

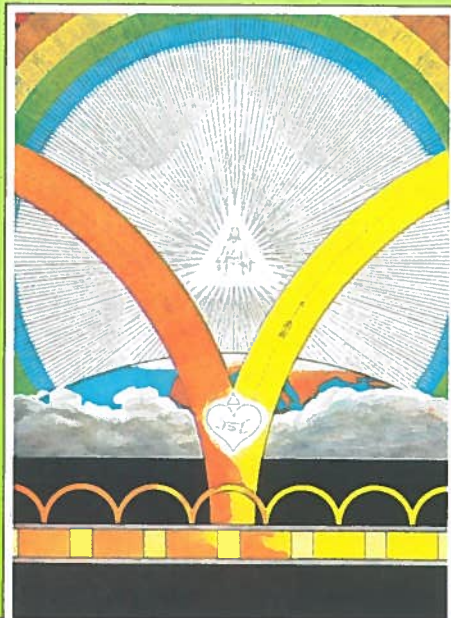
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Does the terrestrial human being have free will?

The woman in the man

Miracle no. 66



Thy kingdom come...

an excerpt from The Mystery of Prayer by Martinus

The third thought-concentration of the Lord's Prayer has been expressed in the words "Thy kingdom come". Through this prayer the one who prays is also completely in contact with the divine will. That "the kingdom of God is to come" is only what already exists as an eternal destiny in the divine world plan. "The Kingdom of God" is the same as a mode of life in which "the animal" has been transformed into "perfect man". One cannot deny that such a transformation is taking place without denying evolution. It is bound to be accepted as a fact by every human being who is endowed with a normal intelligence (and who is prejudiced or bound neither by "scientific" nor by religious "dogmas") that his daily life comprises a series of experiences and that these have a deciding influence on his will and also that this influence eventually improves his character. If the opposite is the case, the being must be abnormal. Every normal human being, having gained sufficient experience as to what creates the cause of unhappy or bitter events in the experience of life, will in the future try to fight against these causes. As this principle is fundamental for the normality of every being, an improvement of mentality or spiritual refinement must inevitably be the consequence. It does not change the principle that an extremely large part of humanity still manifests causes such as vices, excesses, greed, ambition, hate and intolerance, the effects of which must inevitably result in phenomena such as the unhappy events which are universal at present and which are called war, persecution, mutilation, illness and poverty: all these things show that one has not acquired sufficient knowledge of the true causes of these dark phenomena or their first tiny roots in the daily mental life of individual beings, their mode of will and moral function. That the above-mentioned events are important to the refinement of morality is already shown as an unshakable fact, considering that humaneness in the form of "a lasting peace" has become the highest desired ideal or longed-for goal of these very individuals. Is it not true that this ideal has become such a fundamental element in the moral concept of terrestrial Man that no fight, no persecution, no war or mutilation dare be committed or can find any valid defence or any legal justification on any other pretext than that it takes place in the name of "justice" and thereby in the name of "morality" and "humanity"?

To such a degree is an all-dominating humanity, a perfect culture, a permanent real peace definitely desired that any act of bloodshed, terror, mutilation, persecution with murder and fire is tolerated by human beings as long as the general public has an unabated belief that these phenomena occur solely in the service of justice and thereby in the service of humanity or real universal peace and harmony. It is a matter of course that an unshakable belief in the infallibility of a certain method or a special means serving the purpose of attaining the desired humanity and peace must first of all lead to the application of that method or means. Otherwise the beings in question would be abnormal. It would be intolerant to insist on making them look foolish and mistaken.

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Does the terrestrial human being have free will?

by Martinus

Since an absolute analysis of the living being shows that it is not a mere physical object, but has a nature so profound that its behaviour and experience of life is determined by a series of forces and realities that as yet lie far off the beaten track of the terrestrial human being's ordinary way of thinking and view of life, the above question cannot of course be answered without this answer representing precisely such unfamiliar spheres of thought. This answer will therefore for the great majority of people seem fantastic and strange, particularly for such individuals who are still so primitive that they believe themselves to be authorities on every imaginable form of analysis and therefore from the outset deny anything that they do not understand and are unable to sense. These lines are of course not written for such people, but on the contrary for individuals who really possess sufficient ability and tolerance to direct their glance towards the depths or the reality that is still hidden from the man in the street

under the veil of mist that we call "imagination".

