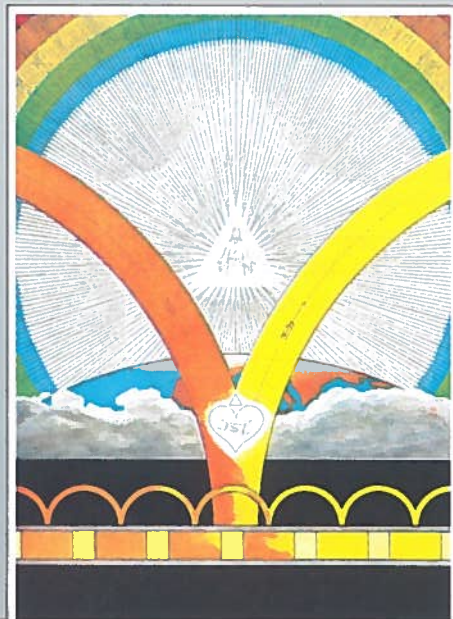


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The Bible within the Bible,
part 2



In this issue...

This issue consists of only one long article, the second and final part of *The Bible within the Bible*. It will be one of the collection of articles by Martinus that the English study group will read during the two International Weeks at the Martinus Centre, Klint, Denmark from July 27 to August 10. All the articles will be provided on arrival. *MMcG*

Book news

Martha Font's Spanish translation of The Eternal World Picture 2 has now been published in a limited edition. Available from the Martinus Institute, price 200 Danish kroner.

The German edition of Martinus' Memoirs has been published in a limited edition. To reduce costs the book has been published without the many photographs and illustrations of the original Danish edition. Available from the Martinus Institute.

The German translation of The Eternal World Picture, volumes 3 and 4 have

been published together in one volume. Volume 3 was originally translated by Doris Gregersen in the 1960s and has been thoroughly revised and edited by Liesel Lindh, who has also translated volume 4. Available from the Martinus Institute, price 300 Danish kroner. *OT*

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The Bible within the Bible

Part two (of two)

by Martinus

The story in the Bible is mysticism; science, however, is based on clear, modern, day-conscious experiences

In truth, the modern "Adam" does not seem to be on his way away from "God's image after his likeness". Is he not further and further on his way to fulfilling the divine command about subduing the Earth? Adam does not seem to have become less perfect after the "Fall".

What could the "Adam and Eve" made from "clay" or "created directly by the hand of God" do compared with the twentieth-century son of God? Indeed, do we not have here two stories about this son of God's past? Do not zoology and geology provide one basic account of this past while the Bible provides another? But when they constitute two accounts of the same thing, they must both contain the same truth, if they are not to be denounced as a lie or a figment of the imagination. And there is surely no one who dares to denounce these two kinds of accounts in this way except those "who rush in where angels fear to

tread". On the other hand it is not so surprising that one of these two accounts or the other must lose popularity and the interest of those beings who cannot understand them both. The Bible's account is apparently directly contrary to that of geology and zoology, which means, that of science. If one therefore believes in the one account, one is of course compelled to doubt the other to the same extent. One cannot have an unshakeable belief that a thing is clean and at the same time believe that it is dirty. In one and the same lesson one cannot force a pupil to believe that a thing is "evil" when in another lesson one proves that it is "good". A thing cannot be totally white and totally black at the same time. A thing cannot constitute its own opposite. When the accounts of the Bible and of science constitute two such accounts, the one stating that Adam and Eve are sinners who are on their way towards "death" and imperfection, and the other stating that Adam is in the process of being created and is on his way towards

perfection, the Bible's account is evidently mysticism. Science's account, however, is not mysticism. It is not an account handed down from the past but on the contrary an accumulation of facts, including many skeletal finds and the evolution of the living beings ascertained from these. Here there is nothing to be mistaken about. It is based on obvious, present, day-conscious experiences.

