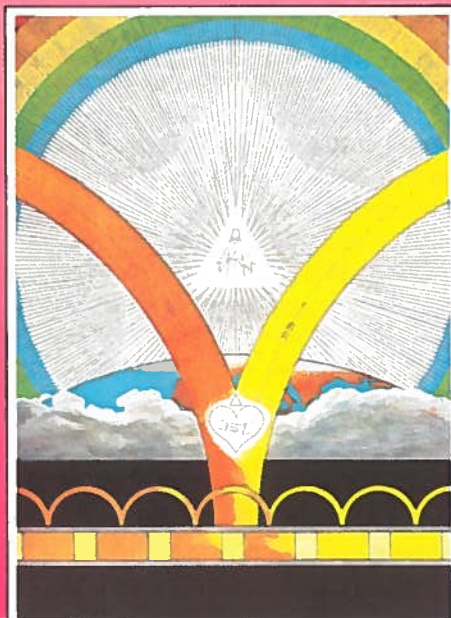


KOSMOS

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Can one live without God?
The relationship between the will of
the Godhead and that of the son of God
Fate and/or free will?



A Christmas greeting from the Martinus Institute.

Dear friends,

We are approaching Christmas, that lovely time that according to tradition is the festival of light and warmth of heart, when our good and loving sides come to the fore. As the religious inspiration behind this festival becomes lost and the world strongly bears the stamp of unrest, terror, war and suffering it is natural for many people to become sceptical about the Christmas message of love. They often go so far as to question whether there is anything at all in existence that we can experience as unconditionally good and loving, or that can give an optimistic view of the future and that can at the same time be based on a logical explanation that they find acceptable. We can be glad that, with Martinus as our source, we can give a completely positive and intellectually substantiated answer to this scepticism. Martinus, on the basis of his cosmic clear-sightedness, says that in reality the majority of people have a deep urge to be loving and to do something for others, and this comes to the surface at Christmastime. In many people this urge is suppressed for most of the year because the material and egoistic desires have taken over in their consciousness. But there is a kernel of humaneness that can be "let loose" in the loving, generous atmosphere of Christmas.

Even though we may have grown tired of the outward show of Christmas, Martinus points out that there is definitely no reason for us to feel too "evolved" or too "grown up" to celebrate Christmas. The light atmosphere of Christmas is something that points forward to the new humane world culture that is on the way, and that is already being expressed in the fact that also

outside the Christmas period a lighter and more humane consciousness can be found in countless people the world over. "Look, this light is in the world", says Martinus, "one only has to study, research and open oneself to it."

Each one of us has to take up this challenge and sharpen our ability to observe and support the development of humaneness. There are countless examples that show that even though humaneness perhaps still appears in an imperfect form, it has already established a significant foothold in today's world and is an important driving force behind the actions of many people. Think of for example the doctors and nurses who volunteer to go out into the world in order to help their fellow beings who are sick or in need - often in primitive and dangerous conditions. Or the charity worker who drives a lorry, despite local hostility and the hopeless state of the roads, to reach villages where people are dying of hunger. Or the volunteer working in developing countries who is fired with enthusiasm to bring people to work closely with each other in order to build up new, viable social institutions. But of course we also meet it in the way the ill and the frail are cared for at home, in the desires for greater justice in society and - of great relevance today - in the rapidly growing need for better conditions for animals. In the larger perspective we see a still unfinished but very significant impulse that brings previously hostile countries into a closer cooperation within the expanded EU.

There are very many other examples supporting the model that Martinus has described in his analyses. War, ter-

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Can one live without God?

by Martinus

The Godhead is something that cannot be sensed directly with the physical senses

If the Godhead were a living being in the same way as one's next door neighbour or any other fellow living being in existence, and, like each one of these, were to be found in a certain specific place, one would just as easily be able to live without this Godhead as one can live independently of a particular fellow being in Africa, Australia, America, or Asia. God would mean no more to us than, let us say, a lion, a headhunter or a pygmy in the depths of Africa, who we had never ever seen or come into contact with. But that which lies hidden under the concept of "God" is something quite different from a being that is bound to a certain place in time and space that one can travel to or find on a certain globe or in a certain part of the heavens. God is not a being that can be found in a certain place out there; neither is God a being bound within certain limits, isolated and separated from other living beings. One cannot therefore see, weigh or measure God in the same way that one can see, weigh and measure a human being, an animal, a plant or any other material phenomenon. One cannot sense God directly with the material senses, that is to say

with the sight, hearing, smell, taste or feeling. The Godhead is therefore something that cannot be sensed using the physical senses alone.

Belief in the Godhead or a providence is not a product of intelligence or intellectuality

Because the aforementioned "something", which as we have seen cannot be sensed, does nevertheless gain a footing in the human consciousness, binding millions of human beings into a living, firm belief in its existence, it becomes apparent that God, in quite a different way than through the physical senses, does have an effect on the living being. In human beings in their primitive stages this effect can be felt as a deeply rooted tendency to believe that Nature, with all its outward signs of movement, is directed by something living. Like animals, they believe that absolutely every movement is an expression of life. From this tendency to believe that everything is living there gradually emerged the idea of a Providence or a Godhead. Nature influences the living beings so that they believe that a Providence exists behind the forces of Nature. This tendency is not a product of intelligence or intellectuality. Cultured, advanced, highly intelligent

and scientifically minded human beings do not believe in a godhead. And it is this very fact that brings up the question under discussion in the first place.