For these beings I will here attempt to shed a little gleam of light upon a few of the realities that determine the creation of the living being's ability to be able to do what it wants to do.

In order to be able to do what one wants to do, one must have a one hundred percent free will. By a one hundred percent free will is here to be understood a total surmounting of the obstacles to the satisfaction of one's normal desire. But since the surmounting, as well as the obstacles, can exist only as identical to energy, the exercise of the will will thus be the same as the reaction between two forms of energy. And it will thus be possible to experience free will only where the forces that represent the will are stronger than the forces that represent the obstacles. Where the opposite is the case the individual will of course be unable to have its desire satisfied and will therefore feel that its will is imprisoned or tied and bound. In order to free

one's "will" one must thus reach a point of being able to promote this will with forces that are higher than the forces that constitute the obstacles. And it is precisely this acquisition of the ability to use higher and higher forces for the promoting of one's will that we in daily life experience under the concept of "evolution". When the living beings evolve from low, primitive forms of life to high, developed ones, it in reality means merely that they gain the ability to use increasingly superior energies for the promoting of their will, by which means the obstacles to a corresponding degree become reduced, in order ultimately to cease entirely. And the individual has then a one hundred percent free will. Gaining a free will thus consists in subduing the energies or forces.

I cannot provide a more detailed account of these forces here, but must refer to my work *Livets Bog (The Book of Life)*. I can, however, inform the reader that the collected forces of the world appear in five different ascending degrees, of which the higher bind the lower. The freedom of the will is thus proportionate to this, and will approach the stage of totality as the individual in question attains to being able to use the fifth degree of energy. If it has, for example, attained to being able to use only the second or third degree, it has thus not freed its will, since this in such cases will still be unable to surmount obstacles that represent the fourth and fifth degree of energy.

Those beings that appear to us as "plants" are an example of beings that in evolution have arrived at being able to use only the first degree of energy. Plants are of course also manifestations of living beings, but these beings have thus life's most primitive will or a will that is merely latent. Next are the beings that use mainly the second degree of

energy. These beings constitute what we call "the animal kingdom". This in turn constitutes the zone for which the Earth is pre-eminently the scene. The beings with the third degree's energy of will constitute the real "human kingdom". But this kingdom occurs as yet only in an embryonic state here on Earth, because the people of the Earth use mainly the second degree's energy of will, and only in an almost latent form or in a smaller sphere can use the succeeding degrees of energy. They can therefore be analysed as "transitional beings between animals and human beings".

We have thus here reached the limit of the forces that the terrestrial human beings in evolution have mastered, and of those that they do not master. The forms of energy, those that these beings master, will thus represent the first and the second degree. These two degrees, in combination with the third degree, constitute that which we call "physical matter" or "material forces". And these forces have to no small extent been subdued by terrestrial human beings. They have thus to a certain extent made themselves masters of fire and conductors of lightening. In the form of "horsepower" they allow the elements to transport themselves over land and sea, through the air, water and ether. By means of technical apparatuses they have extended their physical senses. They begin to gain insight into foreign worlds. They are initiated into the course of electrons. A single individual can speak to the entire Earth and be heard throughout the whole world simultaneously. Through photographic technology it can even see the light of day in the middle of the darkness of the night. People are thus well on their way to turning themselves into one hundred percent masters of certain parts of this sphere of world energies, and are thereby to a correspond-

ing extent on their way to attaining a one hundred percent free will or the ability to do what they want in the same sphere. But nonetheless the sphere thus conquered is, all the same, so insignificant in dimension in relation to the sphere that has not yet been mastered by the human consciousness that people regard the thought of a free will as a utopia, as an abnormality, particularly because the forces are of course masters of people where people are not masters of the forces.

Since all absolute perfection is based upon the living being's mastery of the forces and not upon the opposite, and since this perfection in turn is a basis for that which is utterly pleasant, while imperfection is the basis for that which is utterly unpleasant, the forces will be extremely pleasant where they have been made "servants" of the beings, but extremely unpleasant where they are still "masters" of them. And one accordingly calls manifestations that represent an absolute mastery of the forces "ideals" or "good", just as the same manifestations of course also appear as the essence of all religion and worship of God. Is it not the very form of manifestation in which "one is able to do what one wants" that one has ascribed to the highest being or the Godhead, and at the same time promised the human beings appearing "in this same image after his likeness"? And is it not also in accordance with the above that one calls manifestations that do not represent total mastery of the energies "evil" or "punishment"? Is not "hell" the expression for the imaginary most extreme contrast to that which is pleasant, and "the devil" the expression for the imaginary most extreme contrast to the ideal being?

For the highly developed occultist, which means a being who has reached further in evolution than the great mass

of his fellow beings, and has therefore senses that are fully developed in areas where his fellow beings are as yet unconscious, no "evil" or "punishment" exists, and no one in existence is "the devil" or "the Evil One". Everything that is utterly unpleasant as well as everything that is utterly pleasant is for him merely a manifestation of uncontrolled and controlled energies respectively. As a consequence of this clear-sightedness he will naturally expect to acquire full mastery of the energies, and thereby come to appear as an even greater representative for that which is utterly pleasant, the more he is ahead of his fellow beings in this acquisition. His manifestations are thus to be expressed as manifestations of utter pleasantness to the same degree as he has acquired mastery over the energies. The pleasantness arising from this mastery is in turn the same as that which we call "love". Every perfect manifestation or mastery of the forces can thus in reality exist solely as an expression of love. And we arrive here at the revelation of why the great commandment "love one another" constitutes "the fulfilment of all the laws", and is indicated as the way to life, since life, when at its highest peak or when perfect, can of course exist only as the mastery of the forces, and this in turn is love.

But as love is expressive of true mastery of the forces, terrestrial human beings have as yet still quite a way to go in training themselves to subdue the energies before they sense an absolute free will. These energies are thus not physical and are therefore expressed, even in daily life, as "mental forces". These forces are not directly visible to the physical senses, because they vibrate with rates of vibration that are quite microscopic in relation to the coarser rates of vibration that the physical ener-

gies represent, and to which the physical senses are attuned. But even if these spiritual forces are not physically visible, this does not of course mean that they are unnatural or unreal. On the contrary, they are just as real as the physical forces, and can in reality be expressed as a higher or finer form of electricity. This in turn means that the individual's mental functions in reality are the same as a manifestation of corresponding higher or finer forms of electric current, rays or waves. In order that the living being can use these currents it must have an antenna system. And we find this in the form of its organism. This organism, in the form of the brain, the nervous system and other organs, really constitutes an accumulator and antenna network maintained by an eternal "something", which I do not have space to define here either, but which is described in *Livets Bog* by the term "X1" and as "the I" in the living being. The connection of the I to the energies is sensed by the living being itself as "thought", this sensation in turn being the same as the experience of life.

As regard to this experience it will thus appear all the more pleasant the higher the degree of energy that the living being has trained itself to use as material for its thought and thereby for its will. When we here on Earth, in addition to the state of pleasure that I mentioned previously as a manifestation of the mastery of physical energy, also find countless states of unpleasantness such as war, murder, killing, mutilation and suffering of every kind, these thus show that the terrestrial human being still does not master the highest energies, and cannot work with them sufficiently; to a corresponding degree he must therefore still be cut off from having a totally free will. The great necessity for these beings will be to train themselves so as to be

able to promote their thinking or will perfectly with the highest energies or spiritual forces.

As previously mentioned, in evolution the terrestrial human beings have passed the peak of the first and second degrees of the world energies. These two degrees in turn form the basis for the realities that we call "instinct" and "gravity". These two forms of energy in connection with a latent form of the energy of the third degree together constitute the basis for every form of exercise of the will that promotes the principle of "killing". This principle or exercise of the will becomes therefore the main condition of life in the animal kingdom. And the terrestrial human beings are thus to be regarded as belonging to this kingdom to the same degree as they represent such a way of exercising the will.

The forms of energy or higher spiritual forces that the people on the Earth still do not master are thus the three last degrees of the world energies. These in turn form the basis for the realities that we experience as feeling, intelligence and intuition. But here it must be noted that the last degree is made up not only of intuition but also of the form of energy that is the basis for that which we call "memory". These energies mentioned here thus constitute the mental forces that the people on the Earth can use as yet only in quite elementary or primitive forms, which is reflected in the great states of unpleasantness or suffering in which they live. Terrestrial human evolution then also goes in the direction of training the individuals increasingly to master of these energies. And we therefore see this being stimulated very strongly by various realities. Through religions, churches and temples an ennobling of feeling is aimed at. And through universities, schools and col-

leges the intelligence is expanded. And when the individual attains a certain perfect balanced mastery of these energies, perfect love arises. And through this gradually arises the perfect mastery of life's highest visual force and creative faculty, that is intuition, which in turn, along with a perfect memory, makes life the peak experience of immortality that we call "bliss".

Through a total mastery of the basic energies of the universe in the exercise of its will the living being will thus attain the highest experience of love, creation and bliss. But when terrestrial human beings represent such a state of consciousness, they are no longer human beings in the terrestrial sense, but belong to zones or kingdoms that are not of this world. The answer to whether the terrestrial human being has a free will or not can therefore be expressed as follows:

Since the experience of absolute free will is determined by mastery of the universe's five degrees of basic energy, and the people of the Earth have only just passed the culmination of the mastery of the second degree, none of these beings will be able to do absolutely what they want, but are bound by the forces that their lack of evolution does not allow them to master.

Yet we have seen that the eternal commandment "love one another" is science and not superstition when it is said to be the means to liberation or the road to life.

Original Danish title: *Har det jordiske menneske en fri villie?* (Danish edition of Kosmos 1933 nos. 1-2)

Translated by Mary McGovern, 2001

Thy Kingdom come ***Continued from page 2***

But because they are free to apply foolish as well as perfect or rightful ways and means, it will finally appear as a living fact which ways or means are the most perfect or which lead directly to the desired goal. As the primitive methods of power and violence, of war and brutality, have been profusely applied in the history of mankind and as the desire for peace and humanity, despite all this, is nevertheless even more unsatisfied in our time than in any other period, it is not difficult to see that experience does not speak in favour of the preservation of the methods of war and terror as a means of obtaining the desired permanent peace, humanity or perfect culture. Experience will make it evident to everyone that one cannot abolish or eradicate an evil by keeping it alive, by making it develop and multiply. One cannot eradicate terror by practising, worshipping and honouring it. "The Kingdom of God" cannot be forced upon the continents nor be held in check by murderous weapons, mutilation and murder. Only by rendering these primitive methods superfluous and removing their necessity or supposed necessity from the individual's consciousness through understanding and intellectuality will the consciousness be able to experience "the coming of God's kingdom" in his own mental sphere or his innermost soul.

To pray for "the coming of the Kingdom of God" is thus the same as praying that one may be in contact with the above-mentioned guidance of "the animal" through experience towards the light or the Godhead's creation of "the perfect human being". (The Mystery of Prayer chapter 11. Translated by Karen B. Nielsen)

PSYCHOLOGY

The woman in the man

A university paper written

by Hans Oldhage, psychology student

In connection with his psychology studies at the University of Stockholm, Hans Oldhage wrote a paper that we publish below. As you will see, Martinus demonstrates that there is a direct connection between mythology, psychology, biology and other subjects. He also shows that they can be combined into an understandable whole and a theory that provides an overview and paves the way to answers to life's existentialist questions.

Atum, the Egyptian primeval god, emerged from the ocean, masturbated, swallowed his sperm and then gave birth to himself. He is also known as "The Almighty" or "he who is his own maker". Atum was both the mother and the father of a divine pair of twins, in other words his personality was androgynous (the word 'androgynous' derives from Greek; 'andro' means man, and 'gyne' means woman).

Ancient Hinduism or Vedic teaching refers to a primeval god with bisexual features, Prajapati or "The Master of Created Beings". And Adam of the Bible, the first man according to Genesis,

has also been portrayed as a dual person showing the characteristics of both sexes (Genesis 2:21-23). From antiquity's world of gods we know Hermaphrodites who was Hermes and Aphrodite in one and the same person. He/she had feminine curves and breasts, but the genitals of a man.

In 20th-century psychology - among Carl Gustav Jung's symbolic archetypes - we find anima and animus as symbols of the feminine traits in the man and the masculine in the woman, respectively. According to Jung's analytical psychology, the human being is psychologically bisexual. The anima of the man exists as



Carl Gustav Jung

an unconsciously feminine side, whereas animus symbolises the unconsciously masculine side in the woman: "...the unconscious in the man has a feminine sign; it is concealed, so to speak, in his feminine side, which he does not see as something feminine but which he naturally finds in the woman that fascinates him in one way or another." (From *Överföringens psykologi*, pp. 364-65 in his collection of works *Själén och döden - om individuationen*, Natur & Kultur 1996).

In the same book Jung also writes: "...a kind of regal play between the actively masculine in the woman (animus) and the passively feminine in the man (anima)." (*Själén och döden*, p. 365). What is it then that creates masculinity and femininity, respectively, in a human being? Are the differences of gender innate, or do we acquire them as a result of social and cultural impact? Sometimes the term "social gender" is applied, meaning that we acquire our gender identity through our upbringing, leaving aside our indisputable physical differences. In line with Jung, the father of psychoanalysis, Sigmund Freud, believes that we are born psychologically bisexual, but that we normally evolve to become heterosexual. Freud also be-

lieves that our evolution can "go wrong", some people therefore becoming homosexuals.

Other psychologists hold the opinion that we develop our essential gender differences at the embryonic stage (Stefan Hansen, *Från neuron till neuros*, Natur & Kultur 2000, pp. 95-99). But probably the most widespread acceptance is that gender differences are a combination of innate predispositions and social learning, principally while growing up.



Sigmund Freud

What is then the position of psychological science today in this disagreement about our gender identity as being either innate or acquired? Or, in an effort to focus on the topical aspects of this crux, what makes a man? And to what extent is there a feminine side in a typical man?

Testosterone, the male sex hormone, constitutes the basis for the development of the male sexual organs. Very soon after conception, all foetuses develop a predisposition for sexual glands, namely ovaries or testicles. In beings with XY chromosomes, the testicles start showing after one month, and then they will produce testosterone for a period up until the sixth month of the foetus. Then the production of testosterone wanes. If

problems arise in this stage of our development, the gender development may take an entirely different path. Rare occurrences have been reported of XY beings (boys in the making) who do not react to the male sexual hormone. Such foetuses will later develop a feminine appearance (breasts, rounded shapes, etc.). And they will be recognised as girls while growing up, but they will not menstruate because they have no ovaries. They and their surroundings believe that they are in fact girls, until the real truth eventually becomes clear, perhaps as late as at the time of pubescence. (On the role of testosterone during the development of the foetus, please read *Från neuron till neuros*, pp. 102-105).

Therefore, all men and boys have a predisposition for femininity, a predisposition that is normally not developed. We see, however, traces of these feminine traits in “normal” men for instance in the form of nipples. But we are rarely mistaken about the true sex of people we meet. Then, what are the innate psychological differences between men and women? It is hard to offer examples of general, innate differences between the two sexes. Probably the clearest difference is our feeling of belonging to one or the other sex, whether we are heterosexual or homosexual in our orientation. No more than some 0.00003% of all human beings feel that they have been born as the wrong sex (in the Western world, 2-4% of the population are homosexuals. But also homosexual men feel that they are men.) Other mental differences are very small, generally speaking. Men have a somewhat better spatial sense than women; on average they are more physically active, and they have less developed verbal talents than women. But there are obviously very significant individual differences. (*Från neuron till neuros*, pp. 99-101).

So, all men have a feminine side that can become pronounced if the male hormone production is disturbed, and it will become reinforced if the environment sees him as a woman. In other words, all men possess an anima. The Danish writer Martinus Thomsen, who writes under the name Martinus, describes this from a rather different angle. Obviously he does not deny that we are born as either men or women, but according to him, all women have a masculine side, and all men have a feminine side. He talks of the woman’s masculine pole and the man’s feminine pole (for example in his *The Eternal World Picture 3, symbol 33*). Martinus also argues that the opposite pole in the woman is growing, and similarly in the man. According to Martinus, the human being evolves so that over time the woman develops more of the traditionally masculine traits, whereas the man evolves towards a personality with more of the

My point is that the most essential changes in men and women referred to in this context cannot be explained in purely biological or socio-psychological/sociological terms. Rather, we are dealing with a hitherto unknown factor of consciousness.

traditionally feminine traits. In comparison with a man with clearly masculine personality traits, Martinus sees a man who possesses traits that are feminine from a psychological point of view as a person who has advanced further in the evolution of mankind. Naturally, the same is true about women who from a psychological point of view possesses masculine traits. The basis of the physi-

cal appearance of an human being is its ordinary or primary pole, i.e. the masculine pole in the man. There is a certain automatism in this primary, masculine side of the man. How is the man then influenced by his feminine or secondary pole? A woman's masculine aspects and the feminine aspects in a man respectively, do not normally impact directly on emotions and thinking. In these areas, most people react on the basis of their primary pole, namely the feminine pole in the woman and the masculine pole in the man. In some women and men, however, the development of the secondary pole has been accelerated with the effect that they have developed the opposite gender identity, and therefore they see themselves as homosexuals. But this is unusual at our current stage in evolution. Martinus' theory of pole transformation, the apparent masculinisation of women and feminisation of men, is hard to confirm and explain with our current knowledge. Add to this that our scientific world picture today builds on what we can perceive with our physical senses. It is therefore required of any scientific theory that it can be substantiated by quantifiable facts that can be physically registered in one way or another. Martinus' cosmic world picture, however, cannot be explored with this approach. He maintains that every being advances along a personal evolutionary path, and this idea does not fit with the scientific approach used by most of today's researchers.

If we look around, however, is it then not easy to spot the gender variations among human beings? Is it not evident that men and women have become psychologically similar to an increasing extent in our part of the world? Is it not equally evident that in other parts of the world there are larger differences between the sexes? Where do we meet the

most masculine men and the most feminine women? What has become of gender identity in our part of the world?

Where are the robust, rugged masculine men that we used to know who naturally dominated the "weaker" sex? Are the changes of the roles of men and women merely a result of cultural changes? If it is indeed culture that has changed us, why then has culture changed? Which is cause and which is effect?

More than half a century ago, there were no women footballers. Homosexuality was generally unknown and mostly a literary phenomenon. Today's teenage idols are not always easily recognisable in terms of gender identity. And divorce, which used to be considered a rare and unhappy occurrence, is now a very natural part of our everyday, in an epoch when half of all marriages recorded in large cities are dissolved. Sexual roles have changed and for years influenced our culture. Today, feminine and masculine "social gender" have totally different characteristics than they used to. For a long time we have witnessed how women have made an appearance in areas that used to be almost naturally male domains. But until recently, the change of the male role was less visible - on the outside. Whereas "active masculinity", in Jung's terminology, has become a more and more apparent and visible side in women, we have so far not discovered an emergence of "passive femininity" in us men. But to the careful observer it is evident that there are increasing numbers of insecure, soft men who are becoming more and more disoriented in their social gender identity. Are there any factors contradicting this?

Notice, for instance, what today's male models look like, and notice the young performers. Is it not true that a change has occurred? Is it not true to say that the feminine side of the man is more

in evidence today than it used to? An attempt at explaining these differences within the framework of today's dominating scientific traditions will very quickly run into problems. Changes taking place in a time span as short as a century or less would be rooted in social factors, most sociologists would tend to argue. If not, one would have to resort to biological explanations; but how would it be possible for such biological changes to occur in no more than fifty years?

Darwin's theory of evolution is modern science's most widely accepted model for the explanation of biological changes. The idea is that mutation is the motor of the process of change, i.e. accidental changes of the DNA of human beings. A being experiencing accidental genetic changes that cause the emergence of new traits which will improve its ability to survive is believed to live longer and produce a larger number of offspring. In this way there is a development, an evolution, of the species and its conditions of life on Earth. But in order for such processes to become manifested in our culture it is required that a large number of beings are subjected to a similar evolution throughout a number of generations. Obviously, it is widely accepted, therefore, that only minor changes can occur in the short term. According to Darwin, biologically motivated changes of the sexual roles are unlikely to show within the time frame that I have mentioned here, namely half a century. A typical Darwinist would probably maintain that changes taking place in such a short period of time would have non-biological causes. He would probably also presuppose that changes of the sexual roles - from a Darwinistic point of view - would be superficial phenomena and not fundamental, inner psychological changes.

My point is that the most essential changes in men and women referred to in this context cannot be explained in purely biological or socio-psychological/sociological terms. Rather, we are dealing with a hitherto unknown factor of consciousness. Martinus, who wrote *Livets Bog* (The Book of Life) and introduced the theory that the (sexual) pole transformation that I referred to above, argues that a mental or spiritual factor lies behind the sexual change in human beings. He argues that the brain is not the cause of consciousness; on the contrary, consciousness is the cause of both the brain and the manifestation of the individual human being as a living being. In this perspective the masculine traits of the man is an automatic consequence of mental processes in our past. All human beings have a past in the form of past lives in which they have developed all their present characteristics. Being animals or animal beings, we are manifestations of the principle of either male or female animals.

The primary sexual pole of our consciousness thus creates our gender characteristics, and in this we are no different from other animal species. The human being, however, is a very special animal species because it has developed the above-mentioned secondary pole. Among other things the secondary pole is the basis of the feminine in the man, but it is also the secondary pole that has caused the creation of the most evolved, higher mental talents in the human beings. In order to appreciate this, it is necessary to consider the idea or hypothesis that a singular life on Earth is no more than a fraction of a long sequence of lives; and the terrestrial human being presently exists in a transitional phase between an animal epoch

and a coming epoch where we will be real human beings.

The real human being differs from today's terrestrial human beings in many ways. Today we can witness how less evolved characteristics coexist with advanced aspects of consciousness in the human beings. The real human being, a being of the future, has left all his lower characteristics behind, such as habits of aggression and violence, racism, insensitivity to the well-being of other living beings, meat eating, etc. This is not the place and situation to render a description of Martinus' world picture which, among others, explains that the terrestrial human being is currently passing through an accelerated development towards a stage of real human beings. In this process we can now witness, apart from the above-mentioned growth of humaneness, how the gender identity is changing at an accelerating pace. In order, however, to appreciate this fully, a fundamental mental change is also required, namely the ability to experience or sense what lies beyond the reach

of our physical senses. We already have an "I-consciousness" and a growing awareness of the mental reality that is represented by our thought world. But being earthly human beings with a limited physical consciousness, we still lack the ability to understand how the mental or spiritual parts of the universe form the basis of our entire existence. We are therefore compelled to speculate about the underlying laws of life, and in the process we usually take the as a starting point our physical consciousness. Our physical sensory organs are limited (= organs that limit), but according to Martinus there will come a day when we have developed intuitive sensory organs that will enable us to explore the immense spiritual territory in which we exist. One day, we may even know the answers to all our questions of why, how and whereto?

From the Swedish edition of Kosmos
2001, no. 7

Translated by Mogens K. Bech

BOOK NEWS

The Eternal World Picture 4 by Martinus was published in English on 30 May. This completes the English translation of this four-volume work.

The Eternal World Picture 4 is unlike the other volumes in the series in that it was incomplete at Martinus' death in 1981. Of the planned symbols and explanations only the first five (nos. 34 - 38) were completed. The remaining symbols and explanations in the book (nos. 39 - 44) have been gathered from *Livets Bog (The Book of Life)*, *Bisættelse (Funeral Rites)* and *Kosmos*.

The titles of the chapters are: The Act of Copulation or God's Spirit in the Darkness; The Cosmic Cycle of the Pole Principle; The Structure of Eternal Life; The Veiled and Unveiled Eternal Truth; The Human Being, and Animal and Vegetable Food; The Categories of Consciousness of Terrestrial Mankind; The Sign of the Cross; The Star Symbol; The Structure of the Flag; Symbol of *Livets Bog* at its Present Stage (1933); The Law of Existence - Love One Another!

ISBN 87-575-0786-4 152 pages 11 colour plates (symbols). Price varies according to country: Denmark 265,-DKK, Rest of EU 180,-DKK, Rest of World 150,-DKK (tax free) plus postage.

Available from : The Martinus Institute, Mariendalsvej 94-96, DK-2000 Frederiksberg, Denmark and Watkins Books Ltd., 19 Cecil Court, Charing Cross Road, London WC2N 4EZ, England. Tel. 020 7836 2182.

Miracle no. 66

by Eigel Kristensen

Jean-Pierre Bely had been plagued by multiple sclerosis at an advanced stage when, in October 1987, he made the journey of his life to Lourdes in the French Pyrenees. Sitting in his wheelchair in front of the grotto, which is covered with crutches as a proof of the inexplicable miracles that have taken place in Lourdes since 1858, he suddenly began to regain sensation in his fingers and other parts of the body that were paralysed.

First he felt cold, then he felt warm. During the night a voice whispered in his ear that he should get up; the time to walk had come. This was the beginning of a cure that various doctors, psychiatrists and neurologists have since unanimously described as "sudden, complete and lasting". These are the three requirements that have to be met before one can talk of a real miracle. Now a special committee for miracles in the Catholic church has registered the now 63-year old Jean-Pierre Bely as the 66th miracle in Lourdes.

The committee, which has received in all 6500 applications to have a mira-

cle confirmed, does not otherwise throw God's gifts around. The last miracle was confirmed in 1989. Four months after her pilgrim journey in 1976, a 12-year old Italian girl was miraculously cured of terminal cancer. Lourdes has through the years developed into a tourist town since the little shepherdess, Bernadette Soubirous, in 1858 saw the Madonna in the grotto. When the shepherdess scratched the stone, holy water gushed out.

Jean-Pierre Bely himself believes that he is a simple and humble person who takes his new miraculous life very calmly. The event has strengthened his faith, and today he works actively in his local parish. The 800 pilgrim directors, however, did not hide their feelings when those gathered in Lourdes heard the news. They were moved to tears. Father Jacques Perrier said to the press that one cannot explain miracles. "It is God's secret", he said. (Source: *Jyllands Posten*, March 1999)

Prayer and miracles

In *The Eternal World Picture*, volumes 2

and 3, symbol explanations nos. 21 and 23, Martinus writes a little about the various aspects and spiritual origin of miracles. He states, "It is only in special exceptional cases that the being can be predestined to a miraculous cure of an illness or a miraculous exemption from other kinds of fated evils." The help that we receive from the spiritual side through prayer only seldom means that we are suddenly exempted from our sufferings. If we could be exempted from the effects of our own pain-inflicting actions, all evolution would stop, says Martinus. Through experiencing the suffering in our own flesh and blood we will gradually get a mental understanding of the sufferings, which is the same as the development of the faculty of humaneness. When a miraculous cure occurs, it is by psychic means, or it is caused by spiritual beings intervening in someone's fate. Even if the miracles seem mystical to us, they express the highest logic of life. Martinus writes that we will gradually develop high-psychic abilities, and, when the psychic force reaches a peak in our consciousness, the human being will be connected with high spiritual forces or Providence. Psychic abilities are manifested in many ways including materialisation and dematerialisation, and as miraculous cures. Even if only a few experience a miraculous wonder, prayer is for all people a little "miraculous" too and an extraordinarily valuable cosmic force. Martinus says that when we find ourselves in difficult and very painful situations, we will, through prayer, really be able to attain optimism and a light view of our unhappy situation - sometimes to such a degree that we can even see God's blessing in this darkness and experience it as a good thing. "The principle and structure of prayer is an open door to God and the highest worlds, irrespective

of how far one has sunk into darkness, Armageddon or hell. Through this open door to the kingdoms of light or paradise God listens to his eternal son in his hour of need. And through this open door he takes his unhappy son to his heart."

Translated by Mary McGovern



The English-speaking group, summer 2001

MARTINUS CENTRE KLINT, DENMARK

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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 + 2

The Eternal World Picture 1

The Eternal World Picture 2

The Eternal World Picture 3

Logic

Easter

Marriage and Universal Love
Meditation

The Fate of Mankind

The Ideal Food

The Immortality of Living Beings

The Mystery of Prayer

The Principle of Reincarnation

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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