

MARTINUS' SECOND VOLUME

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FOREWORD to MARTINUS' "HUMANITY & the PICTURE of the UNIVERSE"

by Dr. Paul Brunton

In the course of extensive travels around the world, it has been a part of the research work which is my vocation in life, to delve into the philosophic, mystic, and religious literatures, organizations, and traditions of each country I have visited. But another and not less important part of this work has been the deliberate ferreting out of unusually gifted and spiritually advanced individuals in much the same way that was recorded many years ago in the books, A SEARCH IN SECRET INDIA, and A SEARCH IN SECRET EGYPT. Some of them have been obscurely hidden away in private life, but others have been the heads of ^{influential} movements. This is how I came to meet the man who composed this work, which is now presented for the first time in ^{an} English translation. We became good friends. He prefers to be known only by his first, or Christian, name which is Martinus.

His principal work is the "Book of Life", of which five large volumes ~~have~~ already been published. The sixth is still in the course of composition and the seventh, which is to be the final one of the series, is yet to be started. In addition he has written three medium sized books. The first, entitled Logic, is an attempt to get its readers to question their conventional ideas and traditional beliefs, especially religious beliefs, and to rethink them in a more courageously logical manner. The second, Burial, is a treatise on different ways of burying the dead and ^m recomendation for their disposal in zinc-lined coffins placed in above-the-surface mausoleums. The third and only translated work is Humanity and the ~~PICTURE~~ Picture of the Universe, which will be described later. He has also written several short monographs and

books on such varied subjects as Mental Sovereignty, The Ideal Food, The Mystery of Prayer, What is Truth? and The Longest-Living Idol.

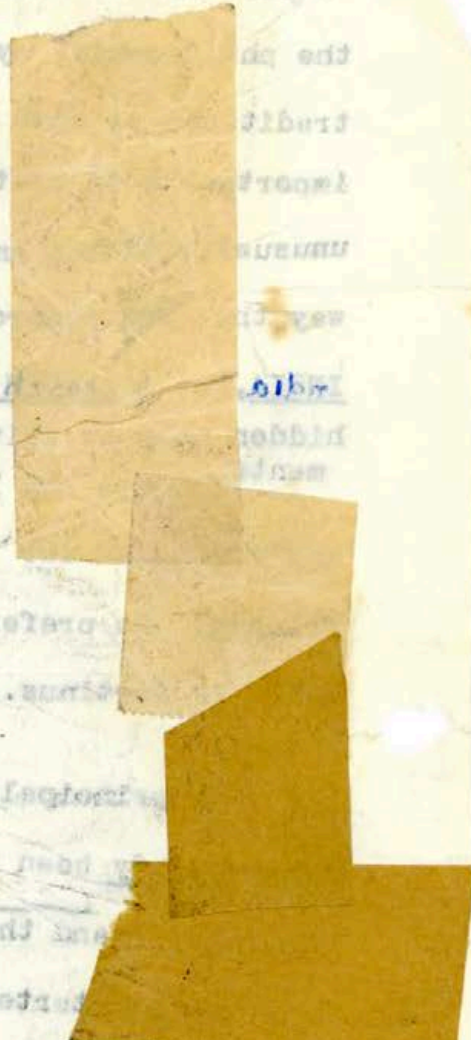
FOREWORD TO MARTINUS

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"Humanity & the Factors of the Universe"

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When I first met Martinus some years ago in Copenhagen, I found him a simple, unpretentious individual who dressed, spoke, and lived in quite an ordinary manner. No one looking at his physical exterior could easily guess that it concealed a man who must be regarded as the outstanding living seer of his own country, and who, his disciples assert and his teachings predict, will eventually be recognized as the outstanding prophet of modern Europe. In some ways he reminded me of Jacob Boehme, "the illumined shoemaker of Go^Relitz."

Since he is virtually unknown outside Scandinavia it may be useful to the reader to give a few facts about his life. He WAS BORN ON

11 August, 1890.

~~In 1851 he celebrated his 60th birthday.~~ His parents lived and worked on a lonely farm in the part of Denmark called Juteland which is the large island lying to the west of the smaller one on which Copenhagen is situated. It was a region of few inhabitants and openⁿ rugged fields. This solitary environment developed within him a close kinship with Nature, made him accustomed to being alone with his own thoughts and fostered his innate religious yearnings.

He spent the summers out in the pastures looking after ~~the~~ herds of ~~sheep~~ cows, ~~and the winters helping in the cowshed~~ ^{about two-thirds of} ~~and dairy.~~ The nearest house was ~~only~~ a mile away. He especially liked to play in a little ^{in winter} neighboring wood. Each day he had to walk for half an hour to reach the school house, where he was taught enough letters to be able to add, to write, and to read, but little more. He told me that the most visible fruit of this simple and brief schooling was that it enabled him to read The Holy Bible. For this he is immensely grateful, as he considers it a book of inestimable worth when correctly interpreted. It is a work of which only certain parts should be taken literally, while other parts must be taken symbolically or allegorically. Apart from this Scripture, he never cared for reading and is unfamiliar even with the limited amount of literature with which any Danish schoolboy of the present day is familiar.

Approaching adulthood, he was called to spend eight months in the Navy on compulsory service, after which he changed his whole life by settling in the town of Copenhagen instead of returning

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Approaching adulthood, he was called to spend eight months in the Navy on compulsory service, after which he changed his whole life by settling in the town of Copenhagen instead of

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to the country. He found employment as a clerk in a shipping office and there ~~XXXXX~~ remained for several years.

Hitherto the two signs indicative of the course of his future development had been a deeply religious temperament and the resolute adoption of a fixed attitude when confronted by ~~any~~ any situation calling for a moral decision. He then always asked himself, "What would Jesus have done in these circumstances?" The answer that evolved out of his own mind became his guide for action.

One day someone lent him a little book about Theosophy, a subject about which Martinus knew nothing at all, and handed it to him with the suggestion that it might be found interesting. Martinus, unaccustomed to reading as he was, idly turned over two or three pages and then his eyes alighted on a reference to "meditation". This single word was enough to ring a bell deep inside his inner consciousness. Obeying a sudden urge, he sat down in a chair and started to meditate on God. Almost immediately his first ~~meditation, or as he himself prefers to call it,~~ "cosmic" ~~experience followed. A series developed quickly which became~~ ~~so intense that it turned by degrees into a semi-trance.~~ ^{*}

At the opposite end of the room he noticed the inexplicable appearance of a tiny speck of radiant light. It then moved slowly towards him, enlarging itself as it did so, until it took the visible shape of a man--none other than the Master Jesus, himself. This luminous form then entered into Martinus' own physical body and since that time has lived within him as the Christ consciousness. He came back to full physical consciousness, again by degrees.

The next day he ^(again) fell into the same deep state of The terms "cosmic experience" and "cosmic consciousness" are used to refer to a fully conscious, completely controlled, awareness of a higher dimension of being which accompanies, and does not cancel out ordinary physical dimension. It is not used by Martinus for any mystical, occult or yoga experience.

~~the universe, that a perfect pattern was hidden behind the movements of everything within it and the lives of every creature within it. There was meaning and purpose behind the activities of suns, stars, planets, seasons, and all the grand panorama of Nature. [W]hat he thus saw intuitively constituted a large revelation which he set himself to communicate to his fellow men.~~

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The next day he again fell into the same deep state of introverted consciousness, and during this experience there was revealed to him the fact that God was present in every part of the universe, that a perfect pattern was hidden behind the movements of everything ~~...~~ and the lives of every creature within it. There was meaning and purpose behind the activities of suns, stars, planets, seasons, and all the grand panoramas of Nature. What he thus saw intuitively constituted a large revelation which he set himself to communicate to his fellow men.

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The methods of communication which naturally suggested itself to him was two-fold. The first, writing descriptive and explanatory books, ~~XXXXXXXXXX~~ was the conventional and traditional method but the second one was most striking and indeed the unique feature of his contribution-- since so many of these teachings ~~have~~ ^{are} already ~~become~~ familiar to students of these subjects. ~~It was~~ ⁱⁿ the series of coloured ^{MATHEMATICAL} drawings and geometrical diagrams which he calls "Symbols", because they represent the laws, forces, entities and evolutionary movements active in the universe.

He tried to resume his everyday life, ~~XXXXXXXXXXXXXXXXXXXX~~ but found it impossible to continue in the old ~~XXXXX~~ groove. He had to withdraw from his employment and start a new life, ~~one~~ entirely devoted to the mission which, he felt, had been invested in him. Henceforth, he occupied himself with writing at a feverish pace, setting down in long ungainly sentences sometimes a whole page long, the truth which had come to him, but on a later day rejecting, destroying, and rewriting most of his manuscripts because he then regarded them as being imperfect, inadequate, or incorrect. He found ^{it} ~~is~~ difficult to obtain the right words with which to describe his knowledge; the latter came, and even today still comes through with such an uprush that he feels it to be like a great mass of knowledge from former incarnations suddenly revived again. His literary style does not conform to any ^{known} Danish styles; even there he expresses himself. It appears closer to Latin than to any other European language. This period of rapidly developing knowledge and improving capacity to formulate it lasted for seven years. It constituted a kind of apprenticeship to the full proficiency with which he started the second period of work that was deemed fit to find its way into print.

During this apprenticeship he also experimented with various regimes of ascetical living ~~and~~ ^{to} purify the nervous system of his body, so as to receive with less resistance the higher vibrations of spiritual forces which were daily entering into them. It was a time of great stress and suffering as his physical system slowly adjusted itself to the influx of these forces. Now, however, he laughs at extreme forms of asceticism and declares them to be either premature or unnecessary.

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Nevertheless, neither he ~~himself~~ nor his convinced followers smoke tobacco, drink ~~XXXXXX~~ alcohol, or eat meat, since these things are regarded as pernicious poisons which impair the body's health, and hinder spiritual development. Indeed he predicts that the perfectly developed human being of the far future will subsist on fruits, but ~~XXX~~ says it ^would be foolish for the present day man to imitate him. ~~He himself has never married, yet~~ celibacy is not encouraged ~~It~~ since it is regarded as something which too must develop by degrees naturally ~~through~~ ^{after} having reached a highly advanced state ~~but~~ ^{which is} and not to be forced prematurely in an attempt to reach that state.

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A large copy of his most important Symbol drawn during the third year of his apprenticeship, hangs always on the wall beside his desk. It is a circular representation of "God's Living Universe" with the circular course of their evolution ~~marked~~ marked out for the beings and planets within the cosmos. Martinus himself explains the purpose of his Symbols in these words, "I have considered it helpful to give ~~X~~ visible materialistic expressions of those mental realities so that ~~them~~ instead of forming mere mental manifestations, of use only to the trained thinker, or occultist, ^{they} now will appear as palpable materialistic pictures, which are amenable to physical sight and hence can be explored in the same easy and plain way as a far-off landscape with its rivers, mountains ~~and~~ and cities can be studied on an exactly prepared map. Thus the intention with my illustrations is to make the access to the study of the cosmic or spiritual universe just as easy to humanity in general, as the study of the physical, materialistic territories now ~~are~~ accessible to each pupil in school by help of geography".

Every winter ^{Martinus} ~~he~~ lectures to public audiences of several hundred people in the city of Copenhagen, and in ~~addition~~ addition and during other seasons, ~~to~~ to smaller audiences of convinced followers, ~~and interested listeners.~~ ^{and interested listeners.} Until he was ~~sixty-one~~ sixty-one years old he had never stepped across the frontiers of Denmark, but at that age he went to lecture in Iceland at the invitation of the Theosophical Society.

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contribution from him in every issue, is made up of articles written by students of his teaching. ~~by his disciples~~, ^{Martinus's} ~~secretary~~ secretary, Eric Gerner Larsson has also ^{composed} a six-volume course, "An Outline Of Martinus Spiritual Science," which fluently expresses the teaching in easier and more popular and less ~~concentrated~~ concentrated form. ^{Gerner} ^{one of} Larsson was the first disciple to recognize the worth of these teachings and he has devoted his whole life to the work of ardently propagating them since they were launched by Martinus, a quarter century ago.

Larsson also edits and writes the major part of a fortnightly Newsletter in mimeographed ^{form}. The main article deals at ~~length~~ length with some problem sent in by a reader, whether a personal or religious or occult problem, which is judged to be of sufficiently wide interest to be worth treating in this form. The next article is an instalment of a serial course explaining, in easy popular language, "The Book of Life" teachings. Formerly, Martinus himself wrote a page answering questions submitted by readers, but he dropped this out lately.

About a hundred kilometers ~~west~~ northwest of Copenhagen, ^{Martinus} ~~the~~ ~~followers~~ ^{has} established a colony and vacation home on the coast near the village of Klint. Here ^{he} spends the summer months, ~~takes a little rest~~ ^{together with two secretaries} and delivers two or three ^{lectures} lectures a week. About two hundred persons spend short ^{or long} ~~or long~~ periods here in a friendly cheerful and elevated atmosphere. This friendliness emanates from the teacher himself and spreads around the place but the teaching itself must have some power in producing it. He ~~himself~~ once summed it up as being fulfilled in Jesus' admonition to love one's neighbour as oneself. Indeed his entire cosmological scheme, with its descriptions of the movements of Life and Mind through the boundless space of the cosmos, is ~~intended~~ ^{intended} solely to supply a scientific foundation for the rightness of this admonition, and to win popular belief ~~on~~ on an intellectual basis instead of an emotional one as heretofore.

Such is the ^{importance} ~~the~~ Danish seer attaches to this attitude that he ardently ^{expects} a motion picture film to be made one day, whose scenes will be drawn by hand as those of a Walt Disney cartoon are drawn

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The great circular Symbol already mentioned will be its center point

He does not want to glorify his personality at the expense of his principles, does not seek to push himself forward so that a disproportionate attention is given to the man at the expense of his message, and discourages worship of, or dependence on, the master by the disciple, in the Oriental manner. Hence he gives no initiations to individuals, offers his followers no free gift of a sudden expansion of consciousness and bestows no spiritual cosmic glimpses to aspiring candidates. It said a number of times that he does not

he

show any outward signs of being an extraordinary individual. He has a bespectacled face, and figure of medium height, ~~his~~ massive head and wide shoulders, dark hair, ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~. But the jet-black colour of his eyes is unusual in a Nordic Scandinavian country while their large dilated pupils bespeak to me an indication of his clairvoyant seership. Moreover for a man of his age his vitality is astonishingly youthful.

← INSERT ATTACHED NEW PARAGRAPH →
Martinus has the useful capacity of falling instantly asleep if he has nothing to do. This happens when he is in street cars and trains, for instance. ~~But it also happens to some of~~

~~those who hear his talk or lectures.~~

He says that new cells are born in the brains as a result of the forces playing through him. ~~describes the latter~~

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Transfer (A) Page 5

In his private talk he is quite animated, speaking rapidly and fluently. In public discourses on the platform his manner is equally vivacious, and at times even excited. It is full of gestures with his hands; his arms wave and he emphasises points by pounding the air. ~~Indeed~~ Indeed he seems almost carried away by his subject but in reality he has himself under complete control.

He thinks our rooms too dull and should have more light in them. Hence he loves to have fine glassware, chiefly crystal, around himself. This he says is because it reflects light in the same way ^{with the same} and brilliance as the light which he saw during his first cosmic illumination, in which the figure of Jesus was aureoled.

He answers only the most urgent of his letters and grants only the most urgent interviews. He feels that it is most important to attend to his true mission of serving humanity by writing books, and to refrain from getting involved with individuals who seek him out for personal motives.

The great circular Symbol already mentioned will be its central theme. This picture will be an attempt to provide for the masses of theatre-goers proof that the only sound ethical basis for their lives is that of love towards all creatures, including the animals.

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His eyes are of a dark blue colour and his hair is of a medium height.
but the eyes are of a dark blue colour and his hair is of a medium height.
black colour of his eyes is unusual in a Nordic Scandinavian
country where the eyes are usually of a lighter colour and the hair is usually of a lighter colour.
an indication of his aloofness. Moreover for a man of
his age his vitality is astonishingly youthful.

Maximus has the usual capacity of falling instantly asleep
if he has nothing to do. This happens when he is in street cars
and trains, for instance.

INTERVIEW
Page 2
A

He says that the new cells born in the brain as a result of the forces playing through him.
of his audience

In his private talk he is quite animated, speaking rapidly
and fluently. In public discourses on the platform his manner
is equally vivacious, and at times even excited. It is full of
gestures with his hands; his arms wave and his emphases points by
pounding the air. Indeed he seems almost carried away by his subject but in reality he has himself under complete control.

He thinks our rooms too dull and should have more light in
them. Hence he loves to have the glassware, chiefly crystal,
around himself. This he says is because it reflects light in
the same way and brilliancy as the light which he saw during his
first cosmic illumination in which the figure of Jesus was unveiled.

He answers only the most urgent of his letters and grants only
the most urgent interviews. He feels that it is most important
to attend to his true mission of serving humanity by writing books,
and to refrain from getting involved with individuals who seek
him out for personal motives.

So important does he regard ~~the book~~ that he lets no other work or activity come before his daily writing work on "Book of Life." he starts at 4 a.m. or 5 a.m., composing directly on a typewriter and continues until 10 a.m. ~~early~~.

Somedays

even

He even fully believes that Providence deliberately kept him away from education, teachings, cults and movements in order to keep him free to express ~~in~~ his own ~~own~~ inner knowledge unimpaired by other peoples' ideas and uninfluenced by their work. Even the art work on the Symbols was technically self-taught. From 12 to 30 years of age he wrote nothing except a few letters to his parents and read nothing except the New Testament. He says that he learned in former lives the art of literary writing and the art of drawing, which ~~both~~ ^{both} now enter into the activity of his mission.

He had, especially in the earlier days of his movement, his share of that criticism, and even slander which every public spiritual teacher or writer who is really effectual or who follows ~~XXX~~ an unorthodox path must expect to ~~hear~~ ^{receive}. One who was close to him said to me that his usual response to it was: "What a pity that they are making more bad Karma and hence more suffering for themselves. I feel so sorry for them."

All through his career he ~~finds~~ ^{has on} that his mission receives the help it needs. He does what he can for it, ~~all he can~~, but at the same time he believed that Providence is taking care of its success. So even when troubles or setbacks occur, they do not trouble him. And the help he receives outwardly is, he feels, inwardly inspired by unseen higher beings who are allotted to this task and who also protect him. He has complete faith in this ~~XX~~ protection. ~~At, ~~very~~ laughingly, observes, he cannot so silly that ~~he~~ thinks he can jump out of a net and be saved. If, however, ~~he~~ accidentally fall out, he believes, he would be saved.~~

It may startle many students of these subjects to hear it, but it is needful to mention here that Martinus disagrees with the teachings of most mystics, whether Western or Eastern, about the necessity of meditation. Indeed, except in the case of highly advanced types, he is strongly opposed to it. Most readers have become accustomed to consider it inseparable from mysticism. But in his view the dangers of meditation are too great, ^{while} ~~and~~ its necessity was valid only for former epochs when the human race was primitive and intellectually undeveloped.

So important does he regard the ~~fact~~ that he lets no other work or activity come before his daily writing work on "Book of Life". He starts at 11 a.m. or 12 a.m. composing directly on a typewriter and continues until 10 a.m.

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In our epoch its ~~place~~ is fully taken by the use of prayer combined with the use of intelligence. He considers the development of logical intellectual thinking an absolute necessity in the spiritual progress of the human race at its present stage. Anything ~~which~~ which detracts from it is therefore to be given up and he asserts ~~that~~ meditation ^{does} leads away from it.

A further surprise for students is his coupling of religion with meditation as likewise suited only to primitive mentalities. He considers the era of ~~blind~~ blind belief to be a dying one, and the era of rational intelligence to be the dawning one. He says that ~~whereas~~ whereas people in the past accepted religious doctrines, whether the latter were true or false, on the sole basis of authority ~~they~~ they ~~are~~ now, and will increasingly accept them on a basis of proven scientific factuality alone. Any doctrines which cannot meet this test will be rejected by the coming generations. ~~Therefore~~ Therefore, he does not even view the spread of atheism and materialism, with undue alarm, since they are the products of the young intellect asserting itself in an unbalanced manner, and with the passage of time better balance will be restored.

On the grounds of out of-date and unsuitable primitivity, Martinus discourages the growing European interest in Oriental religion, ~~mysticism~~ mysticism, and yoga. He ~~is~~ is himself quite unfamiliar with those teachings, literature and scripture except by ^a hearsay. He has not even read the Bhagavad Gita. He regards the work of all the Asiatic prophets, ^{(including Krishna and Buddha,} as being merely preparatory to the ^{unfoldment} ~~mission~~ of Christ ^{the} ~~in the~~ ^{-consciousness in mankind,} ~~higher~~ ^{level} ~~of~~ ~~the~~ ~~world~~ ~~and~~ ~~Buddha~~.

