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The Bible within the Bible, part 1

Today - a reflection

The Big Bang



Today - a reflection

by Tage Buch

Every morning when I open my eyes, there's a whole new day fresh with dew waiting for me. There have been thousands of them before this one, and there are many more to come. It's unique. And it deserves gratitude. No other day has been or will be quite like this one. The day before me will form a short cycle with morning, noon, evening and night like any other day, but still there's none exactly like it. This 24-hour cycle is part of a chain of similar cycles, and at the same time it is a small fraction of larger cycles such as the year cycle, the life cycle and the giant spiral cycle. But we cannot appreciate the latter three cycles; in fact, we can't even see what tomorrow will bring. History's great thinkers have all known that. They were fully aware of our limited sensory capacity. In the Lord's Prayer Jesus says, "Give us this day our daily bread". We should not ask for spiritual and physical food for more than this one day – not for next week or the whole year; only for today. He also says, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

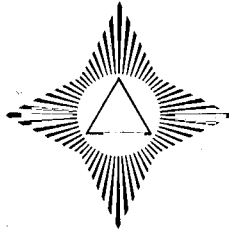
Martinus also believed that a 24-hour cycle was enough for our mental capacity. He once taught one of his staff members a prayer for trying times. In the brief summary that the person gave me, the introduction to the prayer was this: "Our Father. I ask of you that your will may done in my life, the whole of this day and night..."

This entire day, this extended NOW of 24 hours lies before us with all its opportunities and choices, and it commands us to be attentive. It's a gift.

As mentioned above, we should be grateful for this day. We receive the spiritual and physical nourishment that we need, and shouldn't worry about the future, not even tomorrow. Everything we experience – comfortable and uncomfortable alike – is a lesson, part of our education to become real human beings. And God's will is done with or without our cooperation, but we will invariably get into trouble if we fail to tune in to God's will, the supreme law of life.

We must learn to be grateful for the help that we receive from each of the three cosmoses. The sun's light and warmth, the rain's moisture, and Nature's other overpowering or gentle forces. Our closest surroundings – fellow beings who meet us in the shape of a bus driver, shop assistant, doctor or nurse, and obviously also family and friends – offer help, love and care. And finally our own organism with its organs, cells and other microbeings that see to it that our body functions perfectly, provided we do not wittingly destroy it. Thanks to all this care, we receive the love that is the keynote of the Universe, and the "private lessons" that will gradually shape us into human beings in God's image after his Likeness. In time, we will learn to understand that "everything is very good".

Translated by Mogens K. Bech



The Bible within the Bible

Part one (of two)

by Martinus

The ceremonies of the Easter service are merely passing traditions based on the Easter gospel

The Christian Easter, it will be remembered, stems from or originates from the biblical account of the Passion of Jesus. The Easter festival itself is of course merely a ceremony, a special service in memory of the world redeemer with sacraments, hymns, the organ pealing, candles burning, beautiful colours and so on, all of which contribute to making this service an uplifting religious festival that promotes joy and zest for life in the sincere believers who participate. This solemn ceremony based on the Easter gospel was not responsible for turning this gospel into an everlasting message, not only for religious believers but also for very materialistic disbelievers.

If the Easter gospel were preserved merely by a ceremony with its ornamented and mentally uplifting details, this gospel would long since have disappeared into the great void of oblivion. For all such ceremonies or phenomena

and their details are merely passing traditions that outlive their usefulness and must therefore give way to other traditions or more modern customs in the religious sphere as well as in the material sphere.

The Easter gospel expresses eternal, absolute truths

When the Easter gospel, as well as other accounts from the Bible, has resulted in the Bible becoming a thousand-year-old reality that with supreme force to this very day can still enrapture millions of people with spiritual ecstasy and a wealth of inspiration, then it is due exclusively to the fact that these accounts express eternal, absolute truths. And an absolute truth can never become an absolute untruth, because an absolute truth states an eternal law, which in turn means, one of the eternal principles on which the eternal existence of the universe is based. Infringing one or several of the eternal principles makes the living being a so-called sinner. Infringing these

principles thus creates the antithesis of eternal perfection, which is determined or brought about by compliance with these principles. This antithesis constitutes in turn "an imperfect life". According to cosmic clear-sightedness, this imperfect life can be triggered only by a limited consciousness, which means, a state of consciousness in which the living being's higher spiritual faculties and senses are more or less reduced to the least possible capacity and have thereby placed the eternal being in a kind of "cosmic state of rest". Compliance with the principles, on the contrary, will always be promoted only by the cosmic senses' more or less outstanding, supreme ability to manifest. This compliance can thus exist only as a product of the capacity of the being's most sublime sensory abilities and the most supreme knowledge arising from this. Compliance with the principles and the form of existence arising from this compliance can thus be said to be nothing other than the absolute foundation of existence or life. Perceiving the form of existence engendered by a mental state in which the being is at the lowest mental point of its manifestation and is least knowledgeable as "the most perfect" or the most fundamental, and thereby perceiving the form of existence that is a result of the state in which the being is at the mental peak of its manifestation and is at the utmost height of its knowledge as the most imperfect and the most primitive, can of course reveal its originator's faculty of knowledge to be nothing but abnormal. Moreover the two forms of life or results of mental manifestation confirm or affirm their own position or capacity in an absolutely infallible way, because the result of the being's minimal manifestation of spiritual mentality or knowledge and its ensuing infringement of the laws of life culminate in the feel-

ing that we call pain, while the result of the being's highest knowledge and its compliance with the laws of life arising from this gives rise exclusively to the culmination of the feeling that we call well-being, joy, happiness or perfect bliss. Perceiving perfection or bliss as imperfection, and imperfection, primitivity and pain as perfection can thus constitute nothing but a revelation of untruth. Every living being that bases its life on this untruth will thus inevitably end up in the culmination of pain or the antithesis of happiness or bliss.

In Nordic mythology ignorance turned untruth itself into religion

It is true that there is a zone in existence or on the ladder of evolution where people believe they will find the greatest happiness by infringing the laws of life, and by consciously creating suffering and pain for all their fellow beings that they regard as enemies; indeed, they perceive this way of acting as nothing less than the worship of God, as a prerequisite for entering "heaven" and attaining salvation. Is this not the case in Nordic mythology with "Valhalla", its kingdom of heaven for all the greatest and strongest killers or murderers? But is it not also a fact that the beings in question believe that their behaviour complies with the most supreme laws? They know nothing of clear-sightedness; they know nothing at all about the real laws behind life; they are asleep cosmically. The only thing they know anything about is the material life that stirs in their day-conscious surroundings. And this life is of course made to instil in them the belief in superior material strength and power as the only means of salvation. Without these means they could not stand up for themselves in the zone that had become their temporary domicile on the ladder of evolution. But

since this zone constitutes merely a little locality in their real eternal life and is, indeed, so small that within this zone they were completely unable to see the ultimate effects of their animal or deadly way of life, which in many cases affected them only in subsequent lives, they could know nothing about the fact that these subsequent, ultimate effects of their life spent inflicting pain on those around them and killing them would one day affect themselves. They were therefore compelled to act on the basis of the situation that at that moment apparently justified their way of acting or made it logical. So they had to remove their troublesome enemies in order to have the opportunity to better themselves, and thereby, albeit unconsciously, inflicting misfortune upon themselves. But since this misfortune was not immediate, turning up as it did only in a later life, it was of course impossible for them to perceive their way of acting as anything other than logical.

So we see here that such a case where one turns untruth itself into religion, into the highest morality and worship of God, can exist solely by virtue of ignorance. Higher sensory abilities and the higher knowledge ensuing from these would thus have shown them the imperfection of their way of acting, thereby enabling them to avoid the subsequent misfortune engendered by their imperfect way of acting.

All imperfect existence is thus based on ignorance. That a widening of its spiritual or cosmic horizon and the development of the higher senses dependent on this were therefore absolutely inevitable for the attainment of real contact with the highest laws of life gradually became established as fact or as an irrefutable conviction for mankind. The misfortunes, murders, killings, illness, sorrow, need and misery were still

affecting mankind to such a degree that their belief in the deadly, triumphal persecution of their neighbour and the conquest of material supremacy as the only means of salvation or the key to the favour of the gods and Valhalla could not in the long run endure. Here people began to doubt, in the same way as people within Christianity today begin to doubt, the church's preaching of "the forgiveness of sins through the blood of Jesus" as the absolute means of purification when confronted with "the wrath of God" and the divine "revenge" or "punishment" resulting from this in the form of eternal perdition, hellfire, a life of weeping and the gnashing of teeth and the like. The Christian Bible and the holy books of the other great world religions of today exist as an element fundamental to the furthering of mankind's awakening doubt about the gods of the past and their deadly morality. They all contain words and sentences whose effects are more or less in favour of a higher morality, which means, in favour of a more loving and more humane existence or conduct of life than that which has been handed down from the past, which is determined by the material supremacy of power and egoistic exploitation and oppression of one's neighbour.

Culminating Christianity rests solely on neighbourly love

The gory nature of the morality of the former gods is today certainly influenced by Christianity, but it is, however, to an enormous extent still authorised in the form of civil and military penal codes, institutions of war, military affairs, prisons and penitentiaries, electric chairs, guillotines, gallows and firearms. As long as these phenomena are necessary within a culture it would be best not to declare too loudly this culture to be

exemplary Christianity. Culminating Christianity rests of course exclusively on one hundred percent neighbourly love or the following: thou shalt love thy neighbour as thyself; turn the right cheek when thou art smitten on the left; and he that takes the sword shall perish with the sword. Nothing has been written adding authorised murder and killing by means of electric chairs, guillotines, gallows and firearms as an exception to these highest ideals.

When these phenomena nonetheless govern the Christian nations or civilised states to a colossal extent today, they cannot be blamed for this. These phenomena are of course the result or characteristics of a specific step in evolution. If these phenomena did not occur within civilisation or culture, it would mean that civilisation stood on a higher step for manifesting Christianity, where neighbourly love was practised to a point of perfection.

But now when it is a fact, as it is, that such a step in evolution has not been reached, this mankind is of course compelled to appear with the imperfections and shortcomings that characterise its step. It cannot possibly manifest steps that it has not yet reached. Understanding this is, for the moment, the one thing needful on the way to the creation of true peace and blessing for mankind based on Christianity. And mankind has a fundamental support for this in the Bible. In many places this book, in a remarkable way, is not merely a piece of world history, a collection of accounts of events that have really taken place, but these events are also sometimes splendid expressions for eternal, unforgettable, universal principles. And it is this, the identity of these accounts with these eternal principles, that has caused not only their immortality down through the ages but also the fact that they have be-

come correspondingly imperishable or immortal ideals for mankind.

The content of the Bible is intended for absolute believers

The Bible is thus a book whose content consists mainly of such immortal ideals that gradually have been collected and handed down from the uppermost and most gifted representatives of mankind. The Bible, having been written as a series of accounts of beings that lived and participated in events said to have taken place thousands of years ago, is thus, in its purely superficial, physical aspect, merely a collection of stories. And for many scientifically-minded people of today the great problem is therefore the question of whether these biblical stories and characters really are historic or merely fictitious figments of the imagination, because they believe that the entire value of the Bible depends on this.

Since the structure or physical literal form of the Bible does not provide specific, solid, scientific grounds for the authenticity of biblical events and characters, it was regarded by many materialistically-minded beings and researchers as entirely unscientific, indeed, as expressive of sheer naivety or primitivity. In such circles people shamefully try to conceal their interest in the Bible or the fact that they devote their time to it. And it is absolutely true that the Bible, as already mentioned, does not provide any specific materialistically scientific grounds for the historical authenticity or real past physical existence of biblical events and characters. But why should it? What good were scientific proofs to those the Bible was addressing (absolute believers)? These people are of course all so religious in nature, still having so much of their religious instinct left that they cannot possibly conceive that its content may not be true. Among abso-

lutely faithful souls no questions of that kind could occur; indeed, such a question would simply be regarded as "sinful"? People are, of course, so overjoyed by their belief in the book of books that long, subtle, scientific explanations are absolutely superfluous and would be only distracting or confusing. Indeed, are not the strongest believers so stable in their religious conviction or confidence to the ideals of the Bible that they can die for this conviction? Have various people not sacrificed their lives, allowed themselves to be burned at the stake or thrown to wild animals rather than deny their belief in the stories of the Bible? The Bible originally had a tremendous steering force and effect on all the beings for whom it was specially intended; indeed, a strength that no materialistically scientific book has so far been able to match.

For whom was it then intended? It was of course initially intended for all those beings whose religious instinct could give them an unshakeable belief in its stories. It was evidently not intended to convince sceptics. If this were the case it would undoubtedly have been written in quite another way, and would have become an entire Eldorado of material, scientific proofs for the historic authenticity of its stories. Criticising the Bible because it is not a scientific demonstration of the truth of its stories is of course the same as revealing one's own naivety or mental barrenness in the face of the living reality that its pages and columns are intended to reveal. Criticising the Bible because it is not materialistically scientific is the same as revealing that one does not know what one is dealing with. Criticising something that one neither knows nor understands is of course the same as reaching a peak of misapprehension or unscientific character. One can thus criticise the unscien-

tific character of the Bible only with one's own unscientific character.

To the materially-minded human being life itself must speak

For the superficial, materially-minded reader the Bible is thus merely a collection of postulates about people and events from a dim and distant past. Since it does not aim at producing evidence of the existence of the events and people of this past, it will not be of particular significance for such a reader. In his view it is largely an expression of mere superstition and naivety, his opinion of this book thereby lacking any basis for expertise or authority. Beings with this completely materialistic attitude live entirely without the Bible, and mock all those who are still interested in its content, despite the fact that the majority of them are both baptised and confirmed, are members of the state church and bear the name of Christians. That we sometimes come across Christians who are totally unscrupulous, egoistic capitalists, moneylenders, impostors, robbers, murderers and the like is not so remarkable. The son of God has here left his Father. The prodigal son hastens towards his destiny. The Bible or Holy Writ is thus for the moment of no significance for these people. Here life itself must speak.

God always speaks to man in a language he understands

Next we have the reader who, by virtue of his still intact strong religious instinct, believes with all his heart in the stories and characters of the Bible as historic reality. For these beings the outer literal form of the Bible has really great value. Indeed, it is such an unshakeable document that nothing whatsoever in the world can surpass the authority of its literal form, regardless of how mean-

ingless it may be or how inconsistent it may be with their intelligence or reason. That such and such a sentence has gained a place in Holy Writ is for them quite sufficient grounds for accepting it as unshakeable or absolute truth. Their ability to believe is here so strong that it entirely overshadows their understanding of the possibility that the truth expressed by the Bible, just like all other truths, can be expressed in very different ways and absolutely does not need to be connected to merely one particular literal form. Imagine if the Godhead's written forms of expression or vocabulary were so limited or poor. Indeed, He would in such cases not even be able to come up to the standard of an ordinary human being. Even the most simple-minded human being has, however, an ability to talk to a little child in quite another way than that which he uses when he speaks to an adult. He cannot, however, relate a complicated truth to a little three- or four-year-old child with the same sentences that he would use when relating the same truth to an adult. If he is to make the little child understand at all, he must compare the details of this truth to something that the child knows, and in this way adapt his story to the child's knowledge and limited understanding. It is precisely the use of this principle that creates the difference between ordinary books and so-called children's books. In children's books we see great truths told as fairytales and stories, whose details are fashioned so as to lie within the scope of experience pertaining particularly to the child's step. If the fairy tales that were told referred to experiences that the children could not possibly have had and therefore could not possibly relate to, they would regard them as completely meaningless and incomprehensible. But imagine if the Godhead, the greatest father, educa-

tor, teacher and pedagogue in the universe, could frame His thoughts in only one particular word form or sentence form. Imagine if He could tell life's greatest truth or the analysis of existence by means of experiences that could be understood by beings of only one single particular step in evolution, a step situated above all other steps. What about all the millions upon millions of beings that find themselves on lower steps? How could any religious thought at all, how could any concept of a godhead, of the creation of the world, of the emergence of the human beings, the immortality of the living being, its knowledge of morality, humaneness and love have been revealed in the part of the universe now known and experienced by the terrestrial human being? Can one not divide all the living beings within this part of the universe into a scale of steps? Do these steps not occur on the basis of the fact that some beings are more developed than others, which thus in reality means that they are mentally or spiritually more mature. They understand a more developed, a more comprehensive, scientific, clear language, which here means, cosmic analyses of the structure of life itself or the eternal truth behind the apparent mystery of life. Since the beings thus find themselves on very different mental steps and, as a consequence of this, do not have anywhere near the same experiences or the same developed sensory abilities or understanding, they would be completely cut off from being able to understand or grasp a truth or an analysis that was not clothed in words or symbols bordering on their own experiences or the normal understanding of their step.

The Bible tells the truth in imagery or parables

Since such a primitive human being's

religious instinct is of course still so strong that it can perceive all the movement or manifestation of force, the physical source or the physical cause of which it cannot directly see, only as something "supernatural", as something that only gods or spirits can be the source of, an analysis of these cultural phenomena cannot possibly meet with enthusiasm in such a being's brain except through a symbolism that can refer to these "supernatural" sources and the "magic" or "witchcraft" manifested by these. It was of course in accordance with the above that such primitive human beings saw something supernatural in the first aircraft that they witnessed, and perceived the pilots of these machines as "supernatural beings", as gods. But in proportion as the primitive human being identifies with the talents and technology of civilised human beings, these beings lose their mystery for them in favour of more sober and concrete knowledge, which ultimately becomes a real, concrete scientific analysis of the actual circumstances. And this is how everything goes. Everything begins at first as a mystery. One forms concepts about a thing; one seeks to compare it to things that one knows already in order to form a fixed mental standpoint in relation to the thing on the basis of this knowledge. Gradually, as one gets into closer realistic contact with this thing, one can form an increasingly concrete concept of it, until this concept ultimately constitutes a real, concrete or scientific analysis. The truth that the thing constitutes is thereby totally uncovered. And the being's concept of the thing can then no longer be changed. The being's experience of the thing is thereby at its highest or at its peak. And with this kind of experience of the truth of the thing, every form of mystery about the thing has been removed.

The Bible constitutes then the truth told mainly in imagery or parables. This imagery or these parables are all accounts whose details border on details that occur in the beings' own circle of experience or life, for whom the Bible is intended. In this way it is possible to nourish the religious instinct of the un-intellectual being, and thereby keep this being in harmony with the principles of the real truth.

The ability to believe is the being's final degenerating residue of cosmic consciousness from its previous cosmic spiral cycle

As regards the truth, which means the principle of life itself, there is of course only one. This principle is the same whether it occurs in an animal or a human being, in a robber or a world redeemer, in "devils" or gods, in the microcosmos or in the macrocosmos. The truth of life is not that life is "evil" or "good", long or short, large or small, limited or unlimited, temporal or eternal, for each of these analyses or similar phenomena can of course each constitute only local details in the manifestation of life itself or the absolute truth. It is this manifestation or expression that comes into direct contact with the beings' sensory abilities. And all according as these sensory abilities are as yet undeveloped or unfinished, the details or expression of the truth will seem more or less mysterious, as something incomprehensible (from here we have the saying "the ways of the Lord are past understanding"). But since the beings nonetheless are, and must be, still in contact with the details or characteristics of life, which means, daily life, there is implanted in them an eternal desire to get into contact with the things or the details of daily life, that is a desire to be able to understand these.

But when the beings on the unintellectual steps do not have sufficient intelligence or intuition to be able to comprehend things by this process, they have only their religious instinct (the ability to believe) to guide them. This instinct or this ability to believe is in turn the final degenerating residue of the cosmic consciousness that the beings possessed in their previous cosmic spiral cycle. That this instinct is the final, decreasing stage of such a previous cosmic consciousness becomes evident in that all the beings governed by this instinct regard it as an absolute matter of course that there is a providence, a living, governing being or beings, spirits or gods behind all forms of movement, behind the forces of Nature as well as behind the manifestations of people and animals. It is thus quite inconceivable for primitive people that this should not be the case. It is not so surprising that such a being is in reality closer to "the kingdom of heaven" than the modern, materialistic scientist who believes in dead forces or simply perceives it to be totally impossible that there could be life behind inorganic or mineral substances and forces. For him life constitutes merely animal life forms and to some degree vegetable life forms, but the rest of the entire universe with its suns and galaxies is "dead", lifeless phenomena.

In the technique of symbolisation or comparison upon which the Bible and all holy scriptures are based, the unknown details of truths are clothed in the form and guise of known details

The primitive human being and the civilised believers are thus beings in whom the cosmic consciousness from a previous spiral is still in evidence, even though it is of course unable to give

these beings in the present cycle a pure, awake, day-conscious detailed picture of this Providence or this life behind the substances or the movements. This residue of the former cosmic consciousness thus occurs in the beings as an unshakable sense of there being life behind every form or movement. It is this vague cosmic sense that triggers the unshakable ability to believe that characterises the beings in question. These believers are thus able to feel that there is life behind every form of movement, and that movement therefore cannot possibly exist without it flowing out from some life form, even though this is not visible. Where this is not directly visible mysticism arises. The mysticism cannot be lifted before some other intellectual bridge has been created between the individual's religious feeling about life behind the movement and the movement itself. The being feels that there is life behind the movement, but it cannot see how this life has a connection with the movement or how it can be the source of the movement. It will therefore feel a need to experience an intelligible explanation of the problem. Since it does not have the high-intellectual ability without which a pure, cerebral or intellectual explanation cannot possibly be understood, a bridge can be built only between such a being's feeling about life and its understanding of this life with symbols and parables. The latter in turn constitute the unknown details of the truth clothed in the form and guise of known details. And on the creation of this technique of symbolisation or comparison the Bible, as well as all religious holy scriptures and accounts, is based. In the religions of the past we see many different perceptions of God. These perceptions of God are in reality merely symbolic expressions for real details in the analysis of the eternal, absolute truth

itself. In this way these have become easier for the unintellectual masses to grasp. Through these perceptions of God, bridges could be formed between the understanding of these masses and real life. That the source of these symbols or the so-called initiated beings knew the real, absolute truth behind the symbols, the imagery or the perceptions of God is naturally a matter of course. Just as these former perceptions of God formed bridges between real life and the beings' understanding, based, as it was, on belief or feeling, so the Bible also forms a bridge between the beings' religious feeling and their material experience of life. Its task, as previously mentioned, is thus not to constitute an argumentation for sceptics. It constitutes merely a collection of mental images or parables through which the individuals can bring their as yet intact religious cosmic feeling into contact with their material, physical experiences.

The idea of the pedagogical manifestation of the past was merely to symbolise the truth, not to analyse it

If, for example, we look at the Bible's story of creation, we see here lavish imagery. When it says that creation lasted seven days, then this, of course, is not intended to express scientifically or absolutely literally that creation lasted precisely seven days or so and so many hours, minutes or seconds. It was not created as material for the research geologist or astronomer. It is not a definite period of time measured with a stop watch. It is not a really precise point in time or period of time that is measured or specified here as a concrete result for the scientist. On the contrary, what is expressed here is an answer that can be - not a proof for a sceptic or for a being

who wants to know how many days, hours or minutes that creation lasted - but a parable or an expression that can be a bridge between the unintellectual beings' temporary view of the creative faculty of providence and the way in which this creative faculty really worked. In the view of the unintellectual religious beings, God's creative faculty manifests itself as an ability to perform miracles, which in turn means, an instantaneous creation from "nothing". This is also the reason why this story of creation in reality says that "God spake, and it was done; he commanded, and it stood fast".

The fact that the Godhead in reality did not speak or command at all in a literal sense is not, of course, understood by the unintellectual religious human being. On the contrary, today he sees the world, Nature and life flourishing around him. His religious instinct tells him that these phenomena have come into existence, have been "created" by a providence that has produced them miraculously from nothing. Telling an unintellectual being with a strong religious sense that the real, absolute analysis or truth about creation, namely that creation has lasted for millions of years and that the seven days are merely to indicate seven periods or sections of time, would be utterly futile. He could not possibly understand that a Godhead could take millions of years to create the Earth. For the will of providence everything had to happen instantaneously or as quickly as lightening. To say the opposite would of course be to belittle the capacity of providence, indeed would be to deny this providence or Godhead. One thus well understands that the beings whose task it has been to reveal the fundamental stories that the Bible contains have not been interested in creating such animosity in the beings they were

to teach about the Godhead. They did not of course wish in any way whatsoever to detract from these beings' sense of the greatness of providence or the Godhead, but on the contrary to confirm this. And the way to do this could thus not possibly be to follow the scientific analyses of creation but on the contrary to find terms that could be accepted in advance by believers. For this reason he had to write or say, "He spake, and it was done; he commanded, and it stood fast". With this statement or interpretation, an acceptable bridge was created between the uninitiated believers' vague sense of the creation of the world and the true analysis of this creation. It was not a scientific explanation in the absolute sense, but of what use would such an explanation have been to these beings? They did not of course possess even the very slightest ability to become familiar with such an explanation, and would perhaps have been even downright hostile towards it, for, with their entire religious instinct, they could perceive it only as a vile untruth. Their god was of course almighty, which here means that he of course in a miraculous way could create instantaneously, and that everything at his least command thus suddenly came into existence from nothing. The entire literary and pedagogical manifestation of the past thus aimed at merely symbolising the truth. It was not its task to analyse it, such as is the case with this manifestation today. The high-intellectual human being who reads the Bible today must therefore be prepared to read its literal form as symbolism, not as an analysis of the eternal truth, if he is to reap real benefit from this book. The believer, however, cannot possibly benefit from the same book unless he takes its literal form literally.

When the churches in the civilised countries of today are almost empty, it is due mainly to widespread compulsory school attendance and thorough education

The Bible is thus intended to be understood literally by unintellectual believers, and symbolically by high-intellectual beings. Those who are neither believers nor high-intellectual beings, that is the purely materialistic, atheistic beings, have no need of the Bible in their temporary mental state in the spiral cycle. We are thoroughly familiar with the fact that the believers understand the Bible's literal form absolutely literally. In daily life we see that they understand this literal form so literally that it becomes increasingly difficult for them to win converts. The established church and other religious communities experience a large annual decrease in believers, just as there are increasing numbers of empty pews during their services. This decrease is due mainly to the widespread compulsory school attendance and thorough education that takes place in civilised countries. The scientific insight into the laws of Nature itself and its principal phenomena, which the civilised human being is indoctrinated with or brought up with ever since childhood, makes it increasingly impossible for such a being during his scripture lesson to be able to accept, for example, the view that the creation of the Earth was a process that lasted merely seven days, and that this creation took place merely about six thousand years ago, when he at the same time in his geology lesson has to accept the scientific view that the creation of the Earth has proceeded gradually through a vast space of time, and that the age of the Earth thus cannot possibly be expressed by a space of time shorter

than millions of years. Is it not the same that holds true when one is encouraged in one's scripture lesson to believe that God made Adam from clay, and made Eve from Adam's rib, in order then in the zoology lesson to be presented with a long series of pictures of skeletons that, for example, show the evolution of a horse from being a little dawn horse (eohippus) with toes to the present galloping magnificent hoofed mammal, or shows the evolution of the birds from reptiles to the present feathered beings? And is it not so with all the other species and races of the Earth's living beings? Is the human being an exception? Does not the same school teach us, using pictures of skeletal finds, how the present human being stems from some species of prehistoric man? And do not these skeletons point in the direction of ape-beings? Is it not so that prehistoric man resembles more ape-beings than the present intellectual civilised human being? Where does one find Adam and Eve in this picture gallery of skeletal finds or landmarks in evolution?

The human being is on its way to fulfilling the divine command about subduing the Earth

If the Godhead's skeletal method in the literal sense is this - to make the being from clay and after that breath life into it and bring it to life, to what end then this evolution from primitive and imperfect forms to higher and more beautiful appearances? And if Adam and Eve had originally been beautiful and perfect and lived in a garden of paradise, that is in a high-intellectual and perfect culture, but at the Fall were doomed to hasten towards a lower and more primitive form of existence, how can it come about that their bodies, as the skeletal finds show, gradually through the ages have become more perfect and more beautiful? The

Neanderthal man and Cro-Magnon man cannot then possibly be a match for modern man, neither in bodily perfection and sensitivity nor with regard to intellect or brains. If the literal form of the Bible's account is truth in the literal sense, why does the scale of evolution not appear to go in the same direction? If God literally created Adam and Eve from clay and thus gave them the highest perfection from the beginning, a perfection they could lose by "sinning", then the skeletal finds would have established this as fact. We would thus have seen today that prehistoric man had to have been more perfect than man of today, having the most perfect skeleton and the largest skull, while all his successors would then have gradually shown a decrease in both physical and mental perfection. All terrestrial human beings of today must thus be closer to the gorilla and orangutang stage than prehistoric man was. And if we still had so much ability to think or reason that we could understand our situation (total "death" or annihilation and "punishment for our sins"), all our behaviour would of course have become so despondent, hopeless and apathetic that life today would be totally without initiative. But that is exactly the opposite of the case. It is true that people today manifest a violent campaign of destruction; they murder, mutilate and destroy, but this does not refute the speech of the skeletal finds or the evolutionary story of the species, just as this bloody drama cannot either be a result of hopelessness or apathy. On the contrary is it not conceivable that the raging steadfastness with which the combatants seek one another's capitulation is the culmination of hope and expectations? If this were not the case, how could one then carry into effect the tremendous and greatest productive ability in the world so far, which now

promotes the creation of war equipment? And is it not so that things that one previously spent years on producing are now produced in months or weeks? This does not indicate the degeneration of ability or lack of initiative. And what does one think about modern man's control of the elements? Has he not conquered the air, fire and water? Has he not gained the ability to bind the elements so that, by merely pressing lightly on the switches or buttons, he can get these to carry out the work of thousands upon thousands of horsepower for him? The modern Adam presses a button and his living room is bathed in light. He presses a button and the same room is pervaded by tropical heat. He presses a button and his food is refrigerated and fresh. He presses a button, and cold or hot crystal-clear, filtered water pours out into his drinking glass or bathtub at the command of his wishes. In the same way by pressing buttons he can similarly soar up into the stratosphere or above the clouds, above continents and seas, cities and forests, lakes and rivers, mountains and valleys as well as over motorways at a speed of hundreds of kilometres per hour at the command of his wishes. He presses buttons, and great ships transport thousands of tons of materials, goods and food thousands of

kilometres backwards and forwards over the seas. He speaks into a microphone, and the entire world can hear him by pressing buttons too. His voice resounds over the frozen polar seas and resounds through the jungles and palm forests, at the same time as it vibrates over the pampas of South America, and quivers through the vast plains of Russia and Siberia. The sound of his voice echoes between the pyramids of Egypt and gets lost in the lapping of the waves between the rushes of the Amazon River, at the same time as it thunders in the concert halls of the West and can be heard in lonely huts in the mountain slopes of the Himalayas. He speaks, and an entire world, all peoples, all races can at the same moment hear his voice. And this voice can sometimes throw an entire planet into breathless suspense and fascination.

To be continued in the next issue.

Original Danish title: *Bibelen i Bibelen*, a lecture given by Martinus on 26th March 1944. Later edited by Martinus and published as an article in the Danish edition of Kosmos in 1974 and again in 2001.

Translated by Mary McGovern, 2002.

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Did it all start with 'The Big Bang'?

by Hans Wittendorff

A Danish reader sent me this e-mail: "I read somewhere on the Internet that The Big Bang is not part of Martinus' Cosmology. I'm puzzled because the Institute's homepage writes that 'The cosmology is in agreement with the certain results of physical science.' And there is every reason to maintain that The Big Bang is a well-established theory. Does Martinus in any of his analyses refer to this issue?"

The creation of new stars

ANSWER: It is true that there is nothing in the CERTAIN results of physical science that contradicts Martinus' analyses. But let us study what he writes about "the creation of Earth", as we might call it.

In his book *Bisættelse* (Funeral), chapter 42, Martinus explains that there is a difference between *the cosmos* – which is infinite, eternal and therefore has no beginning and no end – and *the universe*, a concept covering something created like any other physical "organism".

Some form of "Big Bang" undoubtedly took place when OUR PART of the infinite cosmos was created. There is really nothing strange about this, because this happens with every "birth" or creation. But there is a big difference between how "controlled" the individual explosions are.

The one aspect that science is still wrong about is the "dead" view that this creation or explosion happened accidentally, without intent, without a performing creator. It is almost like maintaining that a book can be created through an explosion in a printer's shop!

As mentioned above, the cosmos – in

the final analysis synonymous with the Godhead – is infinite and eternal, has never been created and will never cease to be. On the other hand, there is an eternal process of *transformation* going on, and therefore our earth, our solar system, our galaxy – in other words, our corner of the universe – were obviously created at a point in time estimated by scientists to be some 12-15 billion years ago. Or in Martinus' words: "We can see that suns and worlds are born and die..."

In his description of the basic energies, Martinus explains about one such violent event in Livets Bog (The Book of Life)², section 352: "...these solar fields become the very culmination of explosive force. Here are both the lightning and thunder combined. Here everything is dominated by sound. Such solar fields constitute an immense cacophony. There is nothing here based upon stillness and peace. Here there is nothing of sleep or rest. These suns are the melting pots of the universe. And the sound of UNIVERSAL CREATION reaches its peak." (my emphasis).

Don't you agree that this is a great description of The Big Bang?

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 + 2

The Eternal World Picture 1

The Eternal World Picture 2

The Eternal World Picture 3

The Eternal World Picture 4

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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