The belief in the existence of a providence or a godhead is not a human invention; it is an inborn, organic talent

As the belief in the godhead is not a product of intelligence, it must be an organic talent that is already dwelling within the being. Just as there is implanted within every seed the talent to become the very plant of which the seed is a product, there is also implanted within every living being the tendency to believe or perceive that everything is living, meaning that there is a living being behind any movement whatsoever. In other words, there is implanted within every living being a talent that initially causes the being to believe that everything is alive and that later causes it to believe that this aliveness is a providence or a godhead. That this talent is already present in an unconscious way in animals is made clear by virtue of the fact that animals cry out when they are about to die. What is this cry at the moment of death other than the manifestation of a talent, a tendency to cry for help to an unknown providence? But if beings without intellectuality can be equipped with a talent that causes them to have a strong sense of the existence of a providence, this providence must of necessity exist. It is not possible for something that does not exist to give rise to real, actual effects. Previous to the formation of the talent and the ability that is based on it, there has to exist that certain something of which the talent is a result. The fact that we have eyes with which we can see is due exclusively to the existence of light, just as without the existence of sound we would never have ears with which we can hear. All our abilities and talents are thus due to an outer cause

that already exists. As all human beings without exception are in their primitive stages governed by a tendency to believe in the existence of a providence behind the phenomena of the physical world, this tendency is something organic just like sight and hearing. Sight and hearing are absolute proof of the existence of, respectively, light and sound, just as the tendency to believe in the existence of a providence is proof of its existence. The fact that the mental understanding of the existence of this providence is not perfect, but is, from a certain intellectual viewpoint, an expression of naivety, does not alter the existence of the principle as fact.

As a result of the initial stages of the faculty of intelligence human beings loose their faith and become atheists

To understand what this providence looks like and the nature of its existence requires the development of a completely different talent, namely the faculty of intelligence. And humankind finds itself in an epoch in which it is this very talent that is under development. Whereas the first talent, the one that produces the ability to believe, is the result of instinct and feeling without the stability brought about by intelligence and logic, intelligence will eventually be the faculty through which the logical stability that is lacking or the absolute knowledge in the notion of God emerges. This faculty makes human beings seek explanations. As it initially works only in connection with the physical senses, it can produce only materialistic knowledge. For this reason it will increasingly bind human beings to matter or to that which can be weighed and measured. It therefore produces doubt, causing human beings to loose their faith and become atheists. It leads human beings away from all that is absolute in existence. They end up believ-

ing that everything is brought about by chance, just as they believe human beings to be the highest expression of life that exists.

Godlessness has led human beings into the hell known as "the war of all against all"

As a result of this ability to control millions upon millions of horse power of the energy found in matter - an ability that finds expression in material science - and at the same time as a result of the lack of ability to see a providence or a logical world plan in Nature, the human being is, of all beings, the one that kills the most. War and mutilation, hatred and persecution follow in its footsteps. The otherwise highly developed living being is wading in a mental quagmire, clinging to completely dead matter, money, property and gold. The ability to acquire wealth is gathering momentum. And it ought to be quite obvious that this ability will not be of a particularly high level of morality, that is to say the being will not have developed any particular considerateness for its neighbour. It is precisely because it is protecting itself against this neighbour that it does not dare to abandon its fight to acquire gold and materials. Whereas previously human beings, as a result of their faith, sought help by praying to Providence or the Godhead, they now seek to safeguard themselves by acquiring riches and by not in any way letting go of them, except in situations where by doing so they can acquire even greater riches. They therefore do not willingly let go of things of value in order to help their neighbour; as a rule they let go of them only in order to make themselves richer. It is this attitude to life that has led to our present existence, which was heralded long ago, namely "the war of all against all".

Not even the greatest and most effective murder weapon can be a substitute for the human being's intimate tuning in to a providence or the Godhead

In this war all material means of protection: the murder weapons, money, property and gold, which have taken the place of the lost belief in a providence and which are the idols of modern times, will be put to the test. Not even the atom or hydrogen bomb will prove to be sufficient to replace the concept of Providence or the Godhead. It will become apparent that no peace on Earth will ever be possible other than through a concept of God or an acknowledgment of a true Godhead. Idols in the form of murder weapons, money, property, gold, social position etc. must be brought back to a position of secondary importance in life, and the acknowledgment of the true living Godhead, the acknowledgment of a logical governing of the world, the acknowledgment of the fact that everything constitutes life and that everything is the expression of the very finest functioning of consciousness and intelligent creation must all become absolute fact or verifiable science. This science is the only thing that can free human beings from the heathendom of basing life on material phenomena.

It is not possible to perceive or sense God in a form that fits into the dimensions of time and space

So what is this God like? Is there anything tangible in our everyday life that we can point to as incontrovertible proof or an expression of the existence of a godhead? Because the Godhead, as previously mentioned, neither exists as a being that is isolated and separate from all other living beings and things, nor is therefore bound to a particular time, space or place, this being, unlike other living beings in existence, cannot be perceived in a form that fits into the dimensions of time and space. Because,

as beings, we manifest ourselves in a form or an organism that is separate in relation to the other existing organisms, and this organism is commonly perceived as being identical to our I or self, our appearance in this form can be sensed as belonging to a certain place or as constituting a certain colour, a certain size, a certain weight or as having a certain age and so on. In reality these expressions describe merely the temporary relationship of our I to all other phenomena and beings in existence. Our eternal I, which is behind the organism or the form, experiences only passing situations. What we experience and acknowledge is the contrast or divergence that exists between ourselves and other living beings. This experience or acknowledgment is the same as our experience of life. But regarding the Godhead as a living being, we cannot in the same way see or experience him as a form that is separate from all other forms, as he actually constitutes all forms. All forms, organisms or living beings are parts of his organism. The forces of Nature or everything that, when taken as a whole, constitutes what for us is the universe, is thus his entire organism, his entire form, the sum total of his manifestations, creations and life experiences. The universe is therefore God's body, God's organism. The universe is a living being. And this is what lies behind the ancient words: In him we live, and move, and have our being.

The universe is not a lifeless colossus but an organism for a living being

At this point one may initially be of the opinion that such a view is complete nonsense. How can it possibly be that the universe is a living being? One can quite easily be inclined towards the view that all the things that appear as forces, movements, and creative processes are lifeless processes that are

the result of pure chance, but if that were the case the living beings in the universe would be entombed within a corpse. The universe would be a dead or lifeless colossus. But does such a view comply with the facts of everyday life? If the universe really were a lifeless colossus, everything within its area would have to be in total stillness. But quite the opposite is the case; everything is in total movement. Absolute stillness is nowhere to be found within the bounds of the manifest universe. As these forces express logical creation to the very highest degree, owing to the fact that there is no fully developed process in Nature whatsoever that does not reveal itself to be of use to living beings, the processes reveal that they have a purpose. And as there is a plan or a purpose behind the processes of creation, there must be something that has this purpose. A purpose is a wish, and a wish cannot possibly exist as anything other than as something that is released by a living being. So as this living being has Nature or the universe as its living organism or body, such a thought, acknowledgment or view will inevitably at first sight seem to the terrestrial human being - who, compared to such a gigantic living being or expression of life, is a microscopic being, the size of a mere speck of dust - so unbelievably fantastic that it is downright naive and therefore unacceptable to this being.

Living beings are made up of living beings

If the universe really does constitute a living, gigantic being such as this, what would that mean to the terrestrial human being, who is, despite all his gifts, when compared to such a being, the size of a mere speck of dust, if not smaller? Would it be logical to assume that he could through prayer turn to and be understood by this gigantic being? Surely this immense being does

not sit listening to every being's prayers in order to attend to them. And even if it did, how would it be able to discern the millions of prayers that in any one hour rise up towards it from all the religious believers the world over? Once again I must point out that this gigantic being is not isolated or separated from the beings that are praying or from any other beings; it is not to be found in a particular place. Quite the opposite, together all these living beings constitute a certain part of this being. And this gives us a picture that corresponds precisely to the structure that we are able to witness in such a multitude of ways, namely, that living beings are made up of living beings. (See the symbol "The principle of the unity of life")

How there is meaning in the great creative process that we call Nature

There is no getting away from the fact that our organism is built up of myriads of tiny, microscopic living beings and that these experience their everyday sense of life and existence in our blood, our musculature and our glands, in fact in all the material that goes to make up our organism. It is precisely the combined lives of all these myriads of tiny microbeings that make our organism living, making it possible for us to feel in it pain or wellbeing, or to be able to sense illness or good health. All the various kinds of movements in our organism, such as the circulation of the blood, the breathing, the digestion, the functioning of the glands etc. are therefore "forces of Nature" to these tiny beings. They make up their world with its climate, temperature, nourishment and necessities of life. In accepting that what we call the forces of Nature, that is to say, the oceans, the climactic conditions, calm and stormy weather, rain and shine, day and night, summer and winter and so on, are, by the same to-

ken, the functions of the body or organism of a being that compared to us is gigantic, meaning is given to all the manifestations of power and creation that we see around us, and that without which it would be totally impossible for us to experience life in the physical world. Nature would not then be an enormous combination of haphazard dead forces and our universe a colossal corpse. Our view of life would not involve worshipping this dead colossus, it would acknowledge a living being that is not to be found in a particular place, neither up nor down, ahead nor behind, but that exists exclusively so that in this living being we live, and move, and have our being, no matter where we may be on the globe or in the universe.

How it becomes a fact that everything is living

If we take a look at our own organism, we can see, as has already been mentioned, that it is made up of living microbeings. These microbeings live within what is for them an appropriately small macro-organism, through which they are able to experience what is for them an appropriate life. Each of these ultramicroscopic beings has in turn a small organism, which in turn is made up of living beings, and so on continuing down into infinity. The belief that human beings constitute the final stage in this structure or in the principle of living beings within living beings, so that we do not exist as living beings within a greater being, will never ever be able to be confirmed as a fact. On the contrary, the view that we exist within a greater being just as our microbeings exist within us is substantiated and confirmed as a fact everywhere in Nature or life. One can therefore understand how the creation that takes place outside us in Nature demonstrates the same logic and the same purpose as the creation that takes place within our organism. And in this way it

also becomes a fact that everything is living.

A mutual correspondence exists between the microbeings and the I in an organism

Gradually as we understand that all living beings are microbeings in a gigantic organism belonging to a living being, which in turn when viewed from the highest perspective constitutes the universe, it will be easier for us to arrive at an understanding or an acknowledgment of a true concept of God. We know from our own organism that we exist within it as an I, giving orders, governing and directing it. That there also has to be an I in the organisms of the microbeings, governing and directing them is quite obvious, because the presence of an I in an organism is the main requirement for it to be a living being. It has long been common knowledge that all the reactions of the organism are, under normal circumstances, perceived by this I. Our I notices, in the form of pain and as quick as lightening, if our organism is injured or damaged somewhere within its area, just as the same I also perceives a sense of wellbeing when something healthy or pleasant happens in its organism. On sensing pain, the I seeks to remedy this, just as it naturally also seeks to bring the organism into those conditions that offer it wellbeing. Pain and wellbeing in the organism are the combined reactions of the microbeings to the general state prevailing in the organism, which of course constitutes their living space or universe. These reactions transfer to the organism's I, which normally reacts to them in a way that benefits the organism. In this way there exists an interaction or a correspondence between the microbeings in the organism and its I.

How Providence exists as a living reality

As any normal being's I will seek to remedy the suffering or pain of its microbeings, since it is also the I's pain, the I will therefore act as a "providence" to the microbeings in its organism. This therefore enables us to see that what lies hidden behind the concept of "providence" is no idle fantasy but a living, actual fact. All living beings are microbeings in a macro-organism. And the I of every such organism therefore acts as a protecting providence for these microbeings. No living being whatsoever can therefore exist without being under such a protecting I or providence. This is given expression in the well-known words: If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

The difference in perspective between the sensing of the macrobeing and that of the microbeing

So how can the acknowledgment of a godhead become a personal relationship between every single individual and the Godhead? What good does it do a single individual to pray or to turn to the macro-I - the being whose organism constitutes the universe in which it lives - with its sorrows and concerns, which to that being must appear incomprehensibly or imperceptibly small? How can this gigantic being possibly attend to the individual areas of interest of every single little microbeing? We ourselves are not personally able to hold a conversation with any one of our own microbeings or with a cell in our own organism. No, of course not. Conversations or conscious exchanges between a macrobeing and one of its microbeings, which is the same as a conversation between the Godhead and a son of God, cannot take place in quite

the same way as when two human beings talk to one another. These two human beings would in themselves be two beings of the same kind. They have the same sensory organs, they experience time and space in a perspective in which they have the possibility of understanding each other's desires and wishes, each other's lives and behaviour, and they can therefore in the most favourable circumstances, in perfect harmony, experience life on the same wavelength. Such a mutual experience of the same perspective on life or view of existence, when it happens to several beings, and when it is in its very highest state of purity, forms the foundation for what we call "love". But the relationship between a living being and the Godhead is in its outward structure quite different. In this case it is, as already mentioned, a microbeing and a macrobeing that are interacting. As each of these two kinds of beings has its own individual set of senses, which are as different as two sets of senses can possibly be, the perspective of time and space that these two beings experience will be to a corresponding degree different. From the microbeing's perspective, the macrobeing is so gigantic that it is impossible to take it in as a whole. And from the macrobeing's perspective, the microbeing is so infinitesimally small that it seems impossible to sense it either.

Why a personal correspondence between a living being and the Godhead seems impossible

According to everyday, physical, human observation, a conscious correspondence or an exchange of thoughts that are mutually understandable to both parties, would seem totally impossible. But this is entirely due, in the immature human being, to a lack of ability to see into the depths of its everyday sensory horizon or experience of life. The immature human being sees absolutely only

the surface of this experience. In fact, it cannot see at all that it is itself living in a macrobeing and that the creative processes in its natural surroundings are the inner functions of this being's organs. Equally, its view of all the other beings in Nature and life, including human beings, is colossally inadequate and imperfect. They see all these beings, including themselves, wandering around and living their lives in something they call "Nature". The imperfect element in this view is the fact that they have no understanding of this Nature. They believe that it is a world without consciousness, a cosmic corpse, that is entirely in the hands of pure chance, even though the whole demonstrates that it is governed in an immensely logical way, a way that is so perfect that not even the slightest thing goes to waste in this creative process. Everything adds up to form a cycle, and within this cycle everything is of use, everything has its place, so that every creation or natural process that is merely allowed to run its course in the cycle becomes a blessing, a joy and of use to the living beings. That there is a thinking, governing and protecting I behind these natural forces, which are organ functions in an organism just like our own inner body functions, and which just like these are governed, led and felt by a protecting I, is still a complete mystery to the majority of people, if indeed the thought has ever occurred to them at all.

How the Godhead has built up and destroyed the cultures of humankind

As all creation in our natural surroundings is taken care of by visible as well as invisible living beings, these beings are thus the organs that the macrobeing uses for this creation. The macrobeing's I can view as a whole these organs that are creating in its own organism and has contact with them. This great

I, or the Godhead, is thus behind the lives and tendencies of all its microbeings. Behind each and every human being there will also be a macro-I, because, as already mentioned, we, along with our organism, also find ourselves in a macro-organism, in the same way that our microbeings find themselves in our organism. Immediately something unpleasant takes place somewhere in our organism we react, that is to say our self or I reacts to it by seeking to remedy the unpleasantness. If necessary we seek the help of doctors and hospitals to restore it to health. Whatever we register as unpleasant, a pain for example, is the same as the states of physical and mental wretchedness of the microbeings in the area that is ill. It is the energies in their pain, sorrow and suffering that we register as a single combined sensation of pain.