The Bible provides people with a fundamental overview but no realistic details, only symbolic ones; science provides realistic local details but no overview

The Bible's account, however, does not stem from anything that is an obvious fact today. It is merely a tradition. And since its literal form is not consistent with science's account or the facts, it is obvious that it will gradually lose its popularity with the modern human being. While his physical senses enable him to see meaning in science's account, they do not enable him to see any meaning in the Bible's account. He then of course rejects the latter as superstition and completely commits himself to science's account. But now something strange happens; in so doing he loses something that science's account cannot give him, namely a fundamental overview of what he is seeing. Science's account certainly provides realistic local details, but no fundamental overview. What then does the Bible do? Does it not also provide local details with an overview? No, it provides a fundamental overview, but no realistic local details. It is true that it expresses itself through local details of a kind, but these are not scientific analyses of real phenomena but merely symbols of local principles on which a comprehensive picture or

overview of Adam's and Eve's highest nature and relationship to Providence can be understood, thereby satisfying the person who is still a believer and who wants, not these local details (these being entirely of minor importance to this being), but on the contrary the overview or the overall answer. Since the Bible's account is thus based not on concrete analyses of local details of the main answer or the cosmic whole, but, on the contrary, consists merely of poetic symbols for a whole that cannot as yet be sensed by these beings, it is a matter of course that these symbolic phenomena do not match the accounts of science or the concrete details of the whole in the literal sense, this never in any case whatsoever having been their intention. Perceiving the literal form of such accounts as an absolutely scientific analysis of local details of the whole can create nothing but conflict in the consciousness of the intelligent or scientifically trained reader. For him the concrete local details play such an overwhelming role that he does not even give the overall answer a thought, indeed, sometimes he even thinks that this answer is quite inaccessible to any human being - if any really logical answer exists and everything is not a matter of chance. It is obvious here that the Bible is not intended for such a mentality. The situation of the religious believer is quite different. For this being, whose religious instinct, which has been inherited from the cosmic consciousness of a previous spiral cycle, is still intact to such an extent that it has a vague sense that there must be a cohesive, logical answer and that there must be a supreme Godhead behind life or existence, the overall answer to the universe and some of the other greatest cosmic answers mean so overwhelmingly much that they entirely overshadow the purely local details of

the whole. These therefore become quite insignificant.

The believer can still see the fragmentary remains of the contours of the cosmic world picture that it possessed in the previous spiral

The structure of the Bible is thus intended merely to be a mental or spiritual support for a particular psyche. This psyche must be such that it still contains so much of the concerned beings' cosmic consciousness from a previous spiral that this consciousness, in the form of a religious instinct, today overshadows the individual with a strong, irrefutable sense of the existence of a living being that governs the universe. This sense must be so unshakable that nothing can make the individual falter in doubt of any kind. We call the unshakable stability of this "sensing" belief. But since such a sense or belief is merely the final degenerating remainder of a previous cosmic consciousness, a kind of mental ruin of a previous absolute knowledge of an almighty or supreme being governing the universe and of its own relationship to this being, it cannot see in this ruin or the remainder of this knowledge that it represents how the local details really were. Through the remains of the foundations of the ruins it can still see the contours of the actual main structure of the cosmic world picture that it possessed in the previous spiral, but not the local details within these contours. These details have long since crumbled away during the individual's passage out of the kingdom of bliss, down through the plant kingdom and in through the first spheres of the animal kingdom. At its entry into the terrestrial human state all that still remains of this past cosmic vision, the structure or construction of this so perfect world picture, is frag-

ments of the construction's most coarse contours without any local details whatsoever.

The civilised human being or the materialist has no religious ability to believe; he cannot be inspired by the Bible, but only by concrete scientific analyses

This fragmentary remainder of the contours of the world picture is still the principal foundation for the being all the way through the first terrestrial human states, indeed, right into the domain of the so-called civilised human being. Here the last traces of the so radiant cosmic knowledge or mental structure of a previous spiral disintegrate and are wiped out in the individual's consciousness. And from this point onwards the being is a materialist, unable to believe in anything whatsoever of a spiritual or superphysical nature. It has now a psyche that is totally transformed. From this point onwards the previously so religious believer has completely lost his ability to believe. His sense of Providence and spiritual existence is now so weak that it can be felt only at moments when all forces are mobilised in a spiritual direction, for example, at the moment of death or at the loss of much loved friends. In such situations the individual's most profound religious sense can sometimes produce a very feeble or weak dawning of a life after physical life. But as long as such an individual is otherwise doing well and is not strained to any particular extent by a hard fate or misfortune, then physical details and materials dominate his consciousness. And only through these material details and materials will the religious instinct once again be able to develop. But then its objects can consist only of purely local details. The being's psyche is then

attuned so that he can feel satisfied only through absolutely concrete or scientific analyses, the correctness or absolute truth of which he can check. Since he no longer has an effective religious sense, he, as mentioned previously, can no longer have any religious ability to believe whatsoever. But since the goal of evolution is to lead all these people forward to the religious stage again, this can be done only through concrete details. And it is thus quite natural that such beings disregard all religiosity that is based only on belief, and leave the churches and other religious communities that are based exclusively on belief. In their material period these beings cannot thus receive any support or inspiration from the Bible or from other religious works that are not based on concrete scientific analyses. Giving these people the dogmas of the Bible is giving them stones instead of bread. Mocking these people and threatening them with hell or eternal perdition is futile and reveals only a prevailing cosmic unconsciousness and lack of neighbourly love in those that threaten; indeed, such behaviour is of course diametrically opposed to the very highest or holiest commandment of religiosity: "Thou shalt love thy neighbour as thyself". To these "doubters" life itself must speak, partly through their particular fate and partly through their scientific psyche. For this reason the Bible is not written for these beings. Not until they have been developed so much by the severity, sorrow and sufferings of their materialistic fate that materialistic answers in terms of weights and measures do not meet their mental needs any longer, do they begin once again to desire religious answers, which here means, answers within which their concrete physical experiences and facts can form a synthesis, thereby showing that an absolute

logic and perfect harmony in the world plan as a whole exists behind all the apparent chance occurrences, thereby confirming that "everything is very good".

The literal form of the Bible is adapted to the psyche of the believer

But the Bible meets such a need only indirectly since its terminology or literal form is not intended at all to be evidence. It is, as mentioned above, only for those beings who already believe. It is thus not for sceptical researchers who seek purely scientific analyses. Only when the researcher has experienced the perfect structure of the universe and its details through cosmic research and experience, can he see through the terminology or literal form of the Bible, and then see that this literal form in reality constitutes unalterable symbols or parables that express what he himself has experienced as facts or science. He then sees how wonderfully and perfectly the literal form of the Bible is adapted to the psyche of the believer. He sees how analyses that are actually scientific are wrapped in simple parables, symbols or stories that meet entirely the strongly degenerated and therefore unscientific religious need of the believer. As an example of the inalterability of this characteristic innermost essence of the Bible, I will here cite the Bible's Easter story. On the surface it is indeed told as an account of an event that is said to have taken place centuries ago. So it is related as a piece of history. But by means of cosmic clear-sightedness it will be easy to see that its innermost essence is mainly not to cite an event that has taken place as a piece of scientifically justified history. That which is important in the account of this drama and its inclusion in the Bible is not its

historical data. These are in reality entirely irrelevant for mankind. Nor does the nature of the traditional, literal form of the account satisfy the modern, scientific researcher or confirm the Easter drama as a real historic truth in such a way that he, solely on the basis of this, dares regard it as such. Indeed, there are even writers who, on the basis of this, have written books intended to prove that the main character in the drama, Jesus of Nazareth, in reality did not exist at all. As a consequence of this the Easter drama is thus reduced to constituting merely, not a scientifically justified account of a historical event, but on the contrary mere fiction, a figment of the imagination.

The Bible's account of Easter has a great message to those that are hungry for knowledge of the sphere of thought and exercise of the will; it is a pedagogical guide

So it is actually fortunate that the main task of the Bible is not to provide scientific, historical data, for its mission would then have failed completely long ago, and its name would be unknown to all existing people. The modern scientifically minded human being demands objective facts. He must have concrete analyses rooted in absolute reality. And the Bible is thus not intended for the person who is interested solely in historical data, which here means the research historian. But on the contrary the Easter account has a great message to those who are hungry for knowledge of the sphere of the soul, which means, the sphere of thought and exercise of the will. The fact is that this account constitutes an irrefutable piece of psychology. Through the conduct of its characters it reveals the various states of mind that govern terrestrial humanity in general. It

shows the mental attitude, way of thinking, exercise of the will and conduct that lead to victory over the primitive animal instincts or urges of the terrestrial human sphere, the highest feeling of happiness and joy in life and the highest perfection, that is, the human being in God's image after his likeness, just as it also reveals the mental attitude and exercise of the will that lead to the culmination of debasement, sorrow, unhappiness and depression. The account of Easter has thus as its task to be more a mental or psychological guide for the ordinary terrestrial human being than to be a story about some people who lived in the past. Whether Jesus of Nazareth, Pilate, Caiaphas and the other named characters in the drama have existed or not, indeed, whether the entire Easter gospel is merely fiction or not, this cannot detract a single jot from the purely psychological value of the account, even though it would of course be entirely without historical value if this were the case. If the Easter gospel were merely a work of fiction, its writer or source would of course have to represent the height of psychological or mental knowledge represented or expressed by the Easter gospel. How could it otherwise have come into existence? No being can of course manifest higher knowledge or a higher step in evolution than that which it has attained. But when the source mentioned above represents such a height of mental evolution that it has been able to create the revelation of psychological knowledge that the Easter gospel actually constitutes, it absolutely must have experienced the particular temperaments or mental states with which it has equipped the characters of the Easter drama. The names that it has given these characters are of minor importance. Whether they are called Jesus, Judas, Caiaphas and so on, or they have

been given quite other names is thus totally unimportant. Since the Easter gospel is thus a revelation of real psychological knowledge formed as a drama whose characters each express real, existing, mental states, one cannot remove these characters from the drama without having to replace them with other characters with exactly the same mental states or temperaments. If the opposite were the case the gospel of Easter would thereby have to cease being a revelation of the real psychological knowledge or science that its Biblical form constitutes. It will therefore be apparent that whatever objections we may make to the Easter gospel, then its stability as psychological truth cannot possibly be shaken. If we say that Jesus has never existed, we are compelled to acknowledge that another man with the mental state that constitutes Jesus' mentality must then have existed. If we say that Caiaphas has likewise never existed, we must, in order to be in harmony with real psychological science, acknowledge another man with the character of Caiaphas. And thus in order to be really in harmony with the unshakeable facts or realities, without which psychological knowledge or a psychological science could never become a reality, we must acknowledge the characters of the Easter gospel as symbolic expressions for unshakeable psychological facts.

The Easter drama is still running; today it is playing in realistic reality more than ever before

The Easter gospel is thus an account of the absolute principles of real life related in symbols. The fact that one can evolve to see by cosmic means (cosmic clear-sightedness) that the characters named in the gospel really have existed and thus in the absolute sense are purely physical, historical characters just like our previ-

ous kings and deceased famous men and women, can of course envelop the analyses of the account of Easter presented here in nothing but a radiance of an even higher and more beautiful form of human admiration and joy. But as has already been said, the existence of the Easter gospel today is not dependent on whether the drama and the characters involved in this drama are historical in the real, physical sense. The fact is that the drama is still running. In living flesh and blood it is playing around us as realistic reality today more than ever, just as the cast of the drama wander alive among us. Indeed we, you and I - along with all our fellow beings - are those who eternally lend life to the drama. Today we wander around in "the holy land". Some of us are on our way to Jerusalem and are making our entry there. Others are eating a "paschal supper" with their "disciples" (their wife, their children, their friends and acquaintances, their subordinate employees). Yet others are on their way to "the high priests" and "the scribes" in order to earn "the thirty pieces of silver". They made a living out of betraying fellow beings and consigning them to crucifixion, torture and mutilation, to misfortune and death merely in order to satisfy their own egoistic desires. Yet others are committing suicide in desperation over having manifested such behaviour. Indeed, "Judas" is no less active today than nineteen hundred years ago. The denying "Petrus" also turns up intermittently. Are there not people today who at the one moment deny their "master", their "discipleship", deny their religious tendencies at the same time as they at the next moment can cut "an ear off the servant of the high priest" in order to defend their master and the tendencies mentioned above? And does the good disciple John, whom Jesus loved, not

live today too? Do faithful, loving and understanding beings not exist today, beings in whom one can confide the secret of one's heart, even though the high priests, Pharisees and the scribes have multiplied and are even numerous on our highways and byways, seeking with evil criticism to suppress the opinions, views and knowledge of others and, with thundering self-praise or loud proclamations of their own great merits, believing that they are able to make themselves dazzlingly admirable?

The cross is elevated to being a shining symbol for all time

Then there is still the drama's main character, the "master" or Christ himself. Where is he today? Well, his physical role was of course to die on the cross. That part of his role was the most accessible to physical senses. Today we will therefore also find the "dying Christ on the cross". And he is even much more widespread and conspicuous than you perhaps imagine. The fact is that the terrestrial human being is "the cross". His physical body with its outstretched arms forms "the living cross", a cross for which all other crosses can be but symbols. This "cross" is intended to carry "the body of the master"; from being a common means of execution, it is thereby elevated or glorified to being a symbol of light for all time. But the terrestrial human beings in general are not conscious of this "cross". Their animal ancestry allows them in the first instance to be so busy elbowing their way forwards that they thereby "crucify" others. They are so wrapped up in themselves that they pay no attention to what they are doing to their neighbour. It is here that "the master" or the initiated being says of them that "they know not what they do".

The various roles in the Easter drama are the mental stages through which the terrestrial human being must pass on his way towards perfection

Is it not so that the Easter story expresses the world redeemer's or the greatest human being's view of his executioners, his view of thieves and murderers, his view of so-called sinners? And is it not by virtue of their elbowing their way forwards at the expense of their neighbour that they came to play the roles of thieves and murderers or the other roles that are at variance with the neighbourly love in the Easter gospel? The Easter gospel in itself thus constitutes a psychological expression for how neighbourly love leads upwards towards perfection, towards absolute happiness, while its opposite, unkindness or hate, definitely leads downwards towards unhappiness or the culmination of suffering. This gospel is thus a divine document, an unmistakable guidance or survey of the terrestrial human being's path to the light. And it is thus here on this path that we find the terrestrial human being again. The various roles in the Easter drama are the various mental stages that the terrestrial human being must pass through and experience on this path. And here we thus find this being either betraying or defending the master more or less. He accuses and judges him at the same time as he sometimes defends him. And this "master", this "Messiah" or "Christ" is his own innermost and most profound self or I, the "something" in his innermost being that constitutes a spark of God. But he knows not what he does. He does not know that the more he torments other beings or is unloving and inconsiderate towards his "neighbour", the more he crucifies his own spiritual or cosmic

consciousness, the future individual Christ-being budding within him. And the more dreadfully he crucifies himself, albeit unconsciously, and thereby enters the melting pot of suffering, the quicker he will thereby be lead towards the stage in the crucifixion where he can cry out, "It is finished". And he has of course to reach this point. This stage alone is his temporary goal.

The terrestrial human being's daily life has its fundamental counterpart in the thoughts of one of the Easter drama's characters

What is it then that is finished? It is the fact that one now no longer elbows one's way forwards at the expense of others, or in some other way "crucifies" one's fellow beings, but "loves one's neighbour as oneself". Until one has reached this stage, one loves oneself more than one's "neighbour" and, because of this lack of neighbourly love, one cannot therefore avoid crucifying one's neighbour, the most profound analysis of this being that it is the same as crucifying oneself. And therefore the life of the terrestrial human being in reality becomes a path of suffering or crucifixion. "Via Dolorosa" is everywhere. Before one reaches the above-mentioned perfect stage on "the cross", one must go through the animal's stages of degeneration, which is the same as experiencing all the various leading roles in the Easter drama, from Caiaphas and Judas to John and the Virgin Mary. One must thus experience the intolerant, hateful and condemning disposition that the high priests and the scribes in the drama manifested. One must live through the blind, treacherous way of thinking that made Judas commit suicide, just as one also, like John, must experience being able to emanate the warm-hearted at-

mosphere that makes one "loved" by the master. Moreover, like the mother of Jesus one must experience the pain of seeing the most precious object of one's most heartfelt love, the being of one's own flesh and blood being debased, derided and crucified, at the same time as one at other times, like Petrus, must experience telling lies denying one's knowledge of the master for fear of the high priests, for fear of death, fleeing from Jerusalem to save one's life, away from the events, leaving the master to his own fate. Indeed, what leading roles in the Easter drama do not recur in the terrestrial human being's daily life? Is there any kind of terrestrial human fate at all that does not have its counterpart in principle in the kinds of thoughts of one or other of the characters in the Easter drama? Are these thoughts not an obvious demonstration of that which is fundamental to the daily life manifested by terrestrial human beings up to now? Is not this daily life, like the life of the Easter drama, an alternating experience of rain and sunshine, an experience of alternating joy and sorrow, an experience of rising and falling, an experience that at certain moments must culminate in mental ignorance about the real divine will? Indeed, the terrestrial human daily life is thus an experience that must lead its source to Gethsemane in desperation, betrayed by those he believed he could trust, or those nearest and dearest to him having fallen asleep, thereby leaving him to himself alone in the dark atmosphere of the comfortless night with the dreams, phantoms and nightmares of the fear of death. Time and time again the terrestrial human being must return to Gethsemane and there fight a battle of desperation with his own persecution of himself, there having the experience of asking to be free of the bitter cup of suffering until he ultimately understands

and thereafter cries to God, "Let thy will, not mine, be done".

"The cross shall become the consciousness of the Godhead" revealed in flesh and blood

And behold, into the pitch-dark night, into the soul of the one who is praying blazes the light from the radiant glory of the angel of God. And with its celestial hand the heavenly messenger dries the fear of death's bloody drops of perspiration from the sufferer. A miracle has happened. The "animal" has become a "human being". And the path now goes towards glorification, towards ennoblement. Before the eyes of vengeful persecutors, false high priests, Pharisees and intolerant scribes, treacherous friends, robbers and murderers and other lost souls, "God's image" shall now be united with "the cross", and "the cross shall become the consciousness of the Godhead" revealed in flesh and blood. And from this "living cross" the perfect human being now sends one great mental halo of light after the other out over the Earth. Over continents and seas, oases and deserts, nations and peoples the eternal voice vibrates: "Father, forgive them, for they know not what they do". The resurrected son of God sees his eternal Father in mankind, and thereby feels himself as a "son of man". This son knows the eternal laws of retribution. He knows what a fate awaits his executioners, and, feeling the overriding fire of his neighbourly love, asks mankind (which is of course that part of his Father through which the retribution is carried out) to forgive these executioners, thereby asking for forgiveness for all "sinners" in the world. For when he wanted forgiveness for the greatest "sinners", it can only be a matter of course that he also wanted forgiveness for the lesser "sinners". The "prodigal son" who

is returning to his Father has experienced that one reaps what one sows. He therefore knows that mankind can reap forgiveness only by sowing forgiveness. Since he knows that forgiveness of injustice is the most beautiful fruit of neighbourly love and wisdom, and that this fruit is in turn the kingdom of heaven, which means bliss or the very highest and most perfect form of experience of life, he also knows that if he could get mankind to forgive injustice, they would thereby be lifted up to a higher plane, away from the bloody and painful sphere of executioners, thieves and murderers. He knew that his kingdom then could be of this world. And for this reason mankind, generation after generation, indeed for thousands of years if necessary, will listen deeply moved to these words, the greatest argument for neighbourly love, from the lips of the son of God who is united with the cross. For where God's image appears on the "living cross" of flesh and blood, there the master is born, there Christ has come to life, there the Godhead himself speaks. And only here are we finished with the Via Dolorosa. Only here has the path of pain been travelled to its end, and the fulfilment of the law of neighbourly love is completed, and our spirit and soul are surrendered entirely to the care of the Godhead. And thus united with the almighty Godhead or being one with the eternal Father, no guards, prisons, torture, death or graves can contain us. We are eternity, time and space; we are the Way, the Truth and the Life.

The Easter gospel is the first fundamental revelation of spiritual science

As we have seen here, the Easter gospel is thus not solely a mere story about some people who lived at one time, but

on the contrary in reality constitutes the first fundamental revelation of spiritual science or God's plan for the unfinished terrestrial human being. Indeed, is it not the very birth of spiritual science? In its biblical literal form it does not of course appear to us as a specified or direct, concrete analysis. Yet we cannot possibly get away from the fact that, with its particular characters and the drama as a whole, consisting of the interplay of these characters, it is a complete symbol or absolutely correct expression of the fate that every single terrestrial human being lives with, and which inevitably must lead to the absolute, highest truth and the ensuing highest form of experience of life for every single individual too, a form of existence in which life is cleansed of all the sufferings, sorrows and troubles that people now sigh and moan under, and filled with not merely the perfections and fulfilments of ideals that the terrestrial human being today in his most advanced dreams can imagine and long for, but also in which life constitutes a revelation of divine creative power in the forms of existence for the experience of life, the structure of which will still take the terrestrial human brain and thought world centuries to contain.

The Easter gospel is a symbol of God's plan for the human being

As well as being a historical event, the Easter gospel is thus a symbol of God's plan for the terrestrial human being. It is a metaphor of the universal experiences of mistakes that together form the path of pain or crucifixion, which is the absolutely only path leading to wisdom, initiation and resurrection. The characters in the drama are the characters in daily life. Their individual good or bad characters are those that today govern all terrestrial human beings reciprocally and turn their life, with its wars, sufferings

and sorrows, into a drama like that expressed by the Easter gospel. The "high priests", "scribes" and "Pharisees" who hate new ideals or more advanced, elevated, intellectual forms constitute even today types of people that are particularly detrimental to progress. As for traitors, informers or Judases, it has become apparent that they have not been rare or unusual types even within the so-called highly cultivated states.

Being a disciple of Christ is not a question of being baptised in the established church or being religious or irreligious

All natural, progressive people who give their lives for the highest human ideals create an understanding and development of real neighbourly love, create an understanding of internationalism or the interdependence of absolutely all the peoples, states and races of the world, beings whose main or principal mental attitude is the combating of all egoism - collective as well as individual, national as well as personal - or beings who have dedicated their lives to the abolition of war, between nations or states as well as between individuals, all those who strive to be a joy and a blessing for their surroundings - especially with their own lives as examples - are in principle today's disciples of the Bible who are about to turn all the people of the world into disciples of Christ. In reality these beings, albeit unconsciously, are to a greater or lesser extent bearers of the holy spirit, which the world has been longing for for thousands of years and which today more than ever is of current interest under the concept of lasting peace. This holy spirit is thus not the same as a "conversion" of the being from a way of living natural to its step in evolution to a way of being highly un-

natural or fanatical for this step, such as is so often misunderstood and practised. Being a disciple of Christ is not a question of being baptised in the established church or in a similar way being listed in the membership file of some religious sect or movement; it is not a question of belonging to the Home Mission (an evangelical branch of the Church of Denmark -*ed.*) or Grundtvigianism; it is not a question of being a member of The Salvation Army or being an Adventist, Baptist, Methodist or of belonging to any other form of "the Latter-Day Saints". Indeed, it is not even a question of being religious or irreligious in the widely-held literal form that is usually covered by these concepts. The holy spirit is not something that one can take out a mental patent on or can be owned with all rights reserved by a limited company in the form of some religious community, sect or society. The holy spirit is a divine force of nature, an element that, like the sky and the sunlight, is for all human beings. The holy spirit is something that every human being meets in the "Gethsemane" that arises where the being has ventured as far as he can into egoism and persecution of his neighbour, and where the returning effects of this destroy his own experience of life and joy in living, and where the being, out of fear of death, "sweats blood". Here where he has been abandoned by everyone, fatally persecuted by his enemies and where his most faithful friends have fallen "asleep", the meeting with the eternal Father comes alive. The "bloody beads of perspiration" become the raiment of a shining angel, and the returning son of God cries to heaven: "Father, thy will, not mine, be done". And the prodigal son of God has become one with the heavenly light. The physical body of the terrestrial human being, the animal cross on which this

being for centuries, through thousands of incarnations, with his egoism and self-worship has crucified his own identity as a son of God, as a Christ-being, has now become a symbol of light from which gushes forth the all-understanding and all-forgiving halo of light of neighbourly love over the world, the surroundings, the fellow beings or all living things. The "resurrected Christ" wanders around alive on the physical plane. "He who has ears to hear, let him hear, and he who has eyes to see, let him see!"

And this is the culmination of the psychology of the Bible.

The Bible is not fiction, but a retelling of life's own real speech

As we have seen here, it is not the Bible's task to tell us about some people who once lived - their escapades are in themselves totally unimportant for posterity - but on the contrary through the known phenomena of real daily life to show us which of these phenomena bring happiness, and which bring unhappiness. The Bible is not fiction, but a retelling of life's own real speech. And this speech thus culminates solely in and around the sentence that says that "one should love one's neighbour as oneself", which is of course "the fulfilment of all the laws" and thereby the revelation of all absolute perfection or the very highest form of manifestation and experience of life.

The Old Testament and The New Testament

The mission of the Bible is further confirmed through the fact that it appears for us today in the form of two fundamental sections: "The Old Testament" and "The New Testament". The Old Testament shows the existence people get when they manifest the culmination of egoism in the form of the worship of

their nation and the belief that they themselves are a chosen people who have the right to live well at the expense of others without hindrance or punishment. We thus see that this people had to live in exile for thousands of years where other nations or the people that they otherwise looked down upon as heathens persecuted them and tried to kill them. We see in the fate of this people what happens when one lives in observance of the law: "An eye for an eye, and a tooth for a tooth". But we see too how, by virtue of the dark fate-traditions of this people, it became possible for a genius with a moral view totally opposite to that of the Jewish people to get people to listen to them so much that he could send from here a mental wave of light of ideals of neighbourly love out to all the people of the world, getting them to revere their neighbours and the eternal Godhead living in them. Even today we can see how the Jewish people together with the heathens, as they perceived them, gradually now increasingly unite to become one people with one God in the world - not through dictatorship and brute force - but solely through a reciprocal love between the nations and individuals all over the world. This is the true gospel of The New Testament and the culmination of what the Bible has to say to mankind as a whole. It is the fulfilment of the blessing that should be shared among all the generations of the Earth through the seed of Abraham. If this were not the case, why then The New Testament? If The Old Testament was one of the highest, eternally lasting ideals, why then was its opposite, in the form of The New Testament, manifested? That the essential ideal of The New Testament has become acknowledged and accepted by mankind becomes of course a reality through the fact that it now through thousands of

years has already been the authorised, established religion. That the terminology in which the divine ideal of neighbourly love has been handed down under the concept of Christianity is now rapidly degenerating and losing followers does not change the fact that it is still the holy spirit that is the real, culminating object for the innermost longing of present generations and of the coming generations. This becomes an unshakable reality through the fact that peace has become the goal that all states, governments and people, as well as the single individuals, regardless of race, increasingly discover that they cannot live without. And peace is, as we of course have seen, precisely the same as neighbourly love, which is in turn the same as the holy spirit or the feeling of the interdependence of all living beings, all life and all manifestation.

The Bible is an unshakable psychological account, an object lesson

As we have learned here, it is not the Bible's value as history or as an account of people and occurrences in the past that has created its enormous success or immortality down through the centuries. It is not its historical side that has caused it to become a "book of books", which has been translated into almost all the languages of the world. It is not the fact that there has existed a David or Goliath, a Moses or Elijah, a Solomon or an Abraham, a Jesus of Nazareth, a Judas or Caiaphas and so on, that has created this book's position. On the contrary it is exclusively the fact that its historical account is at the same time an unshakable psychological account, an object lesson, that is more or less rooted in its interested readers' own material of experience or irrefutable facts from their own daily life. The Bible's identity as real psychology is quite independent of

whether this book is history or imagination. It is a piece of unshakable reality regardless of whether it is historic truth or not. The Bible's appearance as an account of part of the past is thus in reality quite an unimportant aspect of this book. But since this aspect in the main covers the general view, this aspect is what we ordinarily refer to as the Bible.

The Bible within the Bible - that is, the core content of the Bible - constitutes the eternal principles of the world plan

But as we have seen here, the content of this book contains a far more profound and hidden aspect in the form of its identity as a piece of psychology. With this aspect of its structure it is elevated totally beyond time and space. Its psychological details are eternal laws and principles. Therefore could Christ truthfully say "Heaven and earth will pass away, but my words will by no means pass away." This eternal continued existence of Jesus' words was not determined by their being the words of Jesus but, on the contrary, by the fact that they were eternal principles in the divine world plan. And thus the Bible has a hidden core content through which it constitutes the eternal principles in the world plan. And it is this, its relatively hidden core content, that we have expressed here as the Bible within the Bible. This Bible within the Bible will thus continue existing eternally, even though the outer terminology or linguistic phenomena of the Bible are changed or perish. And with this continuation of or attitude to the Bible within the Bible, it will eternally constitute the words of God or Providence's revelation of the eternal truth for every mature, truth-seeking son of God.

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.

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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