to the fact that concepts and phenomena always exist in pairs and express a mutual rela-*

tion of contrariety and exclusivity which must, however, be described as a complementary relation since they are each others' preconditions and premises and therefore only in conjunction express the experience that we may possibly have of them.

In principle the same is true about concepts such as subject and object, and consciousness and environment - they are complementary concepts. In reality all pairs of opposites may be characterised as complementary: on the one hand they exclude each other, but at the same time they are mutually interdependent and each others' premises. In everyday terminology, a description of the objects pertaining to the world that surrounds us is usually unambiguous because we are not normally conscious of the interplay between subject and object. It is widely accepted that as observers we are purely and directly observant of the objects and occurrences of the world around us, but psychological studies have demonstrated that this is not even close to being true. In actual fact the unconscious constantly carries out analytical activity on the sensed input - a type of activity in which the memory defined as a "storage medium" or "file", plays a key part for our unconsciousness in relation to our sum of past experiences. The problems of cognitive theory regarding the relation between subject and object, and consciousness and environment have also been thoroughly dealt with and analysed by Martinus, but with considerably more revolutionary consequences for man's cognition than is the case with psychology.

The distinction between subject and object

In our everyday life we do not usually make a clear distinction between the object of our observation and our sensory image of the object, although it is a fact that our sensory image in reality is of a fundamentally different nature and character to that of the object. For instance,

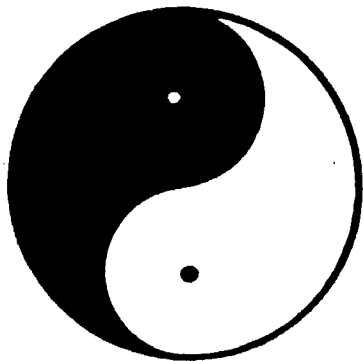
we do not establish a distinction between a beautiful vase before us and the visual impression it conveys; we say "I see a beautiful vase", and not "I see my sensory image of the vase, which I find beautiful".

Classical natural science totally disregards the interplay between subject and object while focusing almost entirely on the so-called objective and quantifiable phenomena, and that is the reason why the subjective and qualitative sides of life, such as ethical, psychological and metaphysical issues have been referred to the province of obscurity, which no serious and self-respecting natural scientist would ever want to deal with. Nevertheless, quantum physics does acknowledge that in principle there is a relationship between object and subject and therefore also complementary phenomena - but only, however, in connection with objectively observable phenomena, whereas scientists usually flatly reject subjective and so-called spiritual observations and research findings such as Martinus' cosmic analyses which are, at best, seen as belonging to the illusory world of epiphenomena and, at worst, as downright superstition.

An epoch-making philosophy

It would be wrong not to mention that the epoch-making researcher Niels Bohr considered the complementarity present in nuclear physics as a manifestation of a basic premise for all cognition. He had become acquainted with the notion of complementarity by working with questions of general cognitive theory long before he became interested in the problems of nuclear physics. As a student of philosophy he came across *Taoism*, the ancient Chinese philosophy that teaches that the *Tao*, the all-embracing force, is balanced by the interaction between the fundamental principles of opposites and of correlation, viz. *Yin and Yang*. Yin is the feminine, dark and physical, whereas Yang is the masculine, light and spiritu-

al, illustrated graphically in the well-known symbol with the dark and the light figures within a circle.



In this connection it may be interesting to mention that Martinus has described his main symbol, symbol no. 11, as an X-ray representation of the Yin and Yang symbol.

One and the same reality

The answer to the question about the scientific validity of Martinus Cosmology must be affirmative as well as negative. *Affirmative* to the extent that one defines science as a hypothesis that includes subjective and qualitative phenomena that can be tested in experiments - with the key difference, however, that the basic cosmic laws can be experienced only by means of highly developed intuitive talents, and that the validity of the cosmic analyses can mostly be tested only by living them out in practice. But *negative* to the extent that science is taken to mean a hypothesis based on objectively observable and quantitative phenomena, i.e. phenomena that can be expressed in figures, measured and weighed - and whose validity can be tested through practical, physical and technical experiments.

Seen from a scientific point of view, this is probably one of the major objections that can be raised against Martinus Cosmology in scientific terms: the "results" or conclusions are given beforehand and are not a product of previous

studies and experiments that lend themselves to scientific checks and controls.

According to Martinus himself, the so-called "cosmic results" of his picture of the universe were available to him thanks to his specially developed intuitive talents that gave him ready access to the vast accumulation of experiences and wisdom of all existing living beings that is stored, so he argues, in a refined form in the area of the divine consciousness that he refers to as "*the ocean of wisdom*". Martinus transformed this instant cosmic insight into a series of hand-drawn symbols and a large number of in-depth theoretical and logical analyses that encompass practically all areas of existence, which he described in principle as well as specifically over a relatively long period of years.

Complementary concepts of energy

But seen from the point of view of the criteria and premises that formed Martinus' working basis, there is nothing to prevent the series of results that in their entirety form his world picture being in fact the expression of true knowledge or valid cognition, namely to the extent that this knowledge and cognition turn out to be true to reality. Only the question of what should be understood by the term "reality" then remains. But firstly as well as lastly, for Martinus Cosmology as well as for natural science, it must be the case that one and the same reality and universe form the basis for observation and research. The fundamentally different reading and interpretation of one and the same reality must therefore obviously be a result of the two diametrically opposing methods of observation or research.

In principle, spiritual science - including Martinus Cosmology - and natural science are not only reciprocally exclusive, they also complete and complement each others' research results. This is evident for instance in the fact that the cosmological concept of energy defined as

the ability to generate creation in objective terms produces an ocean of qualitative movements and in subjective terms gives rise to a wealth of different life manifestations, viz. manifestations of the existence of living beings. In practice this gives the concept of energy as defined by spiritual science access to a hitherto unknown depth-psychological insight into man's conscious mental life. The concept of energy as defined by natural science, i.e. *the ability to generate work*, in objective terms results in an ocean of quantitative movements in the form of different kinds and matter and energy, whereas the subjective side of the same thing as mentioned previously is awarded an inferior status as epiphenomenon (secondary product). In practice the energy concept of natural science has so far produced all the advanced technology that is available to man today, for good and ill.

Valid or true cognition

Finally, it must be emphasised that although Martinus with his Cosmology has nullified the axiom that "the ways of the Lord are past understanding", it would be wrong to believe that he has thus also intended to give the impression that he has revealed all aspects of "reality". On the contrary, he has directly emphasised that this is far from being the case. But he humbly made it clear that he was convinced that the "revelations" on existence that are contained in his cosmic analyses, and their conclusions and results, are in accordance with reality, and that they are therefore valid or true expressions of basic facts. He identifies reality as the eternal "something" and the eternal laws. Consequently, both as cognitive theory and in practice, the cosmic analyses represent a useful guide for all open-minded seekers who wish to supplement the excellent research results of natural science with their complementary opposite: the science of the spirit or conscience. *Translation: Mogens K. Bech*

Replacing old values with new ones

by Hans Wittendorff

A Kosmos-reader writes: "I have always been a seeker, and therefore it came as a major revelation for me when I some four years ago came across Martinus Cosmology. Finally I had found answers to all the many questions that I had been asking myself and others. I have now enjoyed several years of exhilaration over my new-won understanding, and have naturally found it hard not to tell people about it around me. But it is sad that every time I do, I get disappointed not to experience even the faintest interest in issues such as reincarnation and karma. Most people seem to be happy to make end meet, have healthy and happy kids, a good marriage, etc. So sometimes I ask myself if perhaps I should not tell others about Martinus' analyses at all? Another problem for me is my new way of living. All my friends eat meat and drink wine. When I am invited out I find it a very difficult dilemma: If I keep turning down invitations, it is like a social death sentence. And if I accept an invitation and eat and drink like the others, I inflict irreparable harm on my body and soul, which has immense consequences for my karma. Sometimes I feel that all the things I used to find pleasing are now only the causes of problems and self-reproach."

ANSWER: First of all, you are not alone with these problems. That may be some sort of consolation. Most have passed through these phases, and the question is first and foremost: How do we benefit from being confronted with these dilemmas?

Your first question about wanting to share your joy at the analyses with others is answered by Martinus in *Livets Bog I* (The Book of Life 1), pars. 161 and 162. Here he tells us that when wish to influence others with the ideas of life or the knowledge we have, "one must first and foremost critically make sure that *such influence is made on beings who show an interest and therefore susceptibility to and joy in this; because with all other beings it will produce disharmony since they have no ability whatsoever to want or to be able to understand it*".

But then Martinus points out another way in which we can influence others, namely through our practical, everyday behaviour. If it represents tolerance, humaneness and gentleness towards all living beings, this behaviour will so to speak "contaminate" others. Because "just like diseases are contagious and therefore can spread to other beings, one's practical manners or way of being will also spread to all the beings around us who are susceptible to the same ways

of being. Thus, one's practical way of being becomes the key factor in the influence that one makes on one's neighbour, no matter how much or how little knowledge or wisdom one may possess."

That answers the first question: NEVER seek to "hard-sell" answers to questions that people have in fact not asked. But that also leads us to the second question: How do we tackle the many dilemmas that our new way of living poses?

It is my personal opinion that in many, many cases we forget to be tolerant with ourselves. Of course we want to advance in our evolution as quickly as possible. But it is exactly therefore that we are confronted with these choices - we must halt and take a sober look at our present situation. We are NOT YET real human beings; we are sphinxes, and we must calmly and quietly take our time to leave our "old" habits behind. This does not mean, however, that we should be foolish. We must be determined to reach our goals, but we must allow ourselves time to go through the process.

The issue of vegetarianism is a great example. One should not become a vegetarian based on the idea that "it has terrifying consequences for my karma, if I eat meat". Rather, the reason must so come from within: "It is impossible for me to eat meat because I have studied the terrible sufferings that we inflict on animals, and I simply cannot find it in my heart to do it." If one has not yet reached this point in one's evolution, one must work on it by for instance studying the living conditions that animals have today, which are comparable with the atrocities committed in concentration camps. A young friend of mine once started work for a haulier who transported chickens to a dressing station. After no more than a week he had to quit the job - all in tears - and he has been a vegetarian ever since. The conditions we offer our animals are terrible. Can one find it in one's heart to do it or not?

Then to the question about drinking wine. This could also be about coffee or other less healthy things. Here, too, we need a "cool mind". We ARE sphinxes, and we all have a lot of things we want to do better in our lives. Let us therefore - without fanaticism - take the time to do it...

In reality it is a matter of THOUGHT CLIMATES, and once again I must refer to the wonderful article that Martinus wrote entitled *Man's mental short-circuits* (not yet available in English). In the paragraph *Mental hygiene*, Martinus asks the question: How is it possible that something so utterly natural as our being sphinxes can lead to so unnatural states as stress, nervous breakdowns and serious illnesses? - And his answer is: "Because man creates far too strong tensions in his nervous system, either by FANATICALLY DEMANDING FAR TOO MUCH FROM HIMSELF HERE AND NOW, or by giving in - to an equally excessive extent." (my emphasis).

When it is said at the beginning of this article that Martinus' analyses may end in problems and self-reproach, it is a perfectly natural thing. We are made up of two different kinds of mentality, namely the more or less dominating animal mentality, and the incipient humane mentality. They are direct opposites and therefore collide in man's mentality. But Martinus tells us that "everything is very good" because every single tiny step we manage up the ladder of evolution brings us closer to our next goal: the finished human being.

Original Danish title: *Når man skifter gamle livsværdier ud med nye*
Translated by Mogens K. Bech

MARTINUS COSMOLOGY

Martinus Cosmology provides an all-embracing world picture logically describing and analysing the spiritual laws of life. In his works Martinus describes a concept of life that can be summarized as follows: All living beings have eternal life. Man has reached his present stage through evolution through the mineral, plant and animal kingdoms, and is at present a sphinx being, part animal and part real human being. The temporary goal for our evolution is the establishment of a real human kingdom, a union of all nations in one global state capable of guaranteeing every living being on earth peace, justice and a completely happy life.

Through reincarnation and evolution Man gradually develops new faculties that change his way of thinking and

acting. The law of karma, "what you sow you must also reap", guarantees that he gradually becomes perfect, a moral genius capable of differing between good and evil. The human being of today will thus finally appear as a real human being - "man in God's image after His likeness".

THE MARTINUS INSTITUTE in Copenhagen was established in 1932 in order to make Martinus' literature available.

THE MARTINUS CENTRE in Klint, Denmark is a school for the study of Martinus Cosmology. Courses are available in English.

Martinus Cosmology is not the basis for any kind of sect or association.

LITERATURE

Martinus (1890-1981) was a Danish writer. His entire output is known collectively as "The Third Testament", and comprises "Livets Bog (The Book of Life)" in 7 volumes "The Eternal World Picture" in 4 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) 1

The Eternal World Picture 1

The Eternal World Picture 2

Logic

Easter

Marriage and Universal Love
Meditation

The Fate of Mankind

The Ideal Food

The Immortality of Living Beings

The Mystery of Prayer

The Road to Initiation

The Road of Life

World Religion and World Politics

Martinus Cosmology - An Introduction

COVER SYMBOL

The symbol on the front cover, which is called "The finished human being 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 human being (yellow). The rectangular areas symbolise 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 stretching from the left side to the middle symbolizes an unpleasant or so-called "evil" action that is sent out towards someone. This is answered by friendliness and understanding symbolised by the heart and the yellow arc. The symbol therefore shows the perfect man's total initiation into 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 differ between evil and good. We will become perfect, we will become "the finished human being in God's image after His likeness."

KOSMOS

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