As a result of us, or rather our I, being made aware of the illness through this pain, there will arise in our thinking the wish or the desire to help the place that is ill. The energies in this wave of thought strike the microbeings in question, forming within them a healing force that is both physical and spiritual, that is to say mental. And of course the same holds true in the case of human beings that are suffering. These are, as already mentioned, under the I of a macrobeing. This I also registers the sufferings of these beings and sends a stream of cosmic forces to the area of the suffering. Here these forces are converted partly into physical and partly into mental forces, which means they are converted into thoughts, wisdom and guidance. It is from cosmic waves of thought such as these that the world redeemers, the prophets and other intuitive human beings receive their spiritual power. In this way the macro-I, or the Godhead has contributed to building up and destroying cultures for humankind in a way that fitted its evolutionary path. And similarly the

macro-I can help every single microbeing, or the Godhead can help every single human being, in a way that is appropriate to each individual.

When a being prays to God

When we pray to God, the Godhead hears our prayer through psychic or discarnate beings, that in this situation are like "guardian angels". Through them the Godhead then sends a reply back to us. This comes about through these psychic beings influencing, from their spiritual plane, physical human beings, who in turn end up offering help to the being that made the prayer. This help may not always be what the being that made the prayer wants, but this does not prevent it absolutely always, without exception, eventually being of help to the son of God who made the prayer. If it is not possible in this particular situation for this person to be freed from their suffering, he will nevertheless always receive through his prayer the energy and strength he needs to come through the suffering. (Here I would like to refer my readers to my book: "The Mystery of Prayer")

The direct, personal exchange and contact with the Godhead

In actual fact, every macrobeing corresponds directly with its microbeings. Because the macrobeing, as we have mentioned, is in principle the Godhead, and the microbeings similarly the living beings, the Godhead therefore corresponds directly with the living beings. And because the living beings constitute his organs of sensing and manifestation, his communication, creation and releasing of power will take place exclusively through these living beings. And because all living beings are his sensory organs, and these in turn constitute the complete range of all existing forms of consciousness, from the primitive to the very highest, cosmically intellectual beings, the Godhead can in reality trans-

fer consciousness and thereby thought directly from itself to absolutely any living being through a corresponding being. If God wishes to transfer impulses of consciousness to lions, it will take place through lions. Were he to transfer mental energy to tigers or other animals, it would take place in each case through the corresponding species. If God wishes to transfer particular thoughts to a human being, it will take place through human beings who are able to come onto the same wavelength as that particular human being. So we can see that a mutual exchange of words and actions between living beings is not merely something to do with their own sphere of interest, it is also a matter between the beings and the Godhead. Our relationship to our fellow beings and their relationship to us is therefore our relationship to God, whether we are aware of it or not. Whatever we do to our neighbour, we do towards God's instruments of sensing and manifesting, and therefore towards God. Whatever our neighbour might do to us is similarly God's response to our own actions and behaviour.

If God were not present in everything and everyone

As our entire day-to-day behaviour and the way we relate to our surroundings and fellow beings constitutes our relationship to God, the most essential

thing for unfinished human beings will obviously be to become expert, as quickly as possible, in making one's behaviour one hundred percent a fulfilment of God's will, which one can only do by loving one's neighbour as oneself. Whatever we do towards this neighbour, we do towards God. But being in contact with God is precisely the fulfilment of all the laws. The words of the Bible: Whatever action you commit against these little ones, you commit against me, therefore become a reality. As we have seen, God is both within and around us, he is our neighbour, he is everywhere and in everything. The quickest way to cosmic consciousness or eternal light is through getting to know him in our enemies.

If God were not present in everything and everyone, there would be no life, no manifestation. No being whatsoever would ever have come into existence as a living being. The experience of life would be a complete impossibility. Whereas today life blossoms and is radiant with sunshine, there would hover an eternal emptiness, an absolute nothingness. But the opposite is actually the case. Life is a fact. Death can therefore exist only as an imaginary opposite to our eternal life in God's radiant glory.

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Translated by Andrew Brown, 2005

Love that is not science is not love, in the same way that science that is not love is absolutely not science.

Livets Bog, vol 7, 2552

The relationship between the will of the Godhead and that of the son of God

by Martinus

As there may well be readers who do not truly understand how fundamental is the attitude of consciousness expressed in the ancient words: "Father, not my will, but thine be done", and who may therefore consider this sentence to have no logical basis in reality and consequently to be superfluous, I have felt prompted to provide some information about the relationship between the will of the Godhead and that of the living being or son of God.

If someone falls prey to the above-mentioned scepticism, it can only be due to the fact that they know that on analysis the universe can be summed up in the words: "everything is very good", and they therefore believe that everything must be a direct expression of the divine will, and consequently they consider that anything that is set up in opposition to this will is already in advance doomed to fail. But such reasoning does not hold water. A perfect conclusion, such as the one mentioned above, cannot be created or cannot exist without being a conquering of its opposite. If there did not exist in the universe such an opposite, this divine conclusion would never ever be able to come about or exist.

It is true that the divine will leads all phenomena to the great cosmic conclusion that states that "everything is very good", but this conclusion has not come about on the basis of God "willing everything", because if that were the case the manifestation of this conclusion would be quite impossible. A will that "wills everything" is not a will. A being that at the same time wants to go up and down a flight of stairs is quite

devoid of will, and therefore lacks what is needed in order to create, in fact, the very experience of life would be a total impossibility with such an attitude of consciousness.

Why pray "Father, not my will, but thine be done" when "everything is very good"?

That the millionfold details of the universe find expression in the conclusion that "everything is very good", is due not to the fact that the Godhead "wills everything", but on the contrary, to the fact that there is something that the Godhead wills and something that the Godhead does not will, whereby all the conditions for the manifestation of the revealing of the Godhead's own being, as well as the living beings' experience of life, gain what they need in order to exist. Will can only find expression through there being simultaneously something one does not will. In order that one can manifest will at all, one is compelled to not will the things that are an obstacle to the things that one wills. A will can thus only exist as a combining or connecting of a negative and a positive focussing of thought. In order to have will there must therefore be just as much something that one does not will as something that one does will. Without these two phenomena nothing could be created or manifested. And if one in any way acknowledges that the universe is the expression of a plan, this plan must also express or be identical to will. And as it is will, it must also be a characteristic of a living being, at the same time as being the connection of a negative and a posi-

tive focussing of thought. As the conclusive purpose of this plan is to maintain the universe in a state that complies with the description, "everything is very good", it must be a fact that the will of which this conclusion is a result, must have as its intention to will whatever can construct this conclusion and to not will whatever can destroy it. If this will were not like this, the universe would not be able to express a logical plan and as a consequence no logical conclusion either. But this is the complete opposite of what exists as incontrovertible facts. The universe is the most logical plan there is; indeed, it is the very culmination of logic. Through it, we therefore also see that the divine will appears with its negative and positive phenomena in just the same way as every other living being's will. And it is precisely as a result of this that the living beings can build their fate. They can be for or against these two phenomena in the divine will. Every living being also has a will, which in turn consists of a negative and a positive phenomenon. If this being turns the negative side of its will against the positive side of the Godhead's will or its positive side against the Godhead's negative side, disharmony arises between the will of the son of God and that of the Godhead. And the consequences of this are the unhappy fate, the sufferings or everything that comes under the heading of "Hell".

The will of the son of God at one with the will of the Godhead. The descending and ascending paths of the spiral

If, on the other hand, the living being or the son of God turns the positive and negative sides of its will towards respectively the positive and negative sides of the Godhead's will, the will of the son of God will be one and the same as the will of the Godhead, and the son of God will be "one with the Father".

There will then arise that peace, happiness and bliss that alone can be the opposite of "Hell", and which we know in old religious terminology as "Paradise", "Heaven" or "the Kingdom of Heaven".

So this leaves us with the question: What are the negative and the positive sides of God's will?

In order to receive an answer to this question one has to follow the developmental phases in the execution of the divine world plan that result in everything finally being "very good". One will then be able to see the answer in the form of the "spiral principle". This principle shows us that the will behind the plan promotes both a descending as well as an ascending process. Through my work we know the descending process as "involution" and the ascending process as "evolution". And it is exclusively through an appropriate interplay between these two processes or contrasts that creation, and hence the living beings' experience of life, can take place at all. But if these two kinds of process are fundamental requirements for life to be experienced at all, they must unfailingly be an expression of the divine will. That this will produces the conclusion that "everything is very good", is entirely due to the Godhead willing the individual's experience of the "descending" as well as the "ascending" process. But it cannot will that these experiences happen simultaneously as that would be the same as willing the impossible. As we have already mentioned, the living being cannot simultaneously go up and down a flight of stairs. To will simultaneously one thing as much as another will merely result in the will being a balance between two contrasts. And as we know, balance is the same as "stillness" or non-manifestation, and so can in addition be seen as a "nothingness". The Godhead can therefore not will the individual to experience the "descending" and the "ascending" states simultane-

ously; on the contrary, it can experience them only one after the other. If this were not the case no form of experience whatsoever would be possible. Instead of the experience of life itself, there would merely exist an eternal "nothingness". Death or a total lack of consciousness would be the predominant factor where, as is now the case, the universe with its cities of suns and stars and all that belongs to it is sparkling and radiant with life.

The conflict between the individual's will and God's will after the turning point of the "descending" path

With respect to the divine will, the living being thus finds itself at a certain place either in the "descending" or the "ascending" movement in the spiral cycle, but not in them both at the same time.

If the being finds itself in the "descending path" of the spiral, the divine will to such a being will invariably be its "involution" or "descending" state, which, as the reader knows, is the development towards the culmination of the "killing principle" or the principle of self love. If, on the other hand, the being has passed the culmination of the "killing principle" and therefore finds itself in the "ascending" path of the spiral, which means that it is developing towards the culmination of humanity and the principle of neighbourly or universal love, the divine will to such a being will invariably be its "ascending" state. And it is at this point that something remarkable happens: the individual is able to come into conflict with the will of the Godhead.

It is the case that the individual or the living being appears "in God's image after his likeness", which in reality means that it too has a will. It exists or constructs its experience of life by virtue of the fact that there is some-

thing that it wills and something that it does not will. This individual's will therefore stands opposite God's will or opposite whatever the Godhead wills and whatever the Godhead does not will. As long as the individual finds itself in the "descending" path in the cycle, there will not arise any significant conflict between God's will and the being's will, as the being finds itself precisely in that path in accordance with its own wishes or longings. To carry out the manifestations that maintain this path in existence is therefore an expression of its own will and can therefore only be a joy to itself, at the same time as it entirely complies with or fulfils the will of God. This part of the spiral cycle is also known as "Paradise" (see the symbol explanation in my book, "Logic", chapter 53). The state of affairs is quite different if the individual in the cycle has passed the culmination or turning point of the "descending" path, so that it finds itself in that part of the cycle where it is no longer the "descending" path or state, but the "ascending" path, that is God's will. Here a direct conflict arises between the individual's will and God's will.

Due to the force of habit on the consciousness the principles of the "descending" path are manifested in the domain of the "ascending" path

In order to become fully satisfied or satiated with the experience of the "killing principle", the individual has had to gradually create an animal body that could one hundred percent serve as a tool for this experience. Because of the heavy, physical matter that it is made out of, this body could only gradually come into existence or be built up with all its local organs and thought centres for the manifestation of selfishness or the "killing principle", and similarly this same body can therefore only

gradually be transformed and evolve the new local organs and thought centres for the manifestation of unselfishness or universal love, which are of course expressions of the state of the "ascending" path in the spiral. It will therefore be the case that long after the individual has passed the culmination point of the "descending" path in the cycle, it will find it easiest to manifest the principles and phenomena of this path as it still has these to an overwhelming extent as C-knowledge or habitual functions, whereas the centres or organs for the manifestation of the principles and phenomena of the "ascending" path are still barely in their embryonic stage. In the "descending" path the principles of this path are, as already mentioned, identical to what the Godhead wills, so that the principles of the "ascending" path are identical with what the Godhead does not will. But in the "ascending" path the principles of this path are obviously identical to what the Godhead wills, so that the principles of the "descending" path constitute what the Godhead does not will. If the opposite were the case there would be absolutely no possibility of manifestation or creation. Once the being has passed the culmination stage of the "descending" path and has moved into the "ascending" path, but, owing to the force of habit on its consciousness, would still rather to a certain extent manifest the principles or methods of consciousness of the "descending" path, it becomes apparent that here the individual is doing something that the Godhead does not will.

The individual has therefore to a certain extent the intention to manifest the principles or methods of consciousness of the "descending" path in the domain of the "ascending" path and as a result it comes into direct conflict with God's will. This therefore makes it clear that the individual has a free or independent will, which it can bring ei-

ther into conflict or into contact with God's will. But as the Godhead does not will the manifestation of the methods of thinking of the "descending" path in the domain of the "ascending" path, the result of this disharmony between the individual's will and God's will is inevitably suffering, pain and darkness or everything that comes under the term "Hell", because here the being is going against the universe itself. It is in fact trying to move the sun and the moon. But at this point the individual realises that "the stone that it cannot move, it must leave where it is".

Through Hell or the darkness it will arrive at the knowledge that there is a will that is far stronger than its own and that its misery is entirely due to the circumstance that it willed something that the originator of this stronger will did not will, and that this originator did not will it because in the "ascending" path it was abnormal, it led to destruction and was therefore foolish. But when the living being realises that this fatherly motive exclusively forms the basis of the Godhead's will, in other words, that will or exercising of the will that is the strongest in the universe, it is not so surprising that the individual will turn to the eternal Providence and in rapture exclaim: "Father, not my will, but thine be done".

Concluding remarks about the attitude of consciousness: "Father, not my will, but thine be done"

It is this experience of the presence in the universe of the divine will and the existence of its all-loving originator that, to the indescribable blessing of humankind, has inspired its greatest leaders. They saw that God's will is the law of existence, the law of experience. They saw that to follow this will not only brought one's own will into contact with the law of the experience of life, so that one became one with the Father,

but it also freed the being from the obstacles hindering its experience of life, which together form what we call an "unhappy fate", with its suffering, difficulties, dark thought world and pessimism and its way of promoting the concealment of the being's identity as lord and master of life. These beings have therefore seen that placing one's will under God's will could never under any circumstances be identical to a slavish submission or surrender of one's own life or individuality, but would on the contrary lead to mastery of the phenomena which alone are able to afford access to the Godhead's own outlook, the Godhead's own mentality and the ensuing liberation from the animal kingdom. These beings have thereby seen that the attitude of consciousness: "Father, not my will, but thy will be done" is thus the main cornerstone in the liberation of terrestrial humankind, or what we call world redemption. This attitude of consciousness therefore forms the roots and trunk from which the eternal truths or answers: "Judge

not, for with what judgment ye judge, ye shall be judged", "All they that take the sword shall perish with the sword", "It is more blessed to give than to receive", "Whosoever shall smite thee on thy right cheek, turn to him the other also" as well as many others, form the branches.

The attitude of consciousness: "Father, not my will, but thine be done" is therefore not something completely superfluous; quite the opposite, it stands out, to the very highest degree, as the one and only thing needed by every sincere spiritual scientist or seeker of the truth. A being dares to go in the opposite direction only in those areas in which it still does not know the way, the truth and the life.

This is an extract from an article by Martinus entitled "Concerning my creation of Livets Bog".

Original Danish title: "Omkring min skabelse af Livets Bog"

Translated by Andrew Brown, 2005

Continued from page 2

ror and egoism still make up the dominant mentality just as darkness, frost and snow can dominate in the winter period. But just like the cycle of Nature, the humane ability has such a power to sprout and grow that it will with absolute certainty overcome the darkness and lead the whole planet on to the true human kingdom. We feel that it is a privilege to know these analyses, but Martinus makes no bones about the challenge that is involved, as expressed for example in the following quotation:

"We are pioneers of this new world epoch. It is our mission to bring it into the world. Each person that learns about the analyses has been entrusted with a task that is the greatest task a human being can ever be given. There is no greater task than to explain the nature of God, to explain the cosmic analyses and to teach people how one should be loving towards everyone and understand that no one can be wronged and no one can do wrong" ("The Epoch of Intuition", English Kosmos 1996/1)

We wish you all a very happy Christmas!

Fate and/or free will?

by Margaretha Granström and Kjell Höglund

It is probably the case that, if not all, at least most Kosmos readers will at some point have thought about this question. The explanation that Martinus has given on this subject will quite naturally be experienced very differently by different people.

If one wants to cut corners it is of course quite easy to agree with the truths that are presented, even though deep down one does not fully understand them. Martinus, however, like Jesus in relation to his disciples, would rather that his readers learn to think for themselves, so that his analyses become living facts instead of dead assertions.

A paradox

As we know, Martinus points out that we human beings are born with free will, but in spite of this it is God's will that rules. Indeed a paradox!

But it could be that what seems paradoxical is not necessarily so, if it is placed in the correct context.

Martinus explains in many contexts that we human beings have free will within our own area of life experience, but that outside this area we are subject to the will of God. And it might seem as if this is so in order that we can experience life as if we do not have free will.

Free will within our own area of life experience implies, firstly, that we cannot as a matter of course change the effects of causes that have already been set in motion, and secondly, that we can quite concretely and tangibly choose to develop morally in relation to the various kinds of experiences that we come

up against. This makes it possible for us to study our own moral progress. We do have the free will to change the reactions and behavioural patterns that we have brought with us from previous lives, and which in this life have become habitual.

The perspective of infinity

It is perfectly understandable that we see our free will in the perspective that we ourselves can accommodate, despite the fact that we agree with the perspective of infinity. This is why we are more or less blocked by our own limited way of thinking. One thing that we ought to be aware of - and Martinus does not directly mention this, but from his point of view it must be obvious - is the fact that we have always had and will always have free will, and that this has, and will continue to have, certain consequences. Furthermore, we are usually deeply engaged in examining the existence or non-existence of our own free will and we forget the fact that everyone else also has free will, which implies that our free will can from time to time be blocked by other's free will - and not only in meso-cosmos. Our fellow beings in micro- and macro-cosmos also have free will!

If we concentrate only on our own free will, a dubious quality of "dictatorship mentality" is cast over the whole business. In the contexts in which free will is examined it is usually only my free will that is of any interest. We have apparently forgotten the free will of others along the way. But of course it is not so easy to see how all these free wills work together! We are after all

still only imperfect terrestrial human beings.

God's plan and free will

There is yet another aspect to this issue. Implicit in God's plan is the fact that we have to go through certain evolutionary stages. And this clearly means that we have to meet various phenomena and carry out certain things that cause us to evolve into human beings in God's image. At this point the question arises whether it is we ourselves that choose what we want to undertake in a specific life or whether it is God that chooses for us.

We will shed some light on the free will of both God and the individual with an example.

We presume that the Godhead has a plan for the plane of existence on which we find ourselves. But in order to bring this down-to-earth let us imagine that it is the plan of a town and that God is the boss who makes the drawings that show how the finished town should look. For example, he is the one that decides that there should be a library, a museum, schools, hospitals, bus terminuses etc. His plan is also that all the inhabitants contribute by working on the construction projects. But on the other hand it is the individual human being that decides for him or herself what, when and in what order it should happen. This presents us with the fact that even though God has decided that certain things should be accomplished, it is we ourselves that decide what we will do. As there are in every given moment living beings at all stages of evolution, there is always someone who will willingly volunteer to carry out

even the most demanding tasks that one can imagine the Godhead putting forward.

Concluding remarks

The result of this would be, partly, that I myself can use my free will unhindered within my own area of life experience, that is to say within the area of how I experience and manage the various events that I meet, and partly that I myself decide what I will do and when and in what order I will complete certain details in the divine plan.

When viewed from this perspective, it also becomes easier to understand why the effects of certain causes can from time to time come quickly, but can also be put off for a very long time. Perhaps on an unconscious level we know what we can cope with in any specific life and we therefore choose to "mature" for a little while longer with regards to a burden which might be hard to bear.

Finally, a consequence of our reasoning, which is both possible and enormous in its implications: Is it possibly we ourselves that in the spiritual part of the spiral cycle are the "town architects" for our own future "construction projects", in other words, are we the "script writers" for our own actions on the stage of the theatre of life? In the words of Jesus, "I and the Father are one".

The individual's free will is clearly very ingeniously connected to God's will. But there is absolutely no incompatibility between the existence of a divine plan and free will. Quite the opposite! These two things depend on each other.

Translation AB

New publications

We are pleased to announce that the first volume of "*Livets Bog*" (The Book of Life) has recently been published in Spanish and "The Fate of Humankind", which is often recommended as an introduction book, has been published in both Chinese and Portuguese translations. All these books can be bought from the Martinus Institute.

An extract "Humankind and the world picture"

by Martinus

Just as little children believe that the sun
goes down behind the nearest hill,
and that one would be able to touch the sun
if one were standing on that hill at the right moment,
so it is with material scientists who believe
that the solution to the mystery of life
is to be found in some material phenomenon,
whether that phenomenon is perceived by the senses
as very small or very large.

And just as children in time realise
that the sun does not sink down into the Earth
behind the nearest ridge of hills but lies beyond all the hills on the Earth,
having its own place out in space,
the dedicated scientists will also in time realise
that the solution to the mystery of life lies not in greatness or smallness,
in fact it is not a question of combinations of matter
and how they react at all, it is on the contrary entirely a question
of "something" that has its existence far above time and space
or above everything that appears as "created phenomena".
Only when scientists have reached this point
will they have come to an understanding of the situation itself
and as a result of this knowledge
be ready for another form of research.

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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