Gandhi

A very controversial feature of the practical ^{consequences} of his teaching ~~is~~ and which is hard for most people to accept, is ^{that of} the refusal to bear arms in the event of war, Martinus ~~asserts~~ in Europe -- just as Gandhi did in India -- asserts that ~~truly~~ truly spiritual persons could ^{not} and would not take the life of another, not even in self defence. Therefore, they should ^{not} take the lives of invading soldiers ~~even~~ even in defence of their own country. However, since the great majority of present-day people do not seek to emulate such an ideal man, he sees no likelihood of the danger of any innocent country being left defenceless against an aggressor nation.

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During the war, he was walking one night in a blackout when a man suddenly appeared and warned him not to continue in that direction as a shooting battle between Germans and members of the Danish resistance movement was happening there. The figure of this stranger immediately vanished. This turned out to be his protection, for he would have walked straight into the line of fire and his life would have been endangered. He believes that it was a psychic not physical appearance, sent to enable him to continue his mission on earth.

Martinus declares that he is acting as an invisible helper at night, when out of the body during ^{its} ~~the latter's~~ sleep, on the Korean battlefield, helping newly-slain soldiers pass through their ordeal peacefully, and understandingly, ~~instead of being~~ ~~terrified~~ and bewildered, or self-deceived into the belief that they are still alive.

Martinus has selected this book "Humanity and The Picture of The Universe" as the introductory volume to put his work before English readers because although it is of modest size, it contains many of his basic doctrines. It should constitute a revelation to a number of people as to what can be done by keen intellectual analysis to bring the human being into a truer understanding of its relation to the Universe, to other human beings and to God. In it, he proves, by a scrupulously logical argument, the eternal existence of the "I". He gives some new and interesting interpretations of certain teachings of Jesus.

He asserts that the wars which afflict mankind, being fought by the physical weapons produced by modern science can only be ended by the psychological weapons produced by spiritual science. He describes the limitations of scientific instruments and shows why they cannot bring man to the discovery of the ultimate truth of life, which is hidden within himself and not in the external surroundings, with which these instruments deal. He calls the materialistic conception of the universe a dead one, because it omits to include as a separate principal the really living elements of thought and consciousness. He declares that the correct explanation of life is to be sought and found exclusively within the "I" which seeks the explanation, and not in the body which is merely the organism of the "I".

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The belief held in some religious sects that Jesus will return again in a physical resurrection or ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ alternatively, reincarnation, is rejected as erroneous. Martinus looks upon Jesus as a world redeemer whose teachings, when correctly explained and expounded by spiritual science, ^{are} ~~is~~ destined to be spread throughout the globe, and this alone will constitute his second coming. This spreading of the truth by its intellectual acceptance and inward realization is said to be the inner meaning of the phrase, "the descent of the holy ghost."

~~XXX~~ Martinus

~~His followers~~ look forward to a golden age in a ~~few~~ few ~~XXXX~~ thousand years when the leaders and rulers of mankind will themselves be spiritual initiates, truly wise men gifted with the power of clairvoyant insight into the Cosmic realities.

The value of a movement must be judged ^{partly} by its effects. The moral effects of Martinus's teachings have been definitely good. This is doubtless due in part to the fact that his followers are constantly urged to stop blaming others for their troubles, or events for their misfortunes, and to scrutinize their own characters for the true causes of these troubles or misfortunes. This inevitably leads to constant endeavors in the improvement of character and the discipline of emotion ^(with beneficial results) to the individuals concerned and to ^{their} relations with those in their ~~XX~~ immediate surroundings.

At this point the reader may see that a man and a teaching of living spiritual value have appeared in Scandinavia and it is not proper that the rest of the world should remain ignorant of them. Although Martinus has been at work in Denmark for ~~thirty~~ *twenty-five* years as a lecturer, a magazine contributor and an author, his name and ideas are still unknown to the reading public of English speaking countries. That is a gap which should no longer be left unfilled. Therefore, I take pleasure in helping to make him known to my fellow students. He is a man whom to know is to take into one's heart.

He embodies the intelligence, the selflessness, and the love, which constitute ^{the} the essence of his moral and practical teaching.

PAUL BRUNTON

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five - twenty -

(1) Most of his cosmogony can be found in Steiner and Heindel; much of his ethics can be found in the Jesus and Ghandi. The rest of his teachings can be found in one or other of the other mystics or occultists. He even follows Steiner and Heindel in their limitations, their anti-Oriental ignorance and pro-Christian bias. What then is new in Martinus? His "Symbols" as he calls them; geometric drawings in colour which express these same teachings mathematically and symbolically. They are really a kind of shorthand. They are fascinating to study but they can teach a man nothing new; they can tell him nothing more than what he has already learnt from the Martinus books.

(2) M's principle that Oriental yoga and primitive religion are based on feeling whereas new epoch will base illumination on intelligence is taught clearly by Heindel, and was to some extent also given out by Steiner.

(3) M's principle of balancing feeling with intellect was definitely taught by Heindel as a pre-requisite, so must check his "Cosmo-Conception".

(4) Martinus' reiterated statement, which seems to form a foundation plank of his general teaching, that mankind was formerly able to receive religious teaching only through the feelings and not through the intellect is quite acceptable and borne out by history. But his further statement that not until he appeared were men able to obtain an intellectual presentation of spiritual truth is unacceptable and falsified by even an elementary knowledge of history. In the philosophical and mystical literature of Greece, Rome, Egypt, India, Tibet and China, there are such intellectual presentations, and indeed men like Pythagorus, Plato, Socrates, Marcus Aurelius, Shankara, Kapila, to name only a few out of a host who lived thousands of years ago and who possessed the highest kind of intelligence, emphasised the need for an intellectual understanding to complete the emotional acceptance of spiritual truths. It is unfortunate that Martinus makes such statements and it is obvious that they arise from his total ignorance of mystical philosophical literature, which ignorance he claims he deliberately cultivates. It also arises from his equally total ignorance of the culture of the Orientals and consequent bias against it. Steiner and Heindel, from whom he seems to have derived most of his ideas, also said, and I myself said in the opening pages of The Hidden Teaching Beyond Yoga, that the time has come to cast spiritual truth into intellectual forms because of the spread of popular education throughout the world, but neither they nor I ignore the fact that such

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forms have existed since the most ancient times, but were kept as an esoteric tradition away from the masses who could not then receive them.

To say that such forms did not exist at all is one thing, ^{AS SEKT} as Martinus ^{AS SEKT'S} says, but to say that they did exist but were kept for an exclusive elite is quite a different matter, as the most elementary scholarship will reveal. What is more astounding is that although Martinus may be pardoned for his ignorance of these matters on account of his deliberate refusal to accept culture from the learned and to read the books giving experiences of other mystics, the source from which he claims to have received his revelation cannot be pardoned for their ignorance of these matters. How could they know so much about more difficult points and so little on such an easy one.

(5) I notice with Martinus as with Steiner, that his critiques of Oriental mysticism reveal insufficient and inaccurate acquaintance with the subject. Consequently his criticisms lose part (but not all) of their value and show themselves to be mere opinion and not cosmically-initiated fact. His inaccuracies are just the kind that anyone who has never travelled and studied in the Orient, or who is unreasonably prejudiced by his early upbringing and present surroundings in favour of the Christian as against all other religions, would make.

(6) The knowledge of mentalism is an indispensable basis to the knowledge of all world-pictures, even including Martinus'. For it provides those who have never had a mystical glimpse, and who have lost the capacity for mere faith, with a way of arriving by ordinary intellect at the non-materiality of matter. The two - picture and mentalism - must be put together for a complete attitude toward life. The same synthesis should be applied to daily meditations. This is needed and should be practised, alongside of the endeavours to cleanse emotions and correct faults, to develop discrimination and upbuild character. It should not be dropped merely because these other tasks have been undertaken.

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Chapter One.

Religion's Emotional Picture of the Universe
Cannot Save Mankind.

The highest aim, upon which the curiosity and apprehension of mankind has always been focussed is the solution of life's mystery. Yet this solution dwells within life itself. The finding of it, i.e. the explanation of the eternal picture of the universe itself, is a question of the individual's intellectual capacity. This solution becomes a question of the development of mankind. When we look back on the history of humanity we accordingly see that its relation to the picture of the universe is **but** a gradual widening of horizon. Picture after picture, or perception after perception of the universe has had to replace a preceding one each time in order to give room to a new perception of the universe more in keeping with the times.

A glance at these antiquated perceptions of the universe shows us that they have not been intended for the satisfaction of a strongly intellectual sceptic. They do not conform to any scientific or concrete elucidations of life's mystery. They cannot by themselves give any satisfactory reply to the question about the picture of the universe asked by the modern, scientifically-minded man of

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to-day. But once they were, no doubt, perfectly satisfying replies to the questions which arose from the phases of simplicity, or from the unintellectual but strongly emotional kind of consciousness which was represented by the peoples of those times. It is thus evident that man's desire, or urge for the solution of life's mystery is of such profound nature that it was present long before he himself had acquired intellectual apprehension of things beyond the struggle of existence. However, this desire being vivid inside the individual before he had acquired any appreciable intellectual faculty, by which he would be able to grasp the solution of life's mystery, it thus becomes evident that the desire itself is no hunger for satisfaction of mere knowledge, but is equally a hunger for satisfaction of emotion. During the spaces of time in which man had not yet acquired any dominant intelligence it is a matter of course that these perceptions took the shape of satisfaction of emotions rather than of intelligence. And this state of things does it not assert itself even nowadays? What about the predominant world-religions of to-day with Christianity at the head of all? Is it not that the perception or picture of the universe of these religions has been dressed in a terminology which is, so to say, quite negative, or of no use when the question is about the intellectual or scientific satisfaction of the intelligent sceptic? - Among humanity the whole group of individuals who are intellectually accentuated and therefore scientifically minded has become "unbelieving" and "apostate" against the church and its traditions. If anything, they must be considered "atheists". But of course this need not mean that they are "evil" or "immoral". On the contrary! Many atheists are in possession of a far greater and more human moral than many an ardent believer or openly declared worshipper of God.

Thus it is obvious that mankind has been divided into two parts: the "religious" and the "irreligious" ones, the "believers" and the "nonbelievers". Further it is obvious that the group of nonbelievers is increasing while that of the believers is decreasing, so that their churches and temples are growing still more empty during services. However, this is proof of the fact that the intimate touch between humanity and the hidden sides of life, of life's mystery or of the picture of the universe, has come into disintegration. The emotional connection or contact with the picture of universe and the eternal facts belonging to it, of which the individual previously was in possession by virtue of his belief, no longer possesses relevance for the sceptic. This connection has been undermined by the doubt involved by the individual's later development of intelligence.

Chapter 2.

When the Accentuation of Intelligence makes the Individual Materialistic and Anti-social.

From the preceding it is thus obvious that the emotional condition, which gave rise to mankind's great faculty of belief and which until now unwaveringly has carried the individual through the various ups and downs of life, can not be a permanent state. When he reaches a certain phase of development it is shown by history that man begins to grow intellectually. In his mentality or thoughts, ideas are arising which are undermining belief and giving rise to doubt of the religious facts, i.e. doubt of their own mental and spiritual

to-day. But once they were, no doubt, perfectly satisfying replies to the questions which arose from the phases of simplicity, or from the unintellectual but strongly emotional kind of consciousness which was represented by the peoples of those times. It is thus evident that man's desire, or urge for the solution of life's mystery is of such profound nature that it was present long before he himself had acquired intellectual apprehension of things beyond the struggle of existence. However, this desire being vivid inside the individual before he had acquired any appreciable intellectual faculty, by which he would be able to grasp the solution of life's mystery, it thus becomes evident that the desire itself is no hunger for satisfaction of mere knowledge, but is equally a hunger for satisfaction of emotion. During the spaces of time in which man had not yet acquired any dominant intelligence it is a matter of course that these perceptions took the shape of satisfaction of emotions rather than of intelligence. And this state of things does it not assert itself even nowadays? What about the predominant world-religions of to-day with Christianity at the head of all? Is it not that the perception or picture of the universe of these religions has been dressed in a terminology which is, so to say, quite negative, or of no use when the question is about the intellectual or scientific satisfaction of the intelligent sceptic? - Among humanity the whole group of individuals who are intellectually accentuated and therefore scientifically minded has become "unbelieving" and "opposite" against the church and its traditions. If anything, they must be considered "atheists". But of course this need not mean that they are "evil" or "immoral". On the contrary! Many atheists are in possession of a far greater and more human moral than many an ardent believer or openly declared worshipper of God.

Thus it is obvious that mankind has been divided into two parts: the "religions" and the "irreligious" ones, the "believers" and the "nonbelievers". Further it is obvious that the group of nonbelievers is increasing while that of the believers is decreasing, so that their churches and temples are growing still more empty during services. However, this is proof of the fact that the intimate touch between humanity and the hidden sides of life, of life's mystery or of the picture of the universe, has come into disintegration. The emotional connection or contact with the picture of universe and the eternal facts belonging to it, of which the individual previously was in possession by virtue of his belief, no longer possesses relevance for the sceptic. This connection has been undermined by the doubt involved by the individual's later development of intelligence.

Chapter 2.

When the Accentuation of Intelligence makes the Individual Materialistic and Anti-social.

From the preceding it is thus obvious that the emotional condition, which gave rise to mankind's great faculty of belief and which until now unwaveringly has carried the individual through the various ups and downs of life, can not be a permanent state. When he reaches a certain phase of development it is shown by history that man begins to grow intellectually. In his mentality or thoughts, ideas are arising which are undermining belief and giving rise to doubt of the religious facts, i.e. doubt of their own mental and spiritual

structure - a structure which they even deny and the comprehension of which they thus are obstructing. And here we encounter the pure, ardent materialist, or atheist. If such an individual reaches this phase of intelligence and doubt before having acquired a sufficiently moral character, he may of course, be most sinister and horrifying to his surroundings, because he believes in absolutely nothing but the "right of the strongest one". A man of such pure materialism cannot possibly possess any accurate analysis and understanding of real righteousness. Just imagine the amount of distress and destruction of civilization that such a person may bring about if he becomes a governor, a dictator, or, by other means, comes into power over other people! No, even the possibility of entry into politics of such a person is dangerous as he scarcely has any possibility of being anything but anti-social. And is it not exactly these facts which world politics has begun to accumulate in the history or experience of mankind? The peace which to some extent was present before the great world wars, does not exist any more, and cannot possibly come into existence as long as mankind takes no precautions against the strongly increasing atheism which in the shape of uncivilized, intellectual atheism or persecution of spiritual life has begun to force its way into a great part of world-politics. That such politics is thereby growing correspondingly anti-social, is made obvious by the fact that no one who has lost the ability to comprehend the notion "right instead of might" can be anything but antisocial when living in a community which has reached a civilization of such advanced human development that its joy of life can only be based on "right instead of might". That men will be deprived of personal liberty and be taken to slavery, concentration camps, torture and execution as long as they are off their guard and give up themselves to such anti-social, ambitious, materialistic intellectuals, is a matter of course. We have seen already what has happened to the countries and nations who let themselves be dazzled and tempted by the notion "might instead of right". According to the natural order of things that the same causes inevitably will produce the same effects, salt eternally will salten just as sugar will sweeten. This unwavering stability of the law of cause and effect is the base of existence of the universe itself. It is altogether by virtue of the imperturbable stability of this very law that we are able to experience life, to perceive, to think and act. It is by virtue of the same stability of the laws of the universe that we gradually are learning to lead our will in accordance with these laws. And it is by virtue of that very stability that men are able to obtain absolute peace and permanent happiness by bringing their thoughts and will in accordance with this principle of cause and effect, ruling in the laws of the universe.

Chapter 3.

When the National Governments became Secular instead of Religious Powers.

At a previous time in the history of mankind, men were not intellectual to such a degree as they are today. Therefore, they were not guided or governed by intellectual materialistic beings; on the contrary! As their instincts and emotions were strongly accentuated they did in no way doubt about the existence of a Providence, and considered it a matter of course that only a representative of this unwavering Providence could be their chief, leader, or king. Their form of government was no matter of politics but of religion. The point was to create the best possible

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connection to Providence, to the deity, or the deities, which were considered to have all power in heaven and on earth. It was a divine worship. Peoples of such an attitude were provided with a kind of initiated king, chief or leader. And this principle has been valid for the tribes of primitive man in the jungle of a far-distant past and all the way up to the modern, civilised, materialistic nations under the luminous cross of Christianity, where the last few "kings by Grace of God" now are but the last vanishing, shadowy outlines of a past epoch of grandeur.

Under this luminous cross the government or royal power began to divide. A "clerical" power arose which after all was the original royal power, and another power which, although secular or "civilian", still dressed with crown, sceptre and purple robe and thereby put on itself the label of a tradition and a sovereignty it did not quite represent any more. From once having been religion itself and the physical and spiritual guidance of the people, which was deeply rooted in this religion, it now became but a power which for the time being was placed under religion and its prescriptions.

Although the clerical power did not use any more the symbols of the royal dignity or sovereignty: the crown, the sceptre and the purple robe, it for the time being ruled the kings and emperors, now disengaged from it. But gradually the clerical power lost ground in favour of the secular one which by degrees was transferred to still more materialistic minded persons. And as the royal power no more was conferred on a person after he had passed the physical and spiritual trial with regard to qualifications necessary in a king, which is called "initiation", but on the contrary became something to which a person succeeded quite independent of qualifications, something which was given to a person simply because he was of the royal family, then powers and factors quite contrary to those determining the absolute well-being of the people inevitably had their origin from the throne and its occupant, now as well as then. The efforts around the throne and its holder sometimes led to undermining, distress and slavery of the people instead of culture, welfare and liberty. This again led to revolution, or rebellion against the royal power, whereupon the peoples themselves began to take the government into their own hands. Today, republics are replacing the monarchies. And the crown, the ancient symbol of the divine physical and spiritual guidance of humanity, now has become an exhibit. But the government of the nations are still a mere secular power, separated from religion and with no root in a full comprehension of the absolute structure of the universe, or of the eternal picture of universe and the laws of life belonging hereto.

But in the same way as the royal power started disintegrating, so religion or the clerical power long since have begun to decompose, too. The clerical power had no more any special influence on the form of government and creation of culture of the countries, something which previously had been its main purpose. If anything it nowadays exists as a powerless institution which in some countries already has been at the mercy of the grace and pleasure of the secular government. It became something which might be forbidden, or allowed according to whether it was inconsistent with the worldly government or not. The great, divine phenomenon which previously had been the highest authority to the physical and psychical development of mankind became a shadow of what it had been before.

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But the secular governments or states nevertheless went on to carry the name of the religion and, inside the territory to which Christianity has been spread, to call themselves "Christian" states, although the most elevated commands of Christianity: "Thou shalt love thy neighbour as thyself" and "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" in no way have been the foundation of the existence or appearance of these states. To the modern, materialistic minded man, be he a toiling labourer or a Prime Minister, these most elevated divine ideals of Christianity became nothing but traditional, naive or primitive perceptions to which you could not properly devote your time. And the Christian states became the most ingenious producers of war, massacres, torture and mutilation. They became the most murderous peoples of the world, with the result that the never failing principle of the law of cause and effect by which it is determined that "What a man sows he shall reap", or "All they that take the sword shall perish with the sword" was vindicated. To-day great parts of the territories and centers of civilisation of the states mentioned are but ruins. The surviving populations have become beings with broken bodies and minds, beings who in the worst cases have become starving and freezing invalids who are hobbling around in the rubbles of the previous palaces of civilization in order to find shelter against rain and wind, and moreover must live out of the mercy and charity that the so-called victors are able to grant.

Chapter 4.

Religion and Politics Cannot Be Two Separated Things.

One look on the great historical drama which especially began to take place in the years 1914 and 1939 and which is still going on, preparing new break-downs of civilization with exiles, slave-camps, torture-chambers, death and destruction to new masses of people, gives the highly-intellectual observer very substantial food for thought. What is wrong with humanity cannot any more be concealed from him. To him it has long ago become evident that "politics" and "religion" cannot be two separated notions. Religion has to be the highest revelation of knowledge regarding the ideals and morals maxims upon which daily life exclusively can be based. A religion which does not constitute such a revelation or knowledge has lost its political strength, i.e. the ability to inspire the creation of just or moral social laws which is a condition of any human, civilised and beneficial social government. When religion has this power no more but has become something which is suitable for the simple, naive or superstitious man only, and to which the more intelligent or scientifically minded man cannot in decency devote his time, it has lost its "political" authority and hence its influence as a factor of significance in government and civilization. And where religion ceased to be a factor of determination to government, there government became a still more determinative factor to religion. That this must needs bring about a corresponding, disastrous revolution of social government was a foregone conclusion. To reject religion together with its content of wisdom or answers of life even if these latter ones were dressed in an antiquated terminology which could not prove the answers to be scientific ones, was the same as turning out the baby with the soapy water. It was the same as rejecting the interpretation of brotherly love and of the moral supports, without

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which a community cannot possibly avoid war and collapse of civilization, disaster and suffering. And because the influence of the surviving world-religions thus was disintegrating, it is in no way to be wondered that peoples and states had to enter into the atheistic or materialistic epoch, into this armageddon or drama of blood, the upheavals, distress and misery of which still are dominating politics, states and individuals.

Chapter 5.

Materialistic Science and Atheistic World-Politics.

When humanity did not accept "spirit" any more, nothing but physical "matter" was left to cling to. Consequently this matter was measured in all conceivable ways and as the result of this appeared the so-called "modern science". This science is a thorough knowledge with regard to measure, weight, volume, degrees and distances, but it is totally ignorant of "life" itself. It is capable of thinking in measure and weight only. It has no capacity of thinking inside the physical dimension which makes itself manifest in the shape of "spirit" and inside which its own consciousness, thought and mental life are existing. Being incapable of thinking inside this dimension modern science cannot but perceive everything of spiritual nature as something naive and "unscientific". That the concept of justice which by its real nature is the same as altruism, a notion of high spiritual structure, has no particular chances of asserting itself in a sphere in which you do not believe in religion any more and have but a science which cannot control or test things and phenomena outside physical measures and weight, is but a matter of course obviously proved by the facts of life. In a sphere, however, where the belief in the most elevated concepts of justice or ideals of charity, or divine love has been lost, no other fundament of daily life is left than the principle of might or "the right of the stronger one". Accordingly, the governments or social orders of the nations were committed to a very thorough, all-dominating race of rearmament between the nations, by means of which was produced the greatest possible call to arms with the most ingenious machines of murder and destruction, together with other fatal factors of either a chemical or technical nature. It thus became obvious that the fifth commandment "Thou shalt not kill" and the command to "Sheathe the sword ..." etc. were totally ignored by the governments of the states. These commands became postulates which, in the most lucky instance, were given to children and minors as occupation. But gradually, as the children approached grown-up age they were occupied by the government with quite another ideal. This ideal is termed "The duty of compulsory military service". Pursuant to this "duty" every young man quite independent of his like or dislike has to let himself be trained in operating the modern machines of war, murderous weapons and other martial ways of destruction of his neighbour. But how will mankind possibly be able to gain happiness by such pure materialistic governments? And isn't it that such forms of government, disengaged from religion's ideal of neighbourly love and based solely on the right of the stronger one or on the principle of might instead of right must needs involve the transformation of civilization into a jungle? How can such irreligious politics possibly avoid turning into "everybody's war against everybody", or the pangs of death which during our present epoch became the destiny of millions of people?

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Chapter 6.

"The Day of Judgement", "The Sheep" and "The Goats".

It thus becomes evident that the administration of humanity or the governments of the nations cannot be based on merely materialistic arrangements. You cannot establish world-peace while you disregard the ideal which is the pith and kernel of religion, namely: the abolition of might, and thereby of the sword, in favour of right as the means of settlement in the differences of the nations. When humanity's connection with Providence began to wane, and its submission to spiritual laws hence fell to ruins in favour of the worship of might in stead of right, then the material or physical destruction of this very humanity began to take place to the highest degree. The law of cause and effect is valid for the totality of humanity as well as it is valid for the single individual. When the perception of moral or the spiritual life of man becomes defective it will not be long before his physical life reaches a state of collapse, too. No developed being can for long live on mere materialism. Beyond his purely physical sense-endowment he has also a faculty enabling him to experience a number of phenomena of a non-materialistic character. Inside his very self he has a mental or psychical domain which is absolutely necessary to his daily experience of life.

To ignore this domain or this mental part of yourself can but lead to a further reduction or restraint of your spiritual life and of your talents and will-power. Physically and mentally you become a wreck. This is the inevitably destiny of the intellectual atheist. And this is the state of things which must become prevalent in the physical structure of humanity in an epoch during which it has lost all contact with its own psychical or mental structure, and when it has no more the rock-firm mental or spiritual properties being fundamental to its relation to, and harmony with, the highest in nature and thereby with life itself. The consequence of this had to be a most unnatural existence and an equally unnatural experience of life. And it is this result of the mental and spiritual breakdown which to-day has turned the destiny of mankind into the experience of the predicted day of judgement, during which a reckoning with its situation of life inevitably had to lead to the state of things which the same predicyion has symbolized as the "sheep" and the "goats". Further it had to lead to a necessary differentiation between the two ideologies which arose as a consequence of the government's disengagement from religion, namely: politics and the picture of the universe. However, these two ideologies have in reality been joined together by God and therefore cannot possibly be separated by man. Where he is trying to do so a "day of judgement" or an "Armageddon" inevitably will arise. Hereby mankind anew will be forced to acknowledge the integrity of these two ideologies or spheres of interest. The picture of universe, i.e. absolute truth, must not be based on "politics", while "politics" on the contrary has to be based exclusively on the picture of universe. In the cases where politics does not appear as a product of the picture of universe, it is a revelation of untruth or falsehood. In such case it is produced by egoism and is based exclusively on the satiation of egoistic cravings. Its propaganda is a distortion of truth or reality, the aim of which is to provide its originator with a luxurious life at the expense of the natural happiness, life and health of other nations or peoples. That

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this can be nothing but sabotage of the welfare of the entirety or totality of terrestrial humanity and hence must lead to "armageddon" "hell" or the destiny of the "goats", must be obvious to everyone.

In the case, however, where "politics" is a production of the picture of universe or of absolute truth it is based on altruism. Then its propaganda is an inspiration for everyone to serve anyone. Its social structure is the eternal principle of life or the organic "communism" which has not been invented by man but which is present in the physical system of every human being, and which has made its welfare and health dependent on the harmony of the mutual co-operation of its organs. When "politics" becomes identical with this harmony, it will be obvious that the Christmas Gospel's "Peace on the Earth" or the highest welfare of humanity, i.e. the happy destiny of the "sheep" has become a reality.

Chapter 7.

The Salvation of Humanity will be an Impossibility Without Fullest Knowledge of the Picture of Universe.

Thus the "sheep" and the "goats" cannot be perceived as a number of physical people, arranged in two groups, one to the right and one to the left of a judge. On the contrary, these two indications are expressive of two great basic principles for the creation and experience of life, principles without which this very creation and experience would be an impossibility. These two principles form the conceptions known to us as "spirit" and "matter". Thus the "sheep" are forming the "principle of spirit" and the "goats" are forming the "principle of matter". When humanity, according to the prediction of the Day of Judgement has been described as forming the two groups of the "sheep" and the "goats", this consequently means that the "sheep" constitute the group who have based their lives on the principle of spirit and have thereby been anchored at life's highest and most perfect structure, namely real humanity or altruism, while the "goats" are represented by the group of men whose lives have been anchored at physical matter and might, and have thereby lost all connection with the highest powers of the universe. Hence they have lost the vital spiritual stability brought about by such connection. That this latter group is destined to degradation, perdition or an unhappy life, while the "sheep" are destined to a life of harmony and happiness, are but facts which since long evidently have been prepared by the events of the world. The destiny of the "sheep" and the "goats" every day are made obvious to us in the shape of the two great ideological contrasts of life, which more and more are dividing humanity into two groups. The view of life, maintained by one of the groups, is thus inevitably heading for disaster, while the view of life of the other group will gain great importance and success.

Quite apart from your being willing or not to acknowledge this exegesis of the Bible's prediction of the destiny of mankind, the fact remains that humanity even nowadays is experiencing a crisis which can be solved in one way only: namely by the return of its mentality to a deep rooting into the vital laws of nature or life itself, which in this case means into the very eternal picture of universe. On the basis of mere materialistic knowledge and ability you can not possibly bring about real civilization, humanitarian and

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permanent peace. Such knowledge and ability certainly are satisfying the physical cravings, but it has become obvious that man has an extremely great psychic or spiritual craving, too. This craving has to be satisfied if the experience of life is to become identical with the harmony and joy of life, which eventually will make the individual to be like "man in the image of God" and thereby create true happiness on earth. To reach this goal, however, the mentality of mankind must needs return anew to Providence, and must again be placed inside the laws of the universe, i.e. inside absolute truth. At the present intellectual stage the individual can neither live, nor die, happily without having its mentality placed exactly inside absolute truth, which is: inside the fullest knowledge of the eternal picture of universe.

Chapter 8.

Amidst His Materialistic Might Cultured Terrestrial Man has grown Helpless.

Is it not that extremely eminent, materialistic knowledge, of which terrestrial humanity has possessed itself, can be considered the absolute truth? And is it not so that all the many answers science has given with regard to matter, air, light, water, fire, electricity, atoms etc. and the consequent immense technical skill, are to be considered fundamental? No, absolutely not! These acquisitions cannot by themselves guarantee any happiness to humanity. They certainly represent an acknowledgement of cause and effect, but this is only a part of truth. Inside the domain of daily life other parts or fields of absolute truth are to be found regarding which science or mankind do not know the corresponding causes and effects. In some cases the effects, but not the causes, are known, while in other cases the causes only, and not the effects have been acknowledged. It is a matter of consequence that mankind is fumbling in these domains. It is equally evident that this fumbling naturally must be the more dangerous the more immense powers men have the ability to handle, and of which they, in their fumbling blindness, run the risk of become the victims. And is it not that the present destiny of mankind is the very effect of its predominant use of the most ingenious instruments of murder and methods of man-slaughter? In this domain humanity does not know the truth or the law of cause and effect, which has been expressed in the sentence: "He who lives by the sword, shall perish by the sword himself".

But it is not the purpose of evolution to let the individual remain the slave of his own ignorance, primitivity and superstition. "Man in the image of God" cannot remain a being who fumbles around blindly or, on the base of wrong perceptions, brings to release immense forces, which can but sabotage humanity, civilization and life. No! the goal of his development of life, must needs be an absolutely perfect total experience of truth and of the consequently total happiness which reveals "man in the image of God". This experience, however, can only be based on an absolutely total knowledge of the eternal truth, and therefore a merely partial knowledge of the structure of life or the picture of universe cannot bring the being into possession of this true happiness. That this is so has, up to this date, vividly and unwaveringly been made manifest by the facts of life in the shape of vast areas of humanity facing breakdowns of civilization and struggling against disaster, although this very humanity to-day has gained the ability to

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rule the elements.

Thus the knowledge and mastery of the elements is not sufficient. This is by no means identical with life's idea or intention with men. Consequently it becomes equally obvious that there is something insufficient in the nature of man. This "master of the elements" is a being who can guarantee no permanent happiness, neither to himself nor to anybody else. He is able to produce buildings, machines, instruments, conveyances or other ingenious technical wonders, just as he inside things themselves is able to bring about the most remarkable chemical processes, or wonders, which really may be of an extremely wide use. But, as previously mentioned, these wonders, or products of this ingenious, creative power, to an overwhelming degree have turned out to be a sabotage of life and existence and thereby of the true happiness or joy of life of mankind.

To-day these masters of the elements do not know how to protect themselves against one another. For the time being, their fantastic, materialistic knowledge and ability have become the most fatal "evil" and dangerous menace to their lives. The masters of the elements have grown helpless amidst their own materialistic almightiness.

Chapter 9.

The Terrestrial Man has become His Own Most Mortal Enemy.

In the middle of the very culmination of his ability to command and make use of the physical matter, i.e. on the very pinnacle of the highest possible materialistic knowledge and ability, terrestrial man has thus become the most helpless unhappy and menaced being on the physical plane. To this state the living being has thus been led. The principle of slaying, the use of which to the animal of the jungle has proved to be a condition of life, and hence a virtue, here has revealed itself to be a disaster to man. Will any instruction, sermon or warning possibly outdo the demonstration of this fact as made by life itself? Is it not that life itself here is informing terrestrial humanity with a voice of thunder that it has arrived at the boundary of the animal-realm's slaying principle? The methods, given to the animals as self-protection, have not been meant to be everlasting. The animal has to hold its own by help of force, cunning, or camouflage, but such methods with their corresponding weapons, or means of coercion have not been intended for use by beings of a higher rank than that of the animal. Thus it is only inside a certain sphere, or zone of life, that you needs must protect yourself by means of force, cunning, camouflage, weapons and the slaying of fellow-beings. The process of development which goes on incessantly within the being, and which has carried the latter from the existence as a plant on to the life as an animal — this very process now has carried the animal onward to a state of human existence. Without any real warning, mankind has thus been conducted onward by the development working in its inner world, and has now reached a psychic state in the realm of which the laws of life have to be observed in quite an opposite way than is the case in the realm of the animal or in the jungle, where it is a condition of life to kill for living. Thus the disaster of terrestrial men in reality is that they have gained human abilities (the faculty of ruling the elements is by nature no animal ability) at the same time as they believe that they still have to use the law of the jungle in order to

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sustain life, that they have to slay in order to live themselves. Therefore, they are using the human abilities in favour of this superstition of the principle of slaying. But as they, seen from a mental view, are living in the jungle no more, but in the antechamber to the domain of real humanity, the use of the forcible methods of the slaying principle can no more give any protection against others, but will send back the reaction very quickly to its own originator and thereby menace against the physical life of this very being. Terrestrial man has thus become his own most mortal enemy.

Chapter 10.

Why the Present Destiny of Mankind cannot be Fortuitous.

That such a state is the darkest possible sphere of life, is the very "hell", or the "realm of death" itself, here becomes quite obvious. Can anything be worse than to become the mortal enemy of yourself? However, this is the very situation which consequently had to follow the "eating of the tree of knowledge". It is the fulfilment of the wandering of Adam and Eve downward into damnation and darkness, down into distress and suffering. And it is the fulfilment of the history of "The Prodigal Son", who "is eating together with the swines" which in reality means: the being who, having acquired human faculties, does not use them except for brutish purposes. It is the account of the day of judgement on which Providence is "judging the living and the dead" or is separating the "sheep" from the "goats". It is the account of the end of the domain of the "goats" with its wars, torture, gas-chambers and putting slave-irons on other beings. And it is the account of the "sheep" who are going away to the creation of the realm of proper humanity, of "the new heaven and the new earth in which righteousness resides". This domain of the sheep will be synonymous with the new social order's distribution of the better things of life in this world, and with the new spiritual and psychic attitude which will arise on the ruins after the end of the animal-realm in the human mentality, an attitude, in which brotherly love by nature becomes synonymous with science, beauty and joy.

Thus it is not chaos and fortuity who are revealing themselves to the intellectual observer or investigator. The present destiny of mankind is no surprise to the most developed, or most cosmically, minded men. The account of "Adam and Eve", of "the day of judgement and hell", of "the sheep and the goats", of the consequences of the use of the sword, of "horses, from the mouths of which fire, fumes and sulphur were emanating" (nothing else but the modern war-tanks!), of "everybody's war against everybody" and a lot of other biblical statements are thus no superstition or fanaticism, but living, occult accounts of events, which are taking place during these days. These events have thus been recorded and told even thousands of years ago. When, however, it is possible to record, or acquire knowledge of events thousands of years before they are going to take place, the structure of the world cannot possibly be chaos or fortuity. It cannot be a kaleidoscope. Only a living reality, being based upon an unwavering law of cause and effect, can possibly be registered or predicted thousands of years before.

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Chapter 11.

Knowledge of the Main Principles of the World-Structure Facilitates Understanding the Real Nature of the Biblical Predictions.

Being familiar with the main principles, upon which the structure of the world is based, it is no matter of difficulty to the developed cosmic investigator to become initiated into the future destiny of humanity. And from the Biblical accounts it becomes obvious that its trend is not "hell", is not to have to "experience death" and is not to have to live in exile outside Paradise. The Bible proceeds with its symbolic accounts and announces much light after the darkness. "The seed of Eve" is going to "crush the head of the serpent", and with "Abraham's seed all races of the earth shall be blessed". In accordance with it is the Biblical account of "the prodigal son" who again returned to the paternal home and there was received with great delight. And at long last comes the account of the birth of Jesus, who always took the right line of action in all situations where ordinary men took the wrong one. In all situations where the common way of acting was egoistic, or in favour of oneself, He always acted absolutely altruistically, or in favour of His neighbour. When persecuted He did not use any combative methods but let His consciousness be filled with the all-loving, all-wise attitude which found its most divine expression with the words "Father, forgive them for they do not know what they do". And thus we in this being are witnessing the model of the mental disposition which will estrange war from the mental sphere of humanity, which will lift up terrestrial humanity from its animal state and raise it above the domain of the law of the jungle. Whether this Christ ever lived or not is of no importance at all. The mere account of the life of this being is a cosmic revelation of the way of acting which inevitably must be learned or acquired if any peace at all shall be able to come to this world. Anyhow, if Christ never existed, there lived a being who was the originator of this account. However, in order to be able to give such a highly-ethical account, or to reveal such an overwhelming spiritually-scientific knowledge regarding the laws of life, or the cosmic structure upon which all human development and destiny are based, he must needs be familiar with this kind of ideas. If Christ himself has never existed, some other man must have lived who was in possession of the same highly-ethical consciousness as that which is attributed to Christ. From who^{else} could such lofty conceptions or this knowledge have originated?

Chapter 12.

The Physical Knowledge and Ability of Terrestrial Man is too Disproportionate to His Psychical or Spiritual Capacity.

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and the knowledge of the world-structure, or the laws of life hereby revealed, terrestrial men will all the same be forced by circumstances to turn their consciousness, or thought to other sources of enlightenment than the mere materialistic ones. They will have to direct their research towards the side of themselves which to-day still is a mystery, i.e. towards their mental or spiritual side, the very side of their personality which in actuality is renounced by themselves. As mentioned before they have sufficient knowledge on the physical plane, where ~~they~~ to a certain degree they are ruling the elements. Really, this knowledge and the consequent material ability is far too disproportionate to their mental or psychical capacity. They have achieved the technical ability of a real human being while their moral consciousness is still but the consciousness of an animal. They can make use of immense forces like that derived from the splitting of atoms. But just imagine these forces being possessed by a being who had achieved only the mentality of an animal with regard to his relation to his neighbour! Just imagine if lions and tigers instead of their strong fangs and claws could make use of modern ~~xxxx~~ fire-arms, of murderous machines, or - of atomic bombs! -

Perchance this picture does not make sense by the first glance, but it is not so detached from reality as you may think. After all it is not the "human consciousness" in man which makes use of arms of murder or of machines of destruction. It is exclusively the mentality of the "jungle" or of the "animal" being still in existence inside terrestrial man which is controlling this part of his psyche. Thus it really is the mentality of a "lion" or a "tiger" which is finding vent through terrestrial humanity's use of murderous weapons, be it the club of the cave-man or the atomic bomb of the modern, civilized Christian. Thus nobody needs to fear "the man" in man, but only the remnants of the "animal mentality" still existing inside the human mentality. And thus these remnants of "animal mind" are the greatest evil of mankind. They are the ruin of humanity. These remnants are the very thing which makes terrestrial man become his own mortal enemy.

Chapter 13.

The Ultimate Cause Behind the Crisis of Terrestrial Humanity is Wholly a Question of Lack of "Spiritual "Science".

Thus the true ultimate cause of the extensive and dark crisis, or armageddon, amidst which terrestrial humanity lives, is no question of living-space or boundaries, is no problem of economy, or materials, or anything else of the causes ordinarily stated as being the misfortune of humanity. These phenomena are nothing but the external symptoms of the real evil. To make oneself immune to these symptoms does not remove the cause behind them, but leaves humanity still unhappy or ill. The deeper evil behind all external symptoms is really a "psychic question", the overcoming of which evil is a question of searching and purging the psyche of terrestrial humanity for the remnants of the animal mentality inherited from the past. It is a question of development of a science on the mental field to such an extension that terrestrial humanity may learn to control the mental elements with a proficiency equal to the skill with which it is controlling the physical elements by the use of physical science. At the present time physical science has enabled terrestrial man to let the elements work for him, thereby making the physical work easy and rendering him free to move on the physical plane to such an extent that a circumnavigation of the globe is now a

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Chapter 13.

The Ultimate Cause Behind the Crisis of Terrestrial Humanity is Wholly a Question of Lack of "Spiritual" Science.

Thus the true ultimate cause of the extensive and dark crisis, or amalgamation, amidst which terrestrial humanity lives, is no question of living-space or boundaries, is no problem of economy, or materials, or anything else of the causes ordinarily stated as being the misfortune of humanity. These phenomena are nothing but the external symptoms of the real evil. To make oneself immune to these symptoms does not remove the cause behind them, but leaves humanity still unhappy or ill. The deeper evil behind all external symptoms is really a "psychic question", the overcoming of which evil is a question of searching and purging the psyche of terrestrial humanity for the remnants of the animal mentality inherited from the past. It is a question of development of a science on the mental field to such an extension that terrestrial humanity may learn to control the mental elements with a proficiency equal to the skill with which it is controlling the physical elements by the use of physical science. At the present time physical science has enabled terrestrial man to let the elements work for him, thereby making the physical work easy and rendering him free to move on the physical plane to such an extent that a circumnavigation of the globe is now a

trifle taking but a few hours. In the same way terrestrial man must also begin the developing of science with regard to his psychical or spiritual field which will enable him to let the mental elements or forces work for him and thereby render him such spiritual freedom of movement that a mental journey through the universe or the structure of the world merely becomes an insignificant adjustment of will.

And why should this not take place? Is it more miraculous to be able to travel through the universe in a psychic or mental way than it is to be able to fly around this globe in a metal-box during some few hours?

Chapter 14.

Peace will arise when Power and Brotherly Love will form a Synthesis.

No matter what anyone thinks about the preceding ideas, terrestrial man has now arrived at the borderland of the realm where life cannot any more be based upon murderous weapons, on revenge, or punishment. Humanity will still receive some shocks on account of its karma, millions of people will yet be killed or mutilated, but nevertheless humanity is standing on the threshold of the bright sphere of peace. Through these last massacres and slaughter, through explosions and break-downs it will experience the all-destructive effect of the murderous weapons to itself and its counterpart; nay, still more, it will experience that this very thing to become a victor is in reality a suffering, torture and trouble still worse than what it had imagined necessary to protect itself against with murderous weapons. It will here become a fact of science that peace cannot be based upon superior might but solely on right, and that might can be a blessing only when it becomes the protector of peace, i.e. where it is building a safeguard against the remnants of the ancient animal mentality still existing inside the psyche of human beings. To make use of might without intelligence - which means it is no protector of right but on the contrary of egoism, creates the greatest danger to his life any individual can possibly experience. Therefore the getting of the highest cosmic knowledge and ability is the one needful thing to terrestrial humanity of to-day, as this knowledge and ability regulate the use of might so as to bring the highest blessing and thereby harmonize with the structure of the world, or the forces of nature. Where might has been perfectly intertwined with brotherly love by man, there peace abides. There the kingdom of heaven has been born on the earth. There life is existing as sheer light, art, divine love and joy.

Chapter 15.

"Antichrist".

But whence does humanity acquire the knowledge which makes might become an exclusive protector of peace and hence a guarantor to each single member of humanity that he will receive absolute intellectual freedom and protection against all the egoistic character or mental jungle which still take up room inside the psyche and outlook of terrestrial man and which, camouflaged in a lot of ways, are placing

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power as the highest ultimate moral conception and consequently have chained slaves and suppression of other people as the ultimate political and religious purpose? - And how can men possibly gain a knowledge, or widen their mental horizon to such a degree that they will be able to disentangle themselves from this adoration of might, from this suggestive worship of the biblical "Antichrist"? For you cannot, indeed, claim "Antichrist" to be anything else than the opposite of "Christianity", can you? And just as "Christianity" cannot be identified with a person, but is a teaching of charity, altruism and love, so "Antichrist" is no person either, but an organized ideology which is offering resistance to all true "Christianity" and hence against humanity, or charity itself. That this resistance has been camouflaged by its originators and boosted to be the highest social ideal and the only legitimate religion or politics, is a matter of course. How else should the originators be able to justify their ambition of power to seize total supremacy, so hotly desired, over all their fellow-men, over their mentality and property? - And how else should they be able to have their wishful, egoistic dream, namely to see themselves as the masters of the world? If, in their ambitious greed of power, they have not "purged" civilization of democratic culture and ideas by means of immense organisations, many informers, concentration-camps, torture, executions, slave-work etc.; how else might they hope to be able to "rectify" all peoples, races and ideologies in favour of their dictatorial megalomania and egoistic lust for power? - Do you actually believe that the foundation of a really imperturbable world-peace can possibly be based upon this haste to deprive humanity of all mental freedom and ability to find truth and reality with both brain and heart, a haste which can mean only destruction to any culture or society? - Indeed, can it possibly be in accordance with nature to forbid the skylark to sing, the cuckoo to cry, the lion to roar, the fish to swim and the plant to sprout? Could this be anything but sabotage of the very life of nature? How can such a principle build any basis of spirit, culture and peace? - Such politics is exclusively a sabotage of life, a sealing of brain and heart, or an isolation behind iron-curtains of individual intelligence, or expressed feeling. How should such politics ever become democracy or organic communism? Indeed, by its very nature it is but a power of gangsters under which death is threatening every one who will not give information against his simple, liberal fellow-men, standing below him, and who cannot be a slavishly cringing yes-man to the ambitious fellow-beings placed somewhere on the social ladder between him and the dictator, or the rulers.

Do you really believe that humanity can be saved, can receive mental freedom, spirit and culture from such ambitious, dictatorial-minded beings? Beings, who are filled with brutish and slaying traditions to such a degree that they, notwithstanding their terrestrial-human endowments from a cosmic point of view must be considered brutal animals! Has it not since long been incontestably obvious to every unbiased intellectual investigator that these beings with their stupid, or inhuman power are but aiming at making people into a kind of dumb, domestic animals, of cattle, the lives of which they may deal with according to the satisfaction of their morbid ambition of power? - And do you really believe this to be the aim of the processes of development of this globe and its humanity during millions of years? The earth went through epochs, each lasting millions of years, during which it appeared as luminous, gaseous nebulae, as fluid, glowing, sun-like masses of fire, undergoing processes of cooling and incrustation with enormous eruptions, which created the atmosphere and separated land and sea. Epochs, equally of millions of years, during which it developed plant forms of life, followed later by the animal ones and, at long last, the epoch during which the animal began to appear in the shape of terrestrial man. Can anybody believe that this development, the extent of which beggars all imagination, should

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 that this development, the extent of which beggars all imagination, should

merely aim at letting terrestrial man become a dumb creature living inside the mental and physical barbed-wire fence of an atheistic dictator? -

Chapter 16.

The Alternative of Mental Freedom, Culture and Peace or Anarchy, Mental and Physical Slavery.

Might not the speech of life rightfully be expressed as follows: "Dear Terrestrial Man! Please wake up and have a look at yourself. Your faculty of intelligence and your plane of development, acquired during many lives are in danger. Dictatorship, or "Antichrist" is out for you. One day even you may have no other alternatives than a concentration-camp or the appointment to be an informer, than intellectual inactivity or torture, than tyranny towards your brother or death for yourself. The time has come when the great command of doomsday is pronounced to mankind in this way. Your choice can no longer be postponed to future days. The day of doom has come to this world. The decision now will be forced through. But you have your own choice whether you will go to the "left side" and partake of the goats destiny, expressed as the domain of death, weeping and sufferings, or whether you will go to the "right side" and make yours the destiny of the "sheep", which is "the new heaven and earth" of humanity, intellectuality, and culture, this being the fulfilment of the message of the Christmas Gospel: Peace be on the earth!"

Chapter 17.

Through Comprehension of Life's Direct Speech the Individual Achieves Mental Sovereignty, or Initiation.

To the preceding you may perhaps object that you have no ability to discriminate. In the past, when you have been reading and studying you usually found that the subjects have not been described in a liberal and impartial way. Everybody emphasizes his own perceptions and opinions as being the highest, incontestable ideals. Every movement, be it religious, sectarian, or political, lectures on its own *raison d'être* in a way which, in this respect, makes it impossible to distinguish truth from its very opposite. How can you possibly learn to see through the propagandistic camouflage and distortion of real truth made in favour of the egoistic cravings of ambitious leaders? - How can you possibly become able to ascertain that everything proclaimed to be white really is so and not disguised black colours? -

Well, what made men able, physically to distinguish between material things in such perfect way that they, by virtue of this faculty, have been able to make themselves masters of the elements, geniuses with regard to material, or chemical and technical ability? - Do you think they could have achieved such a position without having abandoned naive doctrines and superstitious perceptions in favour of realistic investigations, and the consequently acquired facts. - The methods of the materialistic science are not determined by propaganda but by acknowledged facts. Do you not consider it likely that you in the psychic field now have reached a similar stage, i.e. a stage where you can no

merely aim at letting terrestrial man become a dumb creature living inside the mental and physical barbed-wire fence of an aesthetic dictator? -

Chapter 16.

The Alternative of Mental Freedom, Culture and Peace or Anarchy, Mental and Physical Slavery.

Might not the speech of life rightfully be expressed as follows: "Dear Terrestrial Man! Please wake up and have a look at yourself. Your faculty of intelligence and your plans of development, acquired during many lives are in danger. Dictatorship, or "Antichrist" is out for you. One day even you may have no other alternatives than a concentration-camp or the appointment to be an informer, than intellectual inactivity or torture, than tyranny towards your brother or death for yourself. The time has come when the great command of tomorrow is pronounced to mankind in this way. Your choice can no longer be postponed to future days. The day of doom has come to this world. The decision now will be forced through. But you have your own choice whether you will go to the "left side" and partake of the costs destiny, expressed as the domain of death, weeping and sufferings, or whether you will go to the "right side" and make yours the destiny of the "sheep", which is "the new heaven and earth" of humanity, intellectual and culture, this being the fulfillment of the message of the Christmas Gospel: Peace be on the earth!"

Chapter 17.

Through Comprehension of Life's Direct Speech the Individual Achieves Mental Sovereignty, or Infatuation.

To the preceding you may perhaps object that you have no ability to discriminate. In the past, when you have been reading and studying you usually found that the subjects have not been described in a liberal and impartial way. Everybody emphasizes his own perceptions and opinions as being the highest, incontestable ideals. Every movement, be it religious, sectarian, or political, lectures on its own raison d'être in a way which, in this respect, makes it impossible to distinguish truth from its very opposite. How can you possibly learn to see through the propagandistic camouflage and distortion of real truth made in favour of the egoistic cravings of ambitious leaders? - How can you possibly become able to ascertain that everything proclaimed to be white really is so and not disguised black colours? - Well, what made men able, physically to distinguish between material things in such perfect way that they, by virtue of this faculty, have been able to make themselves masters of the elements, geniuses with regard to material, or chemical and technical ability? - Do you think they could have achieved such a position without having abandoned naive doctrines and superstitious perceptions in favour of realistic investigations, and the consequently acquired facts. - The methods of the materialistic science are not determined by propaganda but by acknowledged facts. Do you not consider it likely that you in the psychic field now have reached a similar stage, i.e. a stage where you can no

more let yourself be regulated by doctrines, suggestive propaganda, or superstitious perceptions. And do you not think that humanity has reached a phase of development which will enable it to enter into a more perfect penetration into the real facts of the psychic, or mental field and thereby will let it liberate itself from all kinds of biased assertions, propaganda and distortions of truth? - Now the time has come where mankind must acquire facts instead of hypotheses, truth instead of distortion, reality instead of fantasy.

But where does the inquiring man or the developed investigator find these facts, this truth, or reality? At the same place where materialistic science found reality, or truth concerning the mere materialistic laws, namely in the very account of life. Indeed, life itself is the most adequate and reliable narrator and hierophant of the eternal, ultimate truth. When the individual has learnt to understand life's own voice he thereby has become superior to the suggestive propaganda of the masses, a propaganda which, more or less, must be impure as long as the masses do not consist of cosmically initiated individuals. Until this has become reality this propaganda will be more in favour of the instinct of self-preservation than it will be a revelation of ultimate truth. At present, therefore, the opinion expressed by the masses can more or less be but a distortion of truth, while the individual, who has gained understanding of the very voice of life has become elevated above the point of view maintained by any other fellow-being. When he from nature himself is able to receive the reply or solution of life's mystery as a realistic fact, then he has found the rock-firm centre of gravity of existence, then he has become a permanently sovereign, or so-called "initiated" being, a being who knows reality from personal experience and consequently is able to act in accordance with it, i.e. in accordance with his experience of the ultimate facts. - And thus it becomes evident that the present mission of world-redemption is to conduct mankind towards such a personal experience.

Chapter 18.

The Difference Between Materialistic Science and the Spiritual One.

Thus this personal experience obviously is not synonymous with the worship of a new world-redeemer, or with the creation of a new religion, or a sectarian movement. But this personal experience will involve the creation of a science by means of which the ultimate truth can become a thoroughly realistic fact. This science thus forms a counterpart to the materialistic science and differs from the latter only in the respect that the spiritual science is based upon answers regarding manifestations of life while the materialistic science is based upon answers with reference to measures and weights. However, these "answers regarding manifestations of life" being identical with answers which give evidence of life, of spirit, or consciousness, or mental fields, this science rightfully must be termed "mental", or "spiritual" science. Spiritual science is thus evidential of the living existence of the universe while materialistic science makes evident the mechanical and chemical structure of this same universe.

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Chapter 19.

Why the Materialistic Science has no Possibility of Explaining the Mystery of Life.

The experience of life inside and around the living being thus expresses itself through two main factors, namely through "life" and "mechanical actions". While all the mechanical actions make themselves directly impressive to the physical senses, "life", or "that, which is alive" in things, i.e. the mental side of matter, is able only to manifest itself indirectly on the material plane. Thus the road to the real truth, to the ultimate comprehension of the picture of the universe, or the revelation of the mystery of life, leads wholly across the field of manifested mechanical actions until one is eventually able to perceive the mental part of material things by means of the mechanical one.

The mechanical phenomena of nature thus can be read as mere physical releases, exclusively perceivable as being "matter" in certain situations or states. These situations and states by us are termed: motions, oscillations, innovations, reactions, velocities, volumes, porosity, density, or the appearance of matter as solids, fluids, aeriforms and radiations. From a certain point of view all these phenomena are but a question of mechanical actions. All answers of this field are perceivable in the shape of measure and weight and thus become but "numeral answers". They are mere particulars regarding the measure and weight of the matter in question. Whether this matter is "living", or "dead", cannot be proved by these "numeral answers", by these analyses of measure and weight in themselves. Hence, if you, like the materialistic science, are perceiving these numeral answers alone to be the ultimate answers regarding the analysis of life, you will learn nothing at all regarding the hidden side of the phenomena which have brought about the motions, or the mechanical actions, or the structure of matter, and which have been measured and gauged by the numeral answers. The fact that a man may weigh 75 kgs implies nothing with regard to the psyche, or life of that man. A stone may weigh 75 kgs, too. That the pulse of a living ~~xxx~~ creature throbs so many times every hour or minute is but an expression of energy or a mechanical action, an action which even a machine or a pump can do, being quite inanimate for all that. That you are able to analyse or unravel all the components of the plant organism as well as of the animal one, and state them to be, for instance, muscles, nerves, brain, heart, lungs, kidneys, skin, and hair, is merely expressive of the fact that by these descriptive names you have acknowledged special mechanical functions which are transforming chemicals into the kinds of matter we call flesh and blood. So this flesh and blood are but combined chemicals and do not express or pronounce anything with regard to the cause by virtue of which this combination is sustained. To be aware that flesh and blood are contained of such and such chemicals and thus are but a special chemical composition of matters, does not explain any mystery of life. What becomes the achievements of mere materialistic science? An abundant knowledge of mechanics and chemicals, an ingenious faculty of making acquaintance with speeds, oscillations, or motions. Indeed, a faculty of such genius that the individual has been able to imitate the mechanical and chemical actions of nature herself and thereby to a certain degree has achieved the mastery of the elements. But beyond the perception of their own existence the materialistic investigators know nothing about the mental, or invisible side behind the mechanics and the chemicals, or the display of energy. That this existence of their very own, however, might have another basis than accidental mechanical and chemical releases, or an inter-

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action of matters, is beyond the imagination of these merely materialistic minded beings. They believe the living entities to be identical with combined effects of accidental casual relations of matter. When these casual relations just as casually disintegrate, the living entity being housed in this matter, no longer exists. Thus it here becomes obvious that the materialistic science has no possibility at all of explaining the mystery of life, which is, indeed, something quite different from, and additional to, mere mechanical and chemical actions, to measure and weight.

Chapter 20.

Everything of Existence on the Physical, or Material Plane is intertwined with Something Mental or Psychic.

The revelation of the mystery of life thus cannot be confined to be mere physical science, but necessarily has to be a science which takes regard of the mental part of matter, this mental part being the ultimate origin of quite a world of phenomena which on the physical plane seem to be of "immaterial" nature. But this seemingly "immaterial" state of the physical phenomena is the very cause of the denial of their existence, and consequently of the existence of the so-called "mental" or "spiritual world". A book, however, consists of more than paper and printing-ink, nay, inside its covers it embraces an entire world, a world of thoughts and perceptions, unknown to us as long as they must remain unread. In the same way all physical phenomena of our surroundings consist, each of them, of thoughts and perceptions, which must remain unknown to us as long as we are but able to assume a materialistic attitude. As long as this attitude is dominant these materialistic phenomena to us are but "printing-ink and paper", i.e. the very matter itself with its mechanical and chemical answers, which in their turn are but answers regarding measure and weight. But with firm imperturbability life reveals itself as being beyond matter, mechanics and chemistry. Life is an organ of information. Like a book it has been charged with the task of being an instrument of inter-communication between living beings of thoughts and perceptions, or, in other words, of consciousness or life. - An individual, however, cannot partake of the content of the book as long as he is ignorant of letters and of the art of reading, and in the same way the living beings cannot possibly partake of the psychic-spiritual content, or informations, of their surroundings as long as they in this field, too, are ignorant of the "letters" and cannot "read". Here we have thus reached an extensive field with regard to which modern man still is widely illiterate. In reality looked upon as a parable, the daily life of the modern man thus can be considered like a wandering through a giant library with thousands of volumes, he himself being at the same time ignorant of the fact that these volumes hold a world of information, thoughts and perceptions. As these thoughts and perceptions, however, are "immaterial" on the physical plane they can be of no effect to the physical senses of the individual, who consequently from the contents of the books is able to perceive nothing but paper, printing-ink, covers and colours. He becomes an expert in lecturing on paper, printing-ink, shape, colour, and weight of the books and with this considers himself to have found out the ultimate analysis of the library and the books. That the books have a content of mental character, that they embrace spirit, or consciousness cannot be perceived by modern man who makes it an ambition to teach that every idea the books may hold regarding information, thoughts and perceptions is

action of matters, is beyond the imagination of these merely materialistic minded beings. They believe the living entities to be identical with combined effects of accidental causal relations of matters. When these causal relations just as casually disintegrate, the living entity being housed in this matter, no longer exists. Thus it here becomes obvious that the materialistic science has no possibility at all of explaining the mystery of life, which is, indeed, something quite different from, and additional to, mere mechanical and chemical actions to measure and weight.

Chapter 20.

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The revelation of the mystery of life thus cannot be confined to be mere physical science, but necessarily has to be a science which takes regard of the mental part of matter, this mental part being the ultimate origin of quite a world of phenomena which on the physical plane seem to be of "immaterial" nature. But this seemingly "immaterial" state of the physical phenomena is the very cause of the denial of their existence, and consequently of the existence of the so-called "mental" or "spiritual world". A book, however, consists of more than paper and printing-ink, and inside it covers it embraces an entire world, a world of thoughts and perceptions, unknown to us as long as they must remain unread. In the same way all physical phenomena of our surroundings consist, each of them, of thoughts and perceptions, which must remain unknown to us as long as we are but able to assume a materialistic attitude. As long as this attitude is dominant these materialistic phenomena to us are but "printing-ink and paper", i.e. the very matter itself with its mechanical and chemical answers, which in their turn are but answers regarding measure and weight. But with firm imperatibility life reveals itself as being beyond matter, mechanics and chemistry. Life is an organ of information. Like a book it has been charged with the task of being an instrument of inter-communication between living beings of thoughts and perceptions, or, in other words, of consciousness or life. - An individual, however, cannot partake of the content of the book as long as he is ignorant of letters and of the art of reading, and in the same way the living beings cannot possibly partake of the psychic-spiritual content, or informations, of their surroundings as long as they in this field, too, are ignorant of the "letters" and cannot "read". Here we have thus reached an extensive field with regard to which modern man still is widely illiterate. In reality looked upon as a parable, the daily life of the modern man thus can be considered like a wandering through a giant library with thousands of volumes, he himself being at the same time ignorant of the fact that these volumes hold a world of information, thoughts and perceptions. As these thoughts and perceptions, however, are "immaterial" on the physical plane they can be of no effect to the physical senses of the individual, who consequently from the contents of the books is able to perceive nothing but paper, printing-ink, covers and colours. He becomes an expert in lecturing on paper, printing-ink, shape, colour, and weight of the books and with this considers himself to have found out the ultimate analysis of the library and the books. That the books have a content of mental character, that they embrace spirit, or consciousness cannot be perceived by modern man who makes it an ambition to teach that every idea the books may hold regarding information, thoughts and perceptions is

nonsense, is something modern man cannot in decency believe in, nor accommodate his consciousness for. But nevertheless even the worst illiterates or deniers of mental, or "immaterial" phenomena, are forced themselves to make use of these very phenomena. When, for instance, some informations are handed to somebody else by means of a letter, this letter holds more than paper and ink, namely the very piece of information itself. But is it not so that this latter one is "immaterial" on the physical plane? If the statement has been written in a language unknown to the receiver, it is absolutely incomprehensible to the latter on account of its "immaterial", or mental character. A mental phenomenon is thus "immaterial" on the physical, or material plane, this being the reason why such phenomena have to be characterized by help of material things. A piece of information thus has to be connected with writing, or speech in order to become thereby comprehensible to other beings on the physical plane. Otherwise it would be known merely to its originator. - A more close investigation, however, reveals that more than writing and speech are connected spiritual with phenomena. When we are looking at a house, this fact in a way is a kind of mental "information" too, which tells us that it has been built by people with the intention to make it a shelter against climatic roughness, etc. Might you not even be able to write quite a book about this house? And the content of such a book, however, might it not be characterized as something "immaterial", as something which on the ~~physical~~ physical plane is invisible and illegible, to all those ignorant of the language in which the book has been written. To these individuals the book becomes nothing but printing-ink and paper. But even if he is unable to read it, printing-ink and paper joined together in a book are bestowing upon the normal, civilized man an enlightenment with regard to something "immaterial", namely the very fact, that it is a book and, perceiving that it is a book, he is aware that it contains a piece of information, a description of a kind, even if he, as mentioned, is unable to read the book.

But in the same way as a book, or a house, is connected with something mental, so absolutely everything of existence on the physical plane is connected with something mental. What do we for instance mean by the conception "morning"? Is it not something which is transferred to our consciousness by means of a special relation between the sun and our horizon? And is it not a similar case with the conceptions "noon" and "night"? And the conceptions "summer" and "winter", are they not something "immaterial" too, which is connected with some physical exterior? And is it not precisely so that all external, physical phenomena, having been of effect to our senses, leave behind in us something "immaterial" which we can make impressive to other beings by means of our words and actions?

Chapter 21.

Where the Science is to be found Which may Deliver Terrestrial Man from Darkness and make Him in Harmony with the Christmas Gospel's "Peace on the Earth"!

Thus it becomes evident to us that we are living in a two-fold world: in a physical and in a mental, or in a material and in an immaterial world. But if we thus have to face that we are ourselves equally two-fold beings of both physical and mental existence it consequently becomes evident that the mere knowledge of the physical world and of our identity herewith is insufficient and that we to an equal extent must achieve knowledge of the mental world and of our

nonsense, is something modern man cannot in decency believe in, nor accommodate his consciousness for. But nevertheless even the worst illiterates or deniers of mental, or "immaterial" phenomena, are forced themselves to make use of these very phenomena. When, for instance, some information is handed to somebody else by means of a letter, this letter holds more than paper and ink, namely the very piece of information itself. But is it not so that this letter one is "immaterial" on the physical plane? If the statement has been written in a language unknown to the receiver, it is absolutely incomprehensible to the latter on account of its "immaterial", or mental character. A mental phenomenon is thus "immaterial" on the physical, or material plane, this being the reason why such phenomena have to be characterized by help of material things. A piece of information thus has to be connected with writing, or speech in order to become thereby comprehensible to other beings on the physical plane. Otherwise it would be known merely to its originator. - A more close investigation, however, reveals that more than writing and speech are connected spiritual phenomena. When we are looking at a house, this fact in a way is a kind of mental "information" too, which tells us that it has been built by people with the intention to make it a shelter against climatic roughness, etc. Might you not even be able to write quite a book about this house? And the content of such a book, however, might it not be characterized as something "immaterial", as something which on the physical plane is invisible and illeivable, to all those ignorant of the language in which the book has been written. To these individuals the book becomes nothing but printing-ink and paper. But even if he is unable to read it, printing-ink and paper joined together in a book are bestowing upon the normal, civilized man an enlightenment with regard to something "immaterial", namely the very fact, that it is a book and, perceiving that it is a book, he is aware that it contains a piece of information, a description of a kind, even if he, as mentioned, is unable to read the book.

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identity with this world, too. For without our knowledge thus entering into balance between these two worlds, we cannot possibly become perfect beings; and this much more so since the mental world is synonymous with our consciousness-world or with the very "living something" in us. That the explanation of the mystery of life cannot possibly be perceived or acquired through the physical world alone here becomes an evident and incontestable fact. That this mental part of individuals and things is synonymous with life itself, and that this very life must be attached to a kernel of life or to something which is able to survive the changes, and for the sake of which the mental phenomena arise, becomes a matter of equal evidence. If this perennial kernel of life did not exist, of what avail then the mental or immaterial phenomena which, in shape of experiences, knowledge and thoughts are borne from the sense-reactions caused by contact with the physical material world? Can these mental phenomena, thoughts and this knowledge merely be paralleled with steam, evaporating from a boiling kettle and disappearing into the air? If this is so, by whom or what are these vapours or mental phenomena experienced and handled? That such a "non-material something" must be of existence vividly becomes a fact to the intellectual investigator owing to the very fact that we exist and are transforming the materialistic-physical actions into immaterial phenomena i.e. into mental phenomena, which again is synonymous with consciousness. - But consciousness without an "I" is the same as a circle without a centre. Do you consider this to be the solution of the mystery of life? Is it not a matter of evidence that thoughts, knowledge and experiences of like and dislike are synonymous with "somebody's" ascertainment of his own existence? This mental side which is of imperturbable existence in all beings and things of the universe, thus holds in its depths the solution of the mystery of life. Therefrom the knowledge or science can be taken which is able to deliver terrestrial man from his present nightmare, from the atmosphere of armageddon or hell of the slaying principle, and give to him the fulfilment of the beautiful promise of the Christmas Gospel: Peace be on earth....

Chapter 22.

Ordinary Intellectual Man and the Revelation of the Secret of Life.

How much knowledge in the psychic, mental or spiritual field can possibly be acquired by the ordinary, intellectual investigator? - Well, the man of average intelligence has extremely good chances to acquire theoretical insight and understanding of life to such an extent that immortality, destiny and the moral law may be a theoretical matter to him or her and so be quite independent of books, or religious traditions as of modern science as well. To receive the revelations of the secret of life through the voice of nature, to-day is just as simple and easy, as it previously was easy and generally accessible to obtain peace of mind by means of the sacraments and other arrangements of the religious worship. The picture of the universe, or the structure of life itself and the consequently disclosed revelation of the truth about the living being is no phenomenon, however, which can be declared solely by the help of complicated, materialistic-scientific doctrines, or by a system of expression which gradually has become so complicated that a preceding university training of several years is required to be conversant with it, and which hence can be used by scientists, only. Nor is the picture of the universe a medley, patched up by sophisticated

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expositions of modern world-literature with regard to theories of relativity or dimension and dream-hypotheses, which to ordinary man become still more complicated and incomprehensible the more forcibly he exerts his brain to become familiar with them. The picture of the universe is no quibbling calculations of theoretical physics with regard to the hazy horizons of micro-cosmos, no more than it becomes any more visible or comprehensible through artificial telescopic extensions of the visual power of the physical eye. The foundation of the world-structure: "the living something", "the faculty of creation", "Immortality" i.e. "the deity itself" is not merely laborously to be found far away at the remote horizons of the astronomic light-year, on the contrary, each cosmos has its own total revelation of the mystery of life. Why, then, move heaven and earth to find the solution of the mystery of life inside the cosmos most remote from our consciousness or perceptions? Why not search for this solution inside our own cosmos, i.e. inside medio-cosmos, which again is composed of ourselves, of our fellow-beings, and inside which one the solution has been adapted exactly to our senses and therefore appears in its most simple and intelligible form to our perception. To search for the solution of the mystery of life inside the two other cosmos, micro-cosmos and macro-cosmos, instead of medio-cosmos is like crossing the river to get water, is like travelling for miles in search of something you have in your hand, quite apart from the fact that it is perfectly impossible to find the solution of the mystery of life inside these two named cosmos as long as it has not been found inside our own cosmos or in that domain of the universe, which is building our own organism and "I". Inside this domain the structure of the universe or the solution of the mystery of life is appearing in its most plain or simple form, - nay so plain and simple that by its analyses, i.e. in the shape of spiritual science, it is equally intelligible to all mankind as religion is, the successor and heir of which is the spiritual science.

Chapter 23.

Materialistic Science and Spiritual Science.

The solution of the mystery of life is no science which, like the materialistic one, merely can be written only by help of formulas, signs and symbols which can be read and understood by scientists or by a little minority of the most prominent intellectuals after a study of years. Spiritual science, i.e. the science which constitutes the solution of the mystery of life does not have to calculate on millionths of a millimeter or on equally tiny fragments of a second. To this science "one thousand years are like one day, and one day is like a thousand of years". It is an insight which is elevated above time and space. To this insight all big things ultimately turn out to be like the little ones and vice versa. It is working with "life" itself and, unlike the materialistic, academic science, it is totally independent of measures and weight. Life in its very essence is a matter of eternity and as such it can have neither age nor dimensions. So it is not strange that you cannot find the solution of the mystery of life, or of the enigma of the universe, by means of materialistic investigation because this solution is "eternity" itself. And how should you possibly be able to reach the firm point behind all the movements of the universe and thereby gain the ultimate truth by means of a spirit of inquiry and a method of investigation which exclusively are based upon measures and weight, space and volume, or other ephemeral phenomena? Phenomena, by the help of which you will merely get hold

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of something which is growing or crumbling, which is either developing or degenerating, which is awakening to life or drooping away to death. And how can answers, based on such transient phenomena, become anything but analyses of measures and weight of temporal things? How could they be answers or truths with regard of that "something" which survives matter and consequently is capable of ascertaining the ephemeral and fleeting nature of matter and of its relation to time and space? It is as clear as the sun that this surviving, observing "something" can be neither space, time, nor flux or movement. That such a surviving "something" is of real existence, however, becomes a firm matter of evidence by virtue of our own existence. Not alone is each of us such an observer of the temporal phenomena in and around us, but we are ourselves capable of setting in motion or taking action and thus bring about the creation of temporal phenomena, thereby manifesting or revealing our existence to other beings, inside whom the same matter-surviving "something" abides. It thus becomes a matter of course that you, in order to realize this "something" which simultaneously is experiencing and creating space and time, must be yourself the solution of the mystery of life. The revelation of the mystery of "the created" logically must be the creator or the originator of "the created". The ultimate answer of life cannot be "the experienced" but "that, which is experiencing". Hence it becomes a matter of evidence that modern academic science cannot possibly reveal the secret of life, because this science considers itself bound in duty to stick to measures and weight and to regard any kind of investigation deviating therefrom as "non scientific" and consequently as unjustifiable. Modern science does not understand that it thereby in reality is denying itself the investigation of "that, which is experiencing". It never will get hold of anything except "the experienced", "the created" and "the temporal". To modern science "eternity", or "infinite" is

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an inaccessible abstraction which always will remain impervious to everybody - and ^{THIS} ~~the~~ named materialistic science is thinking so notwithstanding the fact that it itself has been forced to admit that such a phenomenon is of existence beyond all ephemeral realities. ^{THE}

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Chapter 24.

Why Permanent Peace cannot Possibly be created
Without Spiritual Science.

Spiritual science has been charged ~~with the~~ ^{task} with the task ^{of verifying, or proving,} ~~to verify, or prove,~~ to intelligence "the creator", or "that which is creating", "that which is experiencing", and not ^{THE} ~~that~~ created", or ^{THE} ~~that~~ experienced. Consequently it becomes of bright evidence that here we meet with a kind of science which is making use of a method of investigation fundamentally different from that being used by ~~the~~ known and ^{AUTHORITATIVE} authorized science. As spiritual science is focusing directly on "that which is experiencing", "that which has power of will and is in possession of the faculty of thinking and creating", i.e. the very kernal ^E of life, it consequently ^{achieves} an advantage in preference to materialistic science which, as mentioned before, ^{exclusively} is ^{THE} concentrating on "~~that~~ created" and "~~that~~ ^{THE} experienced"; while the latter ^{achieves} but dead answers of measures and weight, spiritual science ^{achieves} answers concerning "manifestations of ~~it~~ life". Consequently spiritual science is demonstrating "life" where materialistic science merely can find "death". Therefore spiritual science is absolutely necessary, or indispensable to the development of humanity. or the creation of peace. Where materialistic science is ~~the only~~ the only authorized science it produces war and by neces-

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sity ~~and~~ can but arouse war. All the advantages which this named science enables humanity ^{to} of producing ^E inevitably will be destroyed and ruined, as a consequence of the shortcoming of mind which must ~~be prevalent~~ ^{PREVAIL} where superior materialistic knowledge and ability are mated with total ignorance of the "creator" or of "the living something". A being of such ignorance cannot possibly know anything of the responsibility which is a consequence of every and ^{KNOWLEDGE} ability. As long as you have not perceived the imortality, or the eternal existence behind the standing out above the production, creation and faculties of "the living being something", or the "I", you of course ^{ARE} ~~is~~ unable to understand or perceive that an inevitable responsibility is of existence behind the ability, creation or production of this "something", or "I". As long as humanity merely is in possession of a science which is ignorant of the survival over the own production of the creator, or "I", and which is, therefore, equally ignorant of the cosmic consequences and responsibility of this very creator, or "I", towards a knowledge and ability, which teaches that "death" to be the all-dominant factor of the universe, it must be of bright evidence even to the average man of average intelligence that the destiny of humanity must be like an ^A Armageddon, must be war and collapse of culture. Indeed, "the Comforter, the Holy Ghost" ("Spiritual Science") is becoming of present interest. How else should mankind possibly become able to leave the gloomy swamps of death, ignorance, mutilations, sorrows and tears? How should "permanent peace" possibly be created without a science of peace? Why should it be more easy to bring about the culmination of peace without science that it has been to bring about the culmination of war without science? - Not before war had ^{BEEN} become supported by science ^{DID} it become ^O capable of dominating the whole world, thereby giving rise to "everybody's war against everybody". Absolutely

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 this "something", or "I". As long as humanity merely is in possession
 ty is of existence behind the ability, creation or production of
 unable to understand or perceive that an inevitable responsibility-
 faculties of "the living being something", or the "I"; you of course
 existence behind the standing out above the production, creation and
 As long as you have not perceived the immortality, or the eternal
 of the responsibility which is a consequence of every and ability.
 something". A being of such ignorance cannot possibly know anything
 are mated with total ignorance of the "creator" or of "the living
~~be-cause~~ where superior materialistic knowledge and ability
 and ruined, as a consequence of the shortcoming of mind which must
 science enables humanity to produce ^{to} inevitably will be destroyed
 sity and can but arouse war. All the advantages which this needed

total peace cannot be established by prophets, dogmas, or beliefs, notwithstanding that these factors have been strong supporting powers of peace inside the old world-epoch, now dying. A peace, which has not been based upon science cannot possibly be a match for a war which is dominating by virtue of science or by virtue of a superior knowledge concerning the production of means of destruction, or of the tools of war, promoting death and mutilations. A man whose psyche, or consciousness is founded merely on ^u pure, ice-cold materialistic science, is still but a sonnambulist from a cosmic point of view. From this point of view he is an unconscious being, in the hands of whom the tools of death ~~may~~ are able to reach their ultimate unfoldment even on account of his lacking knowledge of cosmic responsibility. As long as he is ignorant of his own existence as a cosmic, or immortal being, he cannot possibly see that he has a cosmic responsibility, and that his destiny, his happiness, or adversity, exclusively have been based upon this responsibility.

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Chapter 25

WHY MATERIALISTIC SCIENCE HAS TO REJECT AS "NONSCIENTIFIC" THE ACKNOWLEDGEMENT OF AN IMMORTAL "I" AND ITS COSMIC RESPONSIBILITY

Consequently the difference between the man of the past and the man of the future will be the following: while ancient man and with him the great majority of modern humanity does not feel any "cosmic responsibility", the men of ~~the men of~~ the coming days will get to base their lives exclusively on such an responsibility. The

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completion of this methamorphosis of humanity is the very mission of spiritual science because no other kinds of science is able to bring forth this change. On account of its special and absolutely indispensable method of investigation materialistic science can give no idea at all regarding any "cosmic responsibility" because it exclusively is able to occupy itself with "temporal", or "transient" objects. It can but occupy itself with "that created", or with "that produced" in the universe. It, materialistic science, can do nothing at all with "the eternal, everlasting something", or with "that produced" "I" which creates, produces, experiences and survives matter, or temporal phenomena, because this latter notion is identical with eternity and boundlessness. As eternity and boundlessness, however, cannot be weighed and measured, these perceptions cannot be acknowledged in ordinary scientific way through measures and weight. Consequently a science which exclusively is based upon the perception of measures and weight, has to reject the notions "eternity" and "boundlessness", or the very "something" which is creating matter and consequently cannot, itself, be matter and must consider it the ultimate degree of "nonscience", something which cannot become concrete knowledge, which in this place means measures-and-weight-knowledge, or time-space-knowledge. When being most favourable, materialistic science will only admit the perception of "eternity" of "the highest something", or of "the creator" and the "experientor" behind that "created" to be a "philosophical meditation", while this same science, when being unfriendly and intolerant, as it is often the case, considers the perception of these notions to be mere nonsense, fanaticism, or superstition, and does even deny categorically the existence of such a "something". That this very science, no matter of how great authority it has with

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regard ^{TO} of knowledge concerning measures, weight, time and space, ^{THUS} thereby ~~is~~ ^S manifesting ^A itself as being both unscientific~~al~~ and superstitious, is a fact of which it has itself no understanding or suspicion.

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CHAPTER 26

WHY THE SOLUTION OF THE MYSTERY OF LIFE IS TO BE SEEN
NEITHER IN MICROSCOPE NOR IN TELESCOPE.

No, the higher wisdom or knowledge cannot be ~~achieved~~ by means of weighing and measuring. The answers of ~~such~~ ^{TO} an knowledge are no concepts of quantity with regard ~~of~~ either time, space or velocities, and this is a fact which does not change ^{WHEN} ~~because~~ ^{you} by means of technical and optical instruments ~~achieves~~ the faculty of perceiving a still larger space than you normally are able to by ^{help} of ^{the} mere physical sight. Hence the solution of the mystery of the universe, of life, never will become comprehensible, or visible, in either microscope or telescope. The splitting up of the millimetre into thousands by the microscope and the enlarging of the physical horizon with million and millions of light-years by the telescope, is merely making the ~~physical~~ physical world ~~increase~~ grow ^{more} large ^R and difficult to get beyond. How ^{EVER} far you may come, you are still being inside ^{THE} "that created" ^A and ^{THE} "that generated". However, that which is itself created or generated cannot possibly be the solution of the mystery of ^{THE} "that created", or ^{THE} "that generated". So long as the ~~increase~~ origin of something created, or generated, is found to be something which has itself merely ~~been~~ created or generated, so long

regard to knowledge concerning measures, weight, time and space, and ^{TO} ~~theory~~ ^{THAT} ~~is~~ manifesting itself as being both unscientific and superstitious, is a fact of which it has itself no understanding or suspicion.

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will the mystery of creation remain unsolved and the hunger for knowledge of the ultimate cause of life, ~~being~~ present inside every intellectual human being, remain unsatisfied.

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CHAPTER 27

THE HUNGER FOR THE SOLUTION OF THE MYSTERY OF LIFE
BEING OF SPIRITUAL NATURE, IT CANNOT POSSIBLY BECOME
SATISFIED BY COMPREHENSION OF "CREATED MATTER"

Through the great efforts in shape of investigation together with the development of the technical and optical instruments, microscopes, telescopes etc., being used by this ~~named~~ investigation, it becomes evident that a spiritual hunger, or longing for the ultimate truth of life, for the solution of the very mystery of life ~~is of existence~~^S inside humanity. Although this hunger ^O occasionally is blotted out from from the surface of the individual's day-consciousness by materialistic cravings and longings, it is by no means a superficial, transient whim. Being deeply rooted ~~into~~ the psyche of the individual it will return again and again and will not leave its originator alone until he will get ^S into possession of the ultimate solution ^{clear} of the mystery of life in an ~~sharp~~, day-conscious shape. The existence, however, of such permanent hunger can be nothing but a result of an organic function. ~~However,~~^I inside the organism of no normal being ^{ED} we have ever ~~been~~ witnessing an organic function ^{To} being of no aim, or purpose. ^O Consequently, if such organic ~~ALL~~

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^{DERIVED}
~~promoted~~ spiritual hunger ~~is of~~ ^Sexistence, a corresponding spiritual satisfaction, ~~or satiation~~ with equal necessity must exist. Thus the hunger for the ultimate truth of life which abides inside mankind will never stop its ^Icravings before having ~~reached~~ reached satisfaction. However, being incapable of reaching this satisfaction through answers which are but perceptions of "created things", these "created things" never can be the ultimate, perfectly satisfying solution of the mystery of life, or of the living being.

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CHAPTER 28

THE DENIAL OF THE I IS A "PHILOSOPHICAL SUPPOSITION"
WHICH IS NOT FLATTERING ^{TO} FOR A SCIENTIST.

Hence it becomes a firm axiom that the solution of the mystery of life, or the ultimate knowledge concerning the living being can be found merely by means of quite a special ~~kind~~ sort of science which is absolutely divergent from the materialistic one. The foundation of this special sort of science must be an imperturbable knowledge which does ~~not~~ ^Tmerely concern matter and the measures and weight hereof, but is an ultimate knowledge with regard ^{TO} of that "something" which is able ^{TO} of experiencing, weighing and measuring ^Ematter. As long as the perception of this "something" is hold in contempt as ~~an~~ ^{RO}"non-scientific" philosophical supposition this contempt will expose its originator as a being ^{WHO} which is denying the existence of his own experiencing "I". A more compromising superstition and a more ^{RO}erroneous attitude towards the solution of the very mystery ~~of~~ of life does not exist. Such a denial may be called a "philosophical supposition", too, but it is not especially flattering ^{TO} for a scientist or a human being who has acquired a

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divine knowledge inside the domain of matter, a knowledge
a knowledge which enables him to weigh sun, moon and stars and,
with a slight pressure of on some buttons, to let the latent
forces of the elements work for him, remove mountains, rocks
and rivers, and ^{which/} thereby enables him ^{TO} ^E removing the "curse":
"^{BY} the sweat of thy ^{BROW} face shalt thou eat ^{THY} bread." Indeed, this
coming "man in the image of God" now ^S have to prepare himself
for the epoch of his development ^{WHICH IS} to come next. Now he is going
to gain mastery over the "spirit" just as he has done already
over ~~the~~ "matter". When he ~~is~~ ^S mastering the "spirit" in the
same way as he now does ~~the~~ "matter", or the elements, then
the divine image ^{WILL} ~~has~~ been completed. Then the son of God ^{WILL} ~~has~~
been united with his Father, and the perfect man will be ^{MOVING} ~~going~~
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Chapter 29.

SCIENCE AND "PHILOSOPHICAL SUPPOSITIONS"

Through the preceding we have seen that materialistic science does not accept any comprehension of a higher "something", or "I" behind matter and the processes of creation, and ~~does~~ even deny^{IES} the conceivable existence of such facts. We have further seen that science as a consequence hereof becomes the victim of superstition, fiction or fanaticism^{CI} with equal frequency^{TO} as laymen, nay, even more frequently, as the greater part of the latter ~~ones~~ still hope for and believe in the existence of a higher spiritual Providence and their own immortality. Thus Christ^{IS} are evidently right when exclaiming: "Blessed are the poor in spirit for theirs is the kingdom of heaven".

When science does not recede from considering every comment concerning the existence of a Providence and an immortal I to be pure fiction and superstition, this attitude must be expressive of its opinion. This opinion in its turn must be the expression of thought and hence a ~~superstition~~^{supposition}. As this supposition is a question of deciding what attitude is to be taken towards comprehension of Providence and the individuals' immortal I, it hence becomes of A philosophical nature. Thus science cannot deny its own attachment to "philosophical suppositions". Philosophical suppositions, however, need not always be something disparagingly, on the contrary. A philosophical supposition is the same as an attempt to solve by mental means the eventual mystery, or enigma of some problem or another. Of course the solution of the mystery of life or the problem concerning "the living being" is the most important object of philosophical suppositions. That mankind tries to solve the mystery of life by means of philosophical suppositions is in no way abnormal. If they should not search for the solution of this ~~named~~ mystery through their thought, how else should human beings satisfy their

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curiosity in this field? How has materialistic science arisen? Is it not precisely so that it has begun as suppositions, as thoughts over the problems? And is it not so that it still is forced to make use of "philosophical suppositions" inside a rather considerable domain? - What is, for inst^{ANCE}, a hypothesis? Is it not a supposition, which has been accepted without being ~~XXXXXXXXXX~~ ~~XXXX~~ a demonstrated truth? - And how should science have reached its many unwavering, or really scientific answers, if it had banished altogether the acceptance of hypotheses? - It is quite another thing of course, that all hypotheses and suppositions are not of equal value. Inside their scope they embrace everything from the most silly superstition and unreality until the highest, unwavering truth - being in the latter case no hypothesis^{any}/more but a realistic, an axiom, matter of fact. But just as the domain of hypotheses, or suppositions has been centered about a firm kernal^E of unwavering materialistic knowledge of matter, of "the^{THE} created", or of "the^{THE} produced", just so you must learn to comprehend, that you inside this very domain also will be able to find the ultimate truth concerning "the producer", or "creator" or that "something" which is experiencing and controlling matter. Where else is it to be found? - It is obvious, however, that just as materialistic science merely could^{ONLY} arise by means of regular and well^Atrained supposition, or philosophy i.e. by logical thought, so spiritual science, too, can but arise by means of regular and trained thought. Every form of energy-release has its own law and if you are able to find out this law, you have found the ultimate aim and answer of this very energy. However, thought being a release of energy, there must be a law of thought, too. If you are able to find this law, you by^{ITS} help hereof will be able to think perfect^{LY}. And by perfect thought nothing but perfect notions and conceptions can arise, i.e. notions and conceptions

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Chapter 30.

THE "EXTERNAL" SIDE OF "MOVEMENT" IS DEAD "MATTER" WHILE THE "INTERNAL" SIDE IS SYNONYMOUS WITH THOUGHT, CONSCIOUSNESS OR LIFEEXPERIENCE.

But how do you find this law of thought? - This you will find through perfect creation because creation is synonymous with manifestation of thought. To the same degree ^{TO} of which a ~~great~~ created thing is fulfilling its purpose, ~~has~~ its creation and hence the preceding thought, which is represented by the creation ^{HAS} been perfect. As the living entities, however, are manifesting themselves as "living" by means of "movement", not alone by the movement produced by feet, wings and fins but even by the movement which is manifesting itself through respiration, circulation, functions of glands, speech, sight, ^Ahearing, ^Asmell, taste and touch and the experience, thought and creation based ^{THEM} ~~here~~ upon, this movement of theirs evidently becomes identical with their ^A lives. Thus everything belonging to the notion "life" is identical with "movement". Movement in its turn, however, is identical with "creation", i.e. a conversion, or transformation of matter from one state into another. The experience of the conversion of matter is synonymous - identical - with the experience of life. Thus movement and life are mutually inseparable and identical. Life-experience without movement is nowhere to be found, and vice versa. But everything is of two-fold nature and consists of an external side and an internal side. The internal side of "movement" is "sense-impression", is the experience of pleasure and dislike, is the satisfaction of

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cravings, is hunger and ^{SATISFACTION} ~~satiati~~ - ~~inxxxmexity~~ is, in short, willpower, consciousness, thought and hence the impression of life. - The "external" side of movement is oscillations, wavelengths, speeds, measures and weight - i.e. changeable phenomena of ^A solid, fluid, aeryform and radiating nature.

Chapter 31.

WHY THE MATERIALISTIC PICTURE OF UNIVERSE MERELY IS EXPRESSIVE OF A DEAD WORLD.

As thought, life and consciousness cannot be perceived in this external side of matter, the changeability, or movement, of this ~~ness~~ matter consequently cannot be perceived as thought, consciousness, or life. All its movements will appear as a release of coincidences and the "exterior" side of matter will show but unconsciousness and death. Therefore the picture of universe designed by materialistic science merely is expressive of a dead world. The only comprehension of life which modern science will accept as "scientific" is a semi-recognition of life of the entities of medio-cosmos, i.e. the familiar living beings with humanity at the head of all. When this recognition of life has been termed a "semi"-recognition of life is it because this recognition of life cannot accept any immortal I inside its scope. In reality, however, a recognition of life which does not accept this is nothing but a recognition of something "temporal" and "transient". But temporal and transient phenomena can never constitute any absolute and ultimate life. It can be nothing but dead mechanical movement. Only when it does not merely recognize dead mechanical movements, but do also recognize an immortal or all-experiencing something and its manifestations

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of will and hence of thoughts and consciousness, only then ^{DOES} a recognition of life ~~has~~ become perfectly correct and thereby the ultimate expression of reality. A comprehension which merely lets movement appear as a dead mechanical action can never be the absolute, ultimate analysis ~~hereof~~ ^{IT}. The concept of dimensions, the answers of measures and weight, are but dead expressions of mechanical actions, of sizes, compositions, ~~chanceability~~ ^S and velocities, but does not give any expression of life at all.

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Chapter 32.

~~THE PICTURE OF UNIVERSE OF THE MATERIALISTIC SCIENCE.~~

~~(MATERIALISTIC SCIENCE'S PICTURE OF THE UNIVERSE ?)~~

To-day modern materialistic science is exclusively based upon comprehensions which all of ~~them are~~ ^E composing a science concerning inanimate phenomena. Hence it cannot but teach fortuity and death even there where it speaks about and names the things as being life. It has become a kind of religion of Death. It merely talks about the "external" side of matter, i.e. it gives long, complicated scientifically accounts and ^{IN} ~~genious~~ interpretations of the reactions of matter in shape of movements, with which it has filled the libraries all over the world; but it is merely ~~able of~~ ^{ES} teaching this movement to be inanimate mechanical and chemical actions. As a consequence of this special attitude or perception modern materialistic science will be compelled to deny, stubbornly and dogmatic, that movement ~~veridically~~ ^{ACTUALLY} is identical with a "manifestation of life". It cannot possibly accept every physical movement to be an ~~extension~~ ^S of a mental movement, this latter notion being the same as thought, willpower or consciousness of an "immaterial something". Therefore science can merely state the

of will and hence of thought and consciousness, only then a
 recognition of life has become perfectly correct and thereby
 the ultimate expression of reality. A comprehension which merely
 lets movement appear as a dead mechanical action can never be
 the absolute, ultimate analysis ^{it} ~~of~~. The concept of dimensions,
 the answers of measures and weight, are but dead expressions of
 mechanical actions, of sizes, compositions, chances ² ~~and~~
 velocities, but does not give any expression of life at all.

...oo...

Chapter 32.

~~THE PICTURE OF UNIVERSE OF THE MATERIALISTIC SCIENCE~~
 (MATERIALISTIC SCIENCE'S PICTURE OF THE UNIVERSE)

To-day modern materialistic science is exclusively based upon
 comprehensions which all of them are composing a science concerning
 inanimate phenomena. Hence it cannot but teach fortuity and death
 even there where it speaks about and names the things as being
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 about the "external" side of matter, i.e. it gives form, comp-
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 reactions of matter in shape of movements, with which it has filled
 the libraries all over the world; but it is merely ^{as} ~~teaching~~
 this movement to be inanimate mechanical and chemical actions.
 As a consequence of this special attitude or perception modern
 materialistic science will be compelled to deny, stubbornly and
 dogmatic, that movement ^{ACTUALLY} ~~is~~ identical with a "mani-
 festation of life". It cannot possibly accept every physical
 movement to be an extension of a mental movement, this latter
 notion being the same as thought, willpower or consciousness of
 an "immaterial something". Therefore science can merely state the

ultimate cause ~~is~~ of all the functions of the universe to be "fortuity". As these functions, however, ~~are~~ representing the very utmost logical creation and ~~are~~ displaying an expediency which ~~is~~ far ^{ES} ~~is~~ outshining that, which a human being is able to perform or reveal ^{BY MEANS} ~~with concern~~ of logic, or perfe^Cation of creative ability, the consequence of this is that sheer materialistic science with regard ^{TO} of the functions of the universe here, merely ~~is~~ ^{ES} perceiving death. It is witnessing a logical creation, a subtle regularity - it is witnessing that everything is utilized and nothing is wasted; it sees that the fallen leaf^{ES}s of autumn go into a new circuit and thereby participate in the creations of the scent and colours of flowers of the next spring, it sees the necessity of the ^{mist} ~~XXXXXXXXX~~ to the grains of bread, and observes the sewage-puddle become brooks, rivers, ponds or lakes. From here the water evaporates, becomes crystalline air, blue sky, white summer-clouds and the red sky of dawn and dusk - merely to condense again and ^{again} ~~again~~ and become ^{ING} rain, wash-water, ^{AND} sewage-puddle. From here it starts the circuit over again and thus continues its beneficial proceeding and build~~s~~ ^{again} anew a luminous firmament above our heads. Although science thus ~~is~~ ^{ES} witnessing that even the most fetid and putrescent~~ed~~ particles through the circ^{uit} contribute not alone to the embellishment of the earth on which we are walking but are, quite literally, enveloping us within a sparkling sky, a radiant glory, an orgy of colours, light and beams, it nevertheless dogmatically ~~is~~ ^S asserting the ultimate and ear-^{LIEST} liest course, or origin of the universe to be "fortuity". Verily, the materialistic picture of universe does not demonstrate anything but a lifeless world, a godless son of God, a living being which is merely experiencing corpses and is consider~~ing~~ himself to be a production of fortuity, which is going to be annihilated by the next fatal case of fortuity. Indeed, the orthodox adherent

ultimate cause ~~is~~ of all the functions of the universe to be
 "fortuity". As these functions, however, ~~are~~ represented the very
 utmost logical creation and ~~are~~ displaying an expediency which
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 or reveal ~~with~~ ^{BY MEANS} ~~conscious~~ of logic, or perfection of creative ability,
 the consequence of this is that sheer materialistic science with
 regard ~~of~~ ^{TO} the functions of the universe here, merely ~~is~~ ^{is} perceiving
 death. It is witnessing a logical creation, a subtle regularity
 - it is witnessing that everything is utilized and nothing is
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 thing but a lifeless world, a godless son of God, a living being
 which is merely experiencing corpses and is considering himself
 to be a production of fortuity, which is going to be annihilated
 by the next fatal case of fortuity. Indeed, the orthodox adherent

of pure materialistic science has gone ^{AS} ~~so~~ far away from the solution of the mystery of life as he, or she, will possibly be able to. Here "the prodigal Son" has lost his father. The *eating* of the tree of knowledge here has been fulfilled. "Death" is brooding over the earth. The picture of universe is hidden by the darkness of night.

Chapter 33.

THE EXPLANATION OF LIFE IS EXCLUSIVELY TO BE FOUND INSIDE THE LIFE WHICH IS CONSTITUTING THE INTERNAL ^E ~~A~~SSENCE OF OURSELVES AND NOT BEHIND THE FAR-OFF HORIZONS OF MICRO- OR MACROCOSMOS.

After having seen clearly the impossibility of finding the solution of the life-mystery by help of the way of investigation of material science, and having evidenced the mental helplessness amidst which humanity consequently finds itself, we now are going to direct the attention towards another way of investigation. - This way is not ^{THE} ~~A~~ stating of answers concerning measures and weight. It does not fade out of sight with light-years and dizzy conceptions of speed. It does not derange ideas by bringing forth assertions and hypotheses of which the consequences are that "Death" is creating "Life", that everything is fortuity, is be~~REF~~ ~~reaved~~ of an "I" and thereby, in reality, is "inanimate". We thus have to turn away our gaze from this cult of death, this denial of life by life itself, and we must try to contact that part of ourselves which has hunger for an explanation of the existence of our very selves. This explanation, however, is not labourously to be found on the other side of immeasurable distances, expressible only by means of light-years and to be overcome merely by help of the crutches called telescopes, by which our senses have to walk. Neither will the solution of life's mystery ever be found in a

of pure materialistic science has gone so far away from the solution of the mystery of life as he, or she, will possibly be able to. Here "the prodigal son" has lost his father. The picture of the tree of knowledge here has been fulfilled. "Death" is proceeding over the earth. The picture of universe is hidden by the darkness of night.

Chapter 33.

THE EXPLANATION OF LIFE IS EXCLUSIVELY TO BE FOUND INSIDE THE LIFE WHICH IS CONSTITUTING THE INTERNAL ASSENCE OF OUR-SELVES AND NOT BEHIND THE PAR-OPTIC HORIZONS OF MICRO-OR-MACROCOSMOS.

After having seen clearly the impossibility of finding the solution of the life-mystery by help of the way of investigation of material science, and having evidenced the mental helplessness amidst which humanity consequently finds itself, we now are going to direct the attention towards another way of investigation. - This way is not ^{THE} stating of answers concerning measures and weight. It does not fade out of sight with light-years and dizzy con- ceptions of speed. It does not derange ideas by bringing forth assertions and hypotheses of which the consequences are that "Death" is creating "Life", that everything is fortuity, is be- lieved of an "I" and thereby, in reality, is "animate". We thus have to turn away our gaze from this cult of death, this denial of life by life itself, and we must try to contact that part of ourselves which has hunger for an explanation of the existence of our very selves. This explanation, however, is not laboriously to be found on the other side of immeasurable distances, expressible only by means of light-years and to be overcome merely by help of the crutches called telescopes, by which our senses have to walk. Neither will the solution of life's mystery ever be found in a

microscope. And why should anything become more evident and easily comprehended the longer it is towards the far horizons of micro- or macrocosmos ? - The explanation of life ~~must~~ necessarily must be found there, where this life abides, and not there, where it is not present. That part of our internal I which is in quest of the explanation of life, must be the very life itself. What else would be questing for such an explanation? Then, why not search for this explanation of life inside this "innermost part of our ultimate self"? Or should it perhaps be more easily found in micro- or macrocosmos ? Or might this explanation perhaps be more easily found in phenomena, more distant to us with ^{REFERENCE TO} ~~concern of~~ time and space than our own lives ? Do you think the solution of life's mystery is more easily to be found inside another living being than it is inside our very selves, or do you suspect this revelation of life's mystery to be found by the ripping up ^{of} other living beings? Is it not so that the very essence of life is flowing away outside the scope of the material senses everywhere when its mortal frame, its organism or body is cut and dissected? - And how may we expect to find the explanation of life by going away from this very life instead of coming more close? To kill living beings is the same as to put to flight their lives. And how can you possibly examine and find the mystery of something you are putting to flight? You cannot be surprised that the investigator who by his methods is making use of slaughter, cutting and dissection can find neither soul nor spirit in any organism. It consequently becomes evident that such an individual must revert to the poor ~~(deficient)~~ philosophy that life is nothing but a fortuitous chemical combination. ~~The highest~~

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 methods is making use of slaughter, cutting and dissection
 can find neither soul nor spirit in any organism. If con-
 sequently becomes evident that such an individual must
 revert to the poor ~~(delirious)~~ philosophy that life is
 nothing but a fortuitous chemical combination. ~~the highest~~

~~cult of these beings thus becomes "Death" and not "Life".~~

ℳ - Thus the highest cult of these beings does not become "Life" but "Death". ~~??~~

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Chapter 34.

HOW "THE LIVING SOMETHING" OF OUR INTERNAL I IS FORMING A SYNTHESIS WITH ETERNITY AND BOUNDLESSNESS AND MERELY ^{IS} ~~IS~~ CONSTITUTING "SOMETHING WHICH ~~IS~~". (SOMETHING ^{IS} EXISTS ~~HERE??~~)

How can persons possibly be able to find "The Creator" when the only thing they are able and willing to perceive and believe in is "that ^{WHICH IS} created" (the combinations of matter) ? - Through "that ^E created" nothing but "cause and effect" can be revealed; cause and effect being, however, nothing but new expressions of terms of "that ^E created", the investigator has proceeded no further. In "that ^{WHICH IS} created" nothing but "that ^E created" is of existence - however, when "that ^{IT} created" ^A has become an evidence, the existence of a "creator" must become of equal evidence, too. This creator, however, must be of quite another stuff than "that ^{WHICH IS} created" and must differ herefrom by having never been "created". Thus such a phenomenon must be of existence behind all created matter. As it has never been created, however, its analysis can be nothing further than it constitutes "something existing". But this something has neither age nor size or shape. Being not created, it has no origin but is of everlasting existence. - Hence it is of no age and becomes identical with "eternity" itself. ^{FOR} ~~OF~~ that very reason it has no other analysis, as for inst, ^{ANCE} to be yellow, green or blue. It cannot be kind or unkind. It cannot be more or

~~out of these things that become "Death" and not "Life".~~
- Thus the highest out of these things does not become

~~"Life" but "Death".~~

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Chapter 34.

HOW "THE LIVING SOMETHING" OF OUR INTERNAL I IS FORMING
A SYNTHESIS WITH ETERNITY AND BOUNDLESSNESS AND MERELY
CONSTITUTING "SOMETHING WHICH IS" (SOMETHING EXISTING)

How can persons possibly be able to find "the Creator"
when the only thing they are able and willing to perceive
and believe in is "that created" (the combinations of
matter) ? - Through "that created" nothing but "cause and
effect" can be revealed; cause and effect being, however,
nothing but new expressions of terms of "that created",
the investigator has proceeded no further. In "that created"
nothing but "that created" is of existence - however, when
"that created" has become an evidence, the existence of a
"creator" must become of equal evidence, too. This creator,
however, must be of quite another stuff than "that created"
and must differ herefrom by having never been "created".
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created matter. As it has never been created, however, its
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thing existing". But this something has neither age nor
size or shape. Being not created, it has no origin but is
of everlasting existence. - Hence it is of no age and be-
comes identical with "eternity" itself. ^{For} that very reason
it has no other analysis, as for that, to be yellow, green
or blue. It cannot be kind or unkind. It cannot be more or

less wise, nay, it can be absolutely nothing but this sole "to be ~~of~~^{IN} existence". As it by ^H tis very nature cannot constitute the contrast of anything, it must be identical with "boundlessness" itself. Thus "eternity" and "boundlessness" in reality are not merely strange, phantastic and incomprehensible phenomena, being of existence outside ourselves, but are, in the ultimate sence^S of the word, the very "living something" abiding inside ourselves. Hence time - space - boundlessness is the main analysis of the living being, i.e. of our very selves.

Chapter 35.

HOW A THOUSAND-YEARS-OLD HABITUAL ATTITUDE IS PREVENTING THE INVESTIGATOR ~~IN~~^{FROM} FINDING THE SOLUTION OF THE MYSTERY OF LIFE.

Is it so, however, that this analysis of perceptions is in accordance with our own every-day impressions of life? Do we here find something which points in the direction that the above conception really is the great fundamental answer ~~of~~^{THAT} and the materialistic picture of universe^{IS} an illusion? Yes. Everything without exception is confirming the identity of the living being with eternity and boundlessness, while in reality absolutely nothing is confirming the materialistic pictue^R of universe, which is of the effect that the living being is a "created" phenomena, being subject to time and space. But how has it become possible that scientific investigators of world-wide fame have become victims to the illusion that the living being is nothing but an ephemeral, fortuitous combination of chemicals, and that the thoughts, or consciousness of this living being merely are the mutual reactions of these chemicals? It happens because the mental

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 something" abiding inside ourselves. Hence time - space -
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Chapter 37.

HOW A THOUSAND-YEARS-OLD HABITUAL ATTITUDE IS PREVENTING
 THE INVESTIGATOR FROM FINDING THE SOLUTION OF THE MYSTERY
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Is it so, however, that this analysis of perceptions is in
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 we here find something which points in the direction that
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 and the materialistic picture of universe an illusion? ^{THAT}
 Yes. Everything without exception is confirming the identity
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 vestigators of world-wide fame have become victims to the
 illusion that the living being is nothing but an ephemeral,
 fortuitous combination of chemicals, and that the thoughts,
 or consciousness of this living being merely are the mutual
 reactions of these chemicals? It happens because the mental

attitude of the above mentioned investigators is a thousand-years-old habitual action. Through time immemorial and ~~EE~~ through generation after generation the living beings have ^{VE} been ~~able of~~ acquiring concrete knowledge exclusively by the way of measuring and weighing, by dissection and distinction, by cutting up and sifting, thereby finding new phenomena ^{CAP} able of being weighed, measured, cut and dissected into new unities, consisting of divisible material and so on eternally. They never reached a phenomena which was a final, which was an ultimately inseparable unity, which really was the utmost, indivisible detail of matter. Each time they believed themselves to have found the biggest or the smallest detail of life; this detail always was found eventually not to be the biggest or the smallest one. It was always found that the detailing question was embracing new worlds of details, from which arose again that very enigma, the solution of which you ~~even had~~ considered found. You were still as far as anything from the end of the world or from the solution of the mystery of life.

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Chapter 36.

HOW THE FINAL RESULT OF MATERIALISTIC SCIENCE COMPELS THE ~~MATURE~~ ^{Advanced} (~~DEVELOPED~~?) INVESTIGATOR TO USE A ~~PERCEPTION~~ ^{PERCEPTION} OF NEW DIMENSIONS.

As the solution of the mystery of life evidently cannot be "that ^{WHICH IS} created" but has to be the origin of the creation, the result of which is "that ^E created", it becomes obvious that ^S you, by making use of the before^Amentioned way of investigation, have maintained an erroneous attitude. Just as the ^{YOUNG} ~~minor~~ child believes the sun to set behind the near-

attitude of the above mentioned investigators is a thousand-
 years-old habitual action. Through time immemorial and ~~the~~
 through generation after generation the living beings have
 been ~~able~~ acquiring concrete knowledge exclusively by
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 You were still as far as anything from the end of the
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...oo...

Chapter 36.

HOW THE FINAL RESULT OF MATERIALISTIC SCIENCE COMPLETS
 THE MATTER (MATERIALISM) INVESTIGATOR TO USE A ~~MATERIALIST~~
 PERCEPTION OF NEW DIMENSIONS.

As the solution of the mystery of life evidently cannot
 be "that created" but has to be the origin of the creation,
 the result of which is "that created", it becomes obvious
 that you, by making use of the before-mentioned way of
 investigation, have maintained an erroneous attitude. Just
 as the ~~matter~~ child believes the sun to set behind the near-
 Young

est hill and think^s himself able to touch the sun if he only were on that very hill in precisely that moment, so the purely materialistic minded scientist think, consider^s the solution of the mystery of life to be found in the smallest or in the largest materialistic phenomenon, which is comprehensible to the physical senses. In the same way, however, as the child gradually finds out that the sun does not set ^{or} go down ~~in~~ in the earth behind the nearest hill-crest, but is beyond all hill-crests of the ~~world~~ ~~earth~~ and has its own place in the universe, so the honest investigator at last will find that the solution of life's mystery is no question concerning sizes, nay, altogether no question of combinations of matter and their reactions, but is exclusively a question of "something", which is highly superior to a time-space existence, i.e. to everything making itself appear as "created phenomena". Not before the investigator reaches this attitude will he realize this very situation. Having achieved this knowledge, he ~~hence~~ will become mature for another way of investigation. He then will begin to comprehend that the result of life, or the revelation of life's mystery, cannot be an analysis merely containing a description of some new combination of matter, or of some "created things" which are themselves embracing no end of ^{MYSTERIOUS} ~~MYSTIC~~, or unsolved problems. He thus will reach the understanding that he, by means of the materialistic way of investigation never will be able to free himself from numbers, sizes, time or space. It ^{WILL} [^] become obvious to him that the ultimate answer of life, he is searching for, never can be found along this chain of thoughts. However, this final result of materialistic investigation cannot possibly satisfy the inquiring mind of the honest or veracious scientist concerning the mystery of life.

concerning the mystery of life.

if the inquiring mind of the honest or venturesome scientist
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 ultimate answer of life, he is searching for, never can be
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 were on that very hill in precisely that moment, so the
 eat will and think himself able to touch the sun if he only

As a consequence ^{OF IT} ~~heretofore~~ he will feel compelled to alter his attitude, to realize that the revelation of life's mystery belongs to a differently dimensioned way of perception or sensation. This ^{SPECIAL} ~~new~~ revelation can therefore be appropriated ^{ONLY} ~~merely~~ by means of a kind of sense-adjustment quite different from that, of which the objects are numbers, measures, weight, time and space, or "the matter created".

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Chapter 37.

A SENSE-OBJECT DEVIATING FROM ALL OTHER SENSE-OBJECTS OF THE WORLD.

What is, then, the difference between this new adjustment of the senses and the traditional, or accustomed way of materialistic sensation? There is merely that single difference that the investigator here for ^{the} first ^{time} is facing a ^S sense-object which ^E deviates from all other sense-objects of the universe by having absolutely no other analysis than this single one that it is "something existing" i.e. something which in reality can merely be expressed as "something, which is". As mentioned before this "something" by its very nature is eternal and boundless because it has neither beginning, nor ending, but ^{ES} ~~is~~ possessive of an existence which always was, and which always will be. This existence is subject to no conditions, and has not been based on this or that. Neither is its existence, like that of other sense-objects based upon the reaction between some kinds of matter or chemicals. Its very essence is "unmanifested", and hereby it becomes quite impervious to measure- and weight-investigation, i.e. to all materialistic sensation, a fact which gives rise to the denial

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OF IT

As a consequence ~~he~~ he will feel compelled to alter his attitude, to realize that the revelation of life's mystery belongs to a differently dimensioned way of perception or sensation. This ~~new~~ ^{special} revelation can therefore be approached ~~merely~~ ^{ONLY} by means of a kind of sense-adjustment quite different from that of which the objects are numbers, measures, weight, time and space, or "the matter created".

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Chapter 27.

A SENSE-OBJECT DEVIATING FROM ALL OTHER SENSE-OBJECTS OF THE WORLD.

What is, then, the difference between this new adjustment of the senses and the traditional, or accustomed way of materialistic sensation? There is merely that single difference that the investigator here for ^{the} first ^{time} is facing a sense-object which deviates from all other sense-objects of the universe by having absolutely no other analysis than this single one that it is "something existing" i.e. something which in reality can merely be expressed as "something, which is". As mentioned before this "something" by its very nature is eternal and boundless because it has neither beginning, nor ending, but ^{is} ~~is~~ ^{possessive} of an existence which always was, and which always will be. This existence is subject to no conditions, and has not been based on this or that. Neither is its existence, like that of other sense-objects based upon the reaction between some kind of matter or chemicals. Its very essence is "unmanifested", and hereby it becomes quite impervious to measure- and weight-investigation, i.e. to all materialistic sensation, a fact which gives rise to the denial

of its existence by materialistic science.

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Chapter 38.

HOW THE SENSATION OF " THE LIVING", OR "THE HIGHEST SOMETHING" WITHIN OURSELVES HAS ~~BEEN~~ BECOME AN UNNOTICED, HABITUAL EXPERIENCE.

When the "highest something" within ourselves remains unmanifested how then become aware of its existence ? Will this ~~named~~ "something" not merely become an imaginary idea? - No. Even if a thing cannot be perceived by the physical senses its existence may very well become a fact. Has it not become a fact that radio-waves ~~are of~~ ^Sexistence, and are penetrating matters, walls and even our own bodies without causing any reaction to our ordinary senses ? If we have no ~~radio-receiver~~ wireless-set ~~we~~ we cannot possibly get any impression from the music, song or speech which occasionally ~~are~~ ^Evibrating through our rooms as waves. These waves become able ^{To} ^Aof manifesting themselves through their effect on things, which in their turn are able to act on our senses. Thus radio-waves and other invisible waves become acknowledged fact through their effects on things being able to influence ^Cour senses. In the same way the beforemen^{tioned} "something" also becomes an acknowledged fact by being present in things by means of which this presence becomes accessible to our sensation. The way by which the presence of this "something" ^Sat our very essence is felt or perceived is so simple and of such every-day ~~obviousness~~ obviousness that ~~the~~ ^{THIS} named perception has become culminating "C-knowledge", i.e. it has become an unconscious, automatic~~al~~ function, or a matter

of its existence by materialistic science.

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Chapter 38.

HOW THE SENSATION OF "THE LIVING", OR "THE HIGHEST SOMETHING" WITHIN OURSELVES HAS BEEN BECOME AN UNNOTICED, HABITUAL EXPERIENCE.

When the "highest something" within ourselves remains unmanifested how then become aware of its existence? Will this ~~paper~~ "something" not merely become an imaginary idea? - No. Even if a thing cannot be perceived by the physical senses its existence may very well become a fact. Has it not become a fact that radio-waves ~~are~~ ² existence, and are penetrating matters, walls and even our own bodies without causing any reaction to our ordinary senses? If we have no ~~radio receiver~~ ^{radio receiver} ~~wireless set~~ ^{wireless set} we cannot possibly get any impression from the music, song or speech which occasionally ^{is} vibrating through our rooms as waves. These waves become ^{to} able to manifest themselves through their effect on things, which in their turn are able to act on our senses. Thus radio-waves and other invisible waves become acknowledged fact through their effects on things being able to influence our senses. In the same way the beforementioned "something" also becomes an acknowledged fact by being present in things by means of which this presence becomes accessible to our sensation, the way by which the presence of this "something" ^{is} our very essence is felt or perceived is so simple and of such every-day ~~clear~~ ^{obviousness} that ~~it is~~ ^{this} ~~hardly~~ ^{hardly} perceptible has become culminating "C-knowledge", i.e. it has become an unconscious, automatic function, or a matter

of routine. Indeed, this habitual, every-day perception of the directing and experiencing "something" of our internal being has become so strong, that it ~~perfectly~~ ^{WHOLLY} has left the sphere of recognition of our watchful day-consciousness in the same way as all other automatical functions of our system like ~~the~~ blood-circulation and the activities of liver, kidneys, glands and other functions of the organic system have done. No healthy individual perceives anything of these functions at all. Their activity is released quite automatically without any interference ~~with regard~~ of thought or will from the individual. ~~First~~ When these functions, activities are not released in the proper way it will be felt or perceived as an inconvenience and a suffering - i.e., as that which is called "illness". The perception of the highest "something" of our inner system has ~~as well~~ ^{ALSO} become an automatical function, which is quite independent of our will. It has become an every-day-phenomenon to which so scanty ~~an~~ attention or thought eventually is paid that its existence is not reckoned with and is even denied. But could you not imagine somebody, in a similar way, deny ^{ING} the existence of his own liver, kidneys ~~as~~ AND glands, if their existence had not become common, natural knowledge through popularized books of anatomy.² But when these physical organs and their activity thus are capable of imperceptibly ^{ING} existence inside the organism or body, thereby in reality letting the individual remain ignorant of ~~this~~ existence of theirs, why, then, might not psychical phenomena, have an existence quite unnoticed inside the domain of sensation when working properly? To deny the presence of this supreme "something" in the

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organism merely because it cannot be seen or perceived through physical sensation - sense-operations is just as foolish as to deny the existence of the internal physical activity of the organs.

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Chapter 39.

HOW THE SENSATION OF LIFE ~~SIGNIFIGATES THE I TO BE~~ (Gr: **POINTS TO THE I AS** A PRINCIPAL SUPPORTING CENTRE, BEING DIFFERENT FROM ANYTHING ELSE IN LIFE.

This disregarded or unheeded sensation, however, having thus slipped from the day-consciousness of the materialistic minded being, is nothing more or less than the very sensation of life. How is the very essence of this sensation felt or perceived? It is perceived as a sensation of a centre, of "something", which we express as "ourselves". Man cannot help discerning between this "something" and the phenomena surrounding this "something". All his every-day thoughts, and all consequent talks and phrases are exclusively expressive of the distinction of this named "something" from everything else in the world. This distinction is expressed by every normal human being with the notions "I" and "that". With this "I" he expresses his "innermost", ultimate self". Beyond this "I" nothing is to be found. There is no ~~superior or~~ higher thing, no domain being more absolutely the very own of the individual, than this "self" or "I". When making use of the expression "I" the individual always, with no exception, is proclaiming a differentiation between itself and something else. "I saw", "I gave", "I got", "I was running",

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"I was sitting" etc. Each of these expressions do not merely indicate a situation but also a a fundamental information concerning the principal foundation, the very centre of the situation. This foundation or ^Centre is thus expressed with the word "I". In reality no situation can possibly arise, which does not point to an "I" as its foundation or origin.

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Chapter 40.

THE SENSATION OF THE "I" IS OF ORGANIC ORIGIN AND NOT A HUMAN INVENTION OR IMAGINARY IDEATION.

The thought of the "I" as the very essence and centre of the individual is not something which has been invented by man. It is no imaginary perception but of purely organic origin. Gradually and unconsciously it has come into existence inside the watchful day-consciousness of the individual in consequence of a quite natural evolution. An evolution, however, cannot take place without some external influence. Neither sight nor hearing could possibly have come into existence if light- and sound-waves were present before. When a faculty of perceiving its own "inmost self" as being a supporting centre, separated from anything else of the universe has developed alongside the evolution of sight, hearing and the other senses of the individual, then this "self", or "I" of the individual must ~~be of existence~~ in the shape of a "something" which is separated from all other phenomena. How might you else get this impression? You cannot possibly perceive something non-existing. A non-entity cannot possibly influence the individual and create in it the faculty of perceiving

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Chapter 41.

THE MYSTERY OF LIFE IS INSOLUBLE AND INACCESSIBLE FOR ~~(TO)~~ MATERIALISTIC INVESTIGATION .

Through the preceding we thus have arrived at an analysis and obtained an answer, deviating from traditional scientific¹ answers in the respect that it is no "answer of number", but an "answer of life". While the "answers of numbers" are analyses of things, which are created by the I as material for its manifestation, or as expression of its existence, the "answers of life" are exclusively expressive of the very essence of the I as something which is synonymous with the experiencing and manifestating centre of all life. ^{NUMERICAL} Answers of numbers are merely analyses of ^{EVERYTHING} ~~all that~~ in life, which is ~~being~~ un-identical with the very essence of the I, but to which the I must attach itself in order to be able to manifest its own existence. The I being the very essence and solution of life's mystery, it is ^{by no means} remarkable that it cannot be found along the roads ~~(or in the ways)~~ of modern, scientific investigation. The object of this investigation is exclusively "that manifested", "that created", that which can be weighed and measured and which can therefore be expressed through ^{NUMERICAL} answers of numbers. But the I, i.e. the ultimate revelation of ~~the~~ life's mystery, can never be found inside "that ^E manifested", "that ^{WHICH IS} produced" or "created". Neither can it be identical ^{THERE WITH} ~~herewith~~. This named revelation, or the I, can exclusively be identical with "that ^E unmanifested" or with that which is expressing itself by means of "that ^E manifested".

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Therefore the manifestation of the living being can merely exist as a consequence of an unmanifested cause or origin. And this is in precise accordance with common perception of life. All manifestations of ours first come into existence in the centre of our consciousness, or I, in the shape of thoughts or notions, in order to appear later on as practical manifestations by means of will and the function of our body. Evidently the originator of this manifestation here is "something unmanifested". In the same way, but ~~in~~ in reversed order, "that^E manifested" through the sensation becomes experience, knowledge, thought and consciousness for the "unmanifested originator". The two realities of either experience or manifestation exclusively centers themselves ~~XX~~ around an "unmanifested midpoint", which thus in shape of the "unmanifested originator or cause" is ~~of~~ existence^S beyond both experience and expression of life. Here it becomes a~~X~~ firm fact that the living being is composed of more than that~~X~~ which is manifested, that which can be experienced by the senses, can be measured and weighed. It becomes obvious that in addition hereto it consists of something unmanifested, something which cannot be perceived by the senses, cannot be weighed and measured directly. The existence of this "unmanifested something" is implying our daily perception of life, or our individual sense of being an I. As mentioned previously this "centre" of "I" is the revelation of the mystery of life, being at the same time the very kernel, or essence of life. Thus it has become obvious to us that a way of investigation which exclusively accepts "that^{WHICH IS} manifested" as field of investigation and which, considering

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it identical with an absolute nonentity, ignores ^E "that unmanifested" totally, never will be capable of finding the solution of life's mystery. Materialistic science never will reveal ~~the~~ life's mystery before it has run itself to death inside the field of investigation concerning "that manifested", where the named revelation has never been found and never will be. The solution of life's mystery obviously cannot be found but in the "something", with which it is identical itself.

As the living being, as mentioned before, merely, exclusively can ^{ONLY} exist as a combination of the two realities, namely "that manifested" and "that unmanifested", ^{WHICH IS} it cannot possibly express its sensation_x or perception of life with less than two words. The sense of one of these two words must be identical with its individuality, its very "self" or with the "something" which is experiencing life, while the sense of the other one must be identical with the very "experience of life". The "something" which is sensible of the life-experience thus is something quite different from that, which constitutes this very life-experience. Of these two notions the former is synonymous with "that unmanifested" and the latter with "that manifested". "That unmanifested" being identical with "the unchangeable", while "that manifested" is the same as "the changing" component of the situation, it is again confirmed that "that unmanifested" is the "firm point" around which "that manifested" is circling. Thus "that unmanifested" is immutable while "that manifested" is changeable and transient, and hence it again is confirmed to us that only "that manifested" can be expressed through analyses concerning time, space, consistency, per-

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fection and imperfection etc., while "that unmanifested", or or the "I" of the living being obviously is elevated above and beyond all temporality. Something which is "unmanifested", which is "uncreated" but nevertheless ~~is~~ ~~of~~ ~~existence~~^S, cannot be of any age and must, consequently, be identical with "eternity" itself. But such an existing, unmanifested "something" can neither be of any extent in space. Hence the eternal I of the being ~~evidently~~ ^{is} identical with "boundlessness". Therefore the life-experience of the living being always will take shape ~~of~~^{IN} situations, which, as previously mentioned, cannot be expressed with less than two words. If we consider such a situation, expressed by the two words "I saw", it will not be difficult to understand that this first word "I" is expressing "that^E unmanifested", "that^E immutable", or "the firm point" on which the situation is based, and that the second word "saw" is expressing "that manifested", ~~that~~ which has come into existence and consequently needs room and space, that which cannot exist without having an age, ~~without~~ and which has to appear with certain degrees of perfection or imperfection. The eyesight might be so much perfect or imperfect - so much correct or incorrect. It thus can exist merely as a temporal phenomenon, while the "I", the "unmanifested" origin of the sight, is of existence quite independent hereof. And thus the I will remain immortal and eternally² will constitute "something, which is", and it will do so whether the "manifested" part of its appearance is forming good or evil, health or illness, love or hate. It is existing imperturbably in this own nature, independent of all manifested

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Chapter 42.

THE I BEING AN INVISIBLE SOVEREIGN OF THE ORGANISM OR THE BODY.

Thus ~~the~~ I is the very kern^Eal of life, of the living being. As mentioned previously the essence of this kern^Eal of life can have no analysis beyond this single one, ~~this~~ that it is ^{IN} existence and is constituting "something, which is". It is the only existent of the universe which exists with this single analysis. As expressed previously it constitutes the very eternity and boundlessness and hence can be ~~neither~~ big, nor small or in any other way be expressed by means of weight or measures. Therefore the greatest difficulty to scientifically minded investigators becomes the necessity of realizing the existence of this "I" or this divine "something" by means of another way of investigation than that of traditional materialistic science which makes use of the demonstrating of movement, vibration (~~oscillation~~), measures, weight, volumes, colour etc. To be faced with something which cannot be demonstrated by means of this otherwise indispensable way of investigation will, of course, in the first instance bring the ordinary scientific~~ly~~ investigators to ~~xxx~~ harbour an extreme feeling of scepticism and even to undisguised declarations concerning the

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ideation of an I to be nonsense, superstition or phantasy^s. But this attitude cannot^{possibly} be permanent[^] as it is but an assertion which cannot be gained fundamentally into reality. Even these antagonists are forced to express the existence of this "something" when they ~~are~~ making^E use of the word "I". To claim the non-existence of the I as an eternal something, being independent and deviating from anything else, is identical with the claiming of your own nonentity. The mere denial of the existence of an I is the very proof of this existence. Who[^] is it, otherwise, who is capable of denying the existence of the I? The eyes, the brain, the lungs and~~^~~ the other organs of the system - can~~^~~ they possibly be the originator of this denial? Is it not so that these organs, according to their own ultimate analysis are, all of them, subordinated implements, which by their whole structure ~~xxx~~ show that their intention is to be in favour of the entirety. But this entirety, i.e. the system itself, is it not after all a subordinated implement, too? Is it not ~~so~~ that we have got to face the fact that inside this ~~named~~ system or organism abides a something which is happy or unhappy according to whether this organism is successful[?] or a failure. This ~~named~~ organism all the time is being used by a "something", a sort of an unseen sovereign, who abides in the organism and ~~xxx~~ is ruling and controlling it in favour of himself.

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Chapter 43.

WITHOUT THE EXISTENCE OF AN "I" ^{which} LIKE AN UNSEEN SOVEREIGN ^{ES} CONTROLLING^S AND SURVIVING[^] THE ORGANISM, LIFE WOULD BE A CULMINATION OF STUPIDITY, PRIMITIVITY AND INJUSTICE.

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The I, or the named unseen sovereign, through the organism is experiencing the details of life, pleasant and unpleasant alike. This very I may undertake studies, may enrich its consciousness, may train itself to virtuosity of various sorts of knowledge and ability. But of what avail these experiences, this study, or training, this acquisition of knowledge, if there ^{WERE} ~~was~~ not, in the organism a proprietor, or originator, who ~~should~~ ^{WILL} not die or perish together with the organism? If the result of all the sufferings and troubles, all the worries and sorrows experienced through, ^{OR} by means of, the organism ^{WERE} ~~was~~ going to be a corpse, and ^{ON THE} ~~in~~ a way to putrefy and disintegrate, of what avail then would this named result be and to whom? To deny the presence of such a ruler, i.e. the presence of ourselves, inside our organism, therefore merely will appear as the most silly and illogical perception which can possibly be formulated by any brain; nay, it is the very antagonism against everything which can be perceived concerning nature's intentions and ways of creation. According this named perception the living being, and thereby life itself, must be considered the most silly and illogical manifestations of the universe. It is a false clue ^{OVER} ~~to~~ the solution of life's mystery. It prevents all possible comprehension of this named mystery. According to this ~~named~~ perception everything is insignificant, without sense; the existence is identical with sadism and brutality. As this philosophy, however, is antagonizing ^{TO} every higher sense of moral and creation of culture, it cannot possibly constitute any foundation of moral ^{IT} and life. It is making no real sense, i.e. it

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According to this named perception everything is insignificant, without sense; the existence is identical with sadism and brutality. As this philosophy, however, is antagonizing every higher sense of moral and creation of culture, it cannot possibly constitute any foundation of moral and life. It is making no real sense, i.e. it

is an absolutely undermining factor to the creation of the "permanent peace" which by humanity ever more is claimed to be a condition of life.

If you want to free your consciousness from this materialistic philosophy, or to remove this hindrance from your way towards the solution of life's mystery, you ~~must~~ are compelled to acknowledge the invisible ruler of your organism, which we are expressing with the idea^{tion} of the I. And if this acknowledgement is going to make sense in the same way as all other phenomena of nature are making sense we are forced to regard the invisible ruler of our body, i.e. our "I", as identical with a "something" ~~being~~ ^{TO CONTINUE A} ~~of proceeding~~ life beyond the lifetime of our body, thereby benefitting by the experiences which are marking this ~~named~~ lifetime. This ~~named~~ perception is the only thing which can justify the sufferings and hardships of the living being and reveal these to be natural, logical processes inside the scope of the world-order, being ultimately beneficial and gratifying not merely to the being itself but to the entire humanity. -

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Chapter 44.

A CORPSE IS NO PROOF OF AN ABSOLUTE DEATH.

The presence of our "self" or "I" in our body being invisible, it cannot be wondered that its presence in space is invisible, too, when it is no more in the body.

In the same way it is quite natural that the body in this case lies immovable like a corpse, - as a corpse obviously is synonymous with a body, which is no longer

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subject to the bidding[#] or will of an I. Such a body which is totally deserted by the I or the invisible ruler, must be classed with other "I"-less matters and is, like these, going towards disintegration or decomposition. To regard the being as dead, to which the desolated^{ER} body once belonged, hence must be considered a fallacy. The change which takes place when a living organism becomes a corpse cannot possibly form any proof of the death of "the invisible ruler" previously present in the now inanimate body. Inside the organism this ruler is invisible and consequently must be invisible outside the organism, too. "The corpse" merely can be expressive of the fact that the connection between the organism and its previous ruler has been totally broken. And what ^{OTHER} difference can ~~also~~ be found between a "corpse" and a "living organism", beyond this, that the invisible ruler is present within the organism, while the corpse has been totally deserted by this ruler? Is it not so that the body is in possession of all its organs: brain, heart, lungs, liver, intestines, stomach, etc. and, notwithstanding that, remains a corpse? Inside a corpse you cannot find any organs which have^{VE} summed up the accumulated results of the finished[#] life, i.e. the gained experiences. Hence none of these experiences have become "something" which abides inside the body. They have been released in favour of something outside the body, and it here becomes obvious that this "invisible something" when freeing itself ^{from} ~~for~~ the body has taken away simultaneously the ^{GATHERED} ~~learned~~ experience and knowledge. It thus becomes evident that the organism cannot be identical with the true or real being. On the contrary, the

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body obviously is but a temporal instrument for that "something" which has mastered and utilized the organism during its invisible sojourn in the latter. Quite apart from the cosmic experience of immortality or spiritual elucidation we ~~hence~~^{THEREFORE} logically are compelled to perceive our very self or I as being ~~of~~^{IN} existence outside time and space. Further we must recognize this I as being identical with "something" in possession of the ability to incarnate into matter and to adapt this matter in such a way that it can be formed into a body, an organism or an instrument, by which this ~~named~~ something indirectly is able to manifest its invisible existence on the physical plane.

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Chapter 45.

THE FOUNDATION OF A LOGICAL REVELATION OF NATURE'S COSMIC ANALYSIS.

Having thus by means of logical thought arrived at the perception of an "immortal I", an invisible ruler over the organism or matter of the living being, we, still by means of thought, begin to bring to light an invisible ruler behind the universe, because we all the time are facing the immutable fact that the invisible ruler of the living being's organism is not the only one in existence which is able to make matter appear in logical combinations and expedient creations. We find that the creative process of nature is subordinated ^{TO} a logic and expediency which cannot be exceeded by the creative ability of terrestrial humanity. We thus are witnessing or facing two ways of creation: that produced by the living being

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and that brought out by nature. Of these two ways of creation the former is, of course, the most well-controlled and familiar to us because we here are consciously perceiving the invisible ruler behind the organism and the creation thus performed. It therefore is axiomatic to us that thought or planning ~~is~~ ^e preceding our own productions or manifestations. This planning ^v then is transferred to the will and becomes will-conduct or volition. By means of the physical organism or the body this volition ~~is~~ ^s converting matter in favour of our manifestation. Thus this manifestation is a process of creation, by means of which we ^v indirectly are revealing our invisible existence behind the created or produced phenomena. Our existence, appearing behind physical matter and being invisible on the physical plane, thus in addition to the previously demonstrated invisible I consists of that, which by us is called consciousness. I, thought and volition consequently are forming the realities we are facing behind every combination of matter, which is composing "a living being", or one of the two previously mentioned creative processes. This knowledge or familiarity of ours to one of the two creative processes must be used as ^A foundation of our revelation of the ultimate analysis of the creative process as this is the only thing at all by means of which we can ^v possibly form a logical idea of this ~~named~~ creative process, which by us is termed "~~the~~ nature", or "the universe".

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Chapter 46.

THE MATERIALISTIC OUTLOOK.

While materialistic science to a certain degree is willing to acknowledge or recognize one of the ~~named~~ ^{ABOVE-MENTIONED} creative processes, namely that which is manifesting itself through living beings as reflections of consciousness, thought and conducted will or volition, it will not acknowledge nature's creation as a production of consciousness, or thought and volition, or conduct of will. Nature's creation is believed to consist of the mutual and casual contact between various kinds of matter. The accidental reactions arising herefrom ~~AM~~ hence are considered the very solution of the life's mystery. Thus life merely is thought to consist of casual or fortuitous reactions between matter, i.e. a kind of chemistry. The reactivity abiding in matter consequently is considered the prime cause of life, so ^{to say} saying the source of life. The consequence of this would be the following: While the organism of the living being can do nothing at all when being ~~desolated~~ ^{DESERTED} by ~~XIX~~ its invisible ruler, matter, or the forces of nature, should be able of logical, methodical and expedient creation without being in possession of any thought, consciousness or volition. In other words, absolutely inanimate matter with an expediency similar to that of the living being should be able to perform logic and expedient creation. But how can such explanation of the mystery of life possibly be considered science? - And how can such glaring deviation from all logical thought possibly keep otherwise sensible, intelligent people down in a silly superstition ~~XX~~ like

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that ? Things and happenings which they know to be perfectly impossible inside the domain where they are able to see clearly by means of their senses, i.e. where life is ~~in~~^{AT} the closest quarter, they believe to be able to take place in the fields of life ~~being~~^{FROM} most remote to them, i.e. where the phenomena are still placed outside their perceptive ability.

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Chapter 47.

WHY "FORTUITY" CANNOT BE THE PRIME CAUSE OF LIFE, OR
THE MASTER OF NATURE.

Is it not so that the investigator's own organism is ~~that~~^{that} combination of matter which will enable him to perceive directly the leading main principle ? What other combination of matter will ~~enable~~^{BEING} him ~~of~~^{TO} a perception of life approximately as evident ? Is it not here that he feels himself to be the centre, the ~~volitive~~^{WILLING}, determinative and experiencing something ? Has it not become an axiomatic fact inside this domain, subject to the living being, that nothing can create itself ? Has it not become a matter of fact to him (the living being) that no house, no machine or the like can construct itself, no suit of clothes can make itself, just as a book, a fairy-tale etc., nay, everything known to humanity as the effect of the familiar living being's creation, cannot have come into existence by means of anything else than consciousness, planning ^{and} volition ? Hence it has become evident that as far as ^{THE} human beings by means ~~of~~^{of} ~~wideawake~~^{alert} day-consciousness is able to see clearly and directly

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Is it not so that the investigator's own organism is that combination of matter which will enable him to perceive directly the leading main principles ? What other combination of matter will enable him to a perception of life approximately as evident ? Is it not here that he feels himself to be the centre, the ~~relative~~ ^{relative}, determinative and experiencing something ? Has it not become an axiomatic fact inside this domain, subject to the living being, that nothing can create itself ? Has it not become a matter of fact to him (the living being) that no house, no machine or the like can construct itself, no suit of clothes can make itself, just as a book, a fairy-tale etc., may, everything known to humanity as the effect of the familiar living being's creation, cannot have come into existence by means of anything else than conscious-ness, planning/volition ? Hence it has become evident that as far as human beings by means of ~~wisdom~~ ^{wisdom} day-conscientness is able to see clearly and directly

through matter, absolutely nothing has been found which can come into being but by virtue of consciousness, thought and volition. Inside the scope of the culminating sensation of the individual, i.e. where the individual is able to perceive directly, it has become the most axiomatic and firm fact that inside this domain absolutely nothing can come into being ^{by} itself. This being the case, why should ^{it} be logical then, to presume that the consistent processes, the expedient creations, which are taking place inside a domain more or less inaccessible to human sensation, should be a result of fortuitousness, when it is quite obvious that they with ^{REFERENCE TO} ~~concern of~~ expediency and artistic accomplishment do not stay behind the creations and productions of the familiar living beings? Why does the organism of the living being become a corpse as soon as consciousness and hence thought and volition is not found inside this very organism any more? And with ^{REFERENCE} ~~concern of~~ ^{TO} all the combinations of matter which ^{ARE} ~~is~~ found outside the domain of the organisms of the living beings, and which is denied consciousness, thought and volition, why is it not so ~~that~~ ^{that} they, too, become corpses? Is it not a fact that consistent, or logical creation is taking place continually? Is it not so, indeed, that even the decomposition of the corpse and the consequent transference of its ingredients, or components into the circulation of matter is the highest degree of logical, or appropriate creation? - How can consciousness, thought and volition be an indispensable condition of creation in one case, and be totally needless in the other one? - How might fortuitousness possibly be the foundation of the one hundred percent expediency with which organisms, plants

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and animals have come into existence together with all other phenomena which ^{ARE} ~~is~~ a condition of the survival of species of their forms of existence or modes of life and the ^{RESULTING BODILY FORMS} ~~herby determined shapes of bodies?~~ Why does life not become chaos? If terrestrial man chooses to base his life on mere fortuitousness, this life of his inevitably turns into chaos. Can he possibly produce anything logical and appropriate merely by throwing matter together pell-mell? Is the watchmaker able to make watches, the architect to make buildings, the joiner to make furniture, the tailor to make dresses etc. in this way? How can you, then, consider this silly or illogical opinion or perception to be the solution of life's mystery and thereby the foundation of life? - When fortuitousness can **but** produce chaos inside the human zone of life, how should it, then, be able to produce luminous and perfect creations in the zones of life, where human insight more or less is lacking? The creations of nature which by far is outshining, or surpassing that of humanity should thus be based upon fortuitousness, while human creations merely can be performed by virtue of consciousness, thought and volition. Do you not consider it an appalling mistake to term a perception of the universe science, when the foundation of this very perception is an ~~acknowledgement~~ acknowledgement of fortuitousness as being the prime and supreme cause of life? - Is not delusion and superstition the proper terminations of such a conception, no matter what degree of sanction or approval universities and colleges may bestow upon it? Is it not so that fortuitousness, when controlling life, must produce

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Chapter 48.

WHY THE CREATIVE PROCESSES OR PRODUCTIONS OF NATURE ARE "MANIFESTATIONS" OR "EVIDENCES" OF LIFE.

Now we will contemplate the two creative processes we began demonstrating. One of these processes is composing the field of our own creation, or the domain of the universe, where matter is subjugated ^{TO} our desires and volition. The other creative process is nature, or the universe, where matter is not subjugated ^{TO} our will, or volition, and creative power, but where it is even escaping our ^{CAPACITY} ~~ability~~ of clear sight. We are observing that in reality creation is taking place inside both of the named fields, and we further ^{ARE} ~~is~~ observing that this creation is not less logical and expedient in the field which is placed outside our own domain and which accordingly is described by us as "the nature", or "the universe". Consequently we quite theoretically are compelled to adopt the opinion that consciousness, thought and volition must be present behind the creative processes of nature as ^{MUCH} ~~well~~ as they are present behind the creative processes of the remaining familiar living beings. Logical, or methodical creation must be considered the most distinguished characteristic of conscious-

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ness and thereby of life. Regularity or logic can merely be expressions of expediency, while expediency can be but expressive of desire and wish. Desire and wish in their turn are identical with thought. Thought is the perception of life. Further perception of life ~~is~~ revealing^s "a perceiving something". A perceiving, or experiencing something, however, is identical with the immortal, invisible ruler behind matter which previously has become familiar to us in shape of the I of the living being. Thus we are beginning to make the discovery that the creative processes, which are being revealed by nature, are no temporal, or mortal, casual powers, but are "manifestations of life" in just the same way as the created phenomena, produced by human individuals or by other familiar living beings. When regarding a bird's nest, a spider's web, the wax cells of the bees and ~~things, of the like~~ things, of the like we know with ~~with~~ certainty that these phenomena are "manifestations of life" or something being produced by living beings, even if we have never seen these beings. The same is asserting ~~itself~~ when we are looking at houses, machines, dresses, diagrams etc. But from whence do we know these phenomena to be "manifestations of life"? Is it not precisely because we are well aware that they cannot possibly be the results of interaction of casual forces, or matters? It is far too obvious to us that > they are the result of previous thought, planning and volition. These named phenomena are revealing this thought and volition to be identical with consciousness and thereby with life. Thereby they evidently have become "manifestations of life", i.e. identical with evidences of life.

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Chapter 49.

THE EXISTENCE OF
 WHY IT IS ILLOGICAL TO DENY [^]THOUGHT AND VOLITION
 BEHIND NATURE'S PROCESSES OF CREATION.

Thus it is the logic and the expediency of the creations or productions of the living beings which make them appear as "manifestations" or "evidences of life". But why, then, should we not suppose all other logical or appropriate creations or constructions of matter to be expressive of thought and volition, thereby being "manifestations", or "evidences of life", even if these phenomena are appearing outside the creative domain of human individuals or of other familiar living beings? How can something, being totally inanimate, possibly be ^{CAP}able of expedient production? How can you ^{THAT}allege [^]all logical and appropriate constructions inside the scope of nature's creation to come into being totally without any consciousness, thought or volition, when every logic ^{AL}construction or creation inside the scope of creation of the [^]living beings/~~living~~ is quite impossible without the presence of consciousness, thought and volition? By what [^]right can you claim nature's logical and appropriate constructions to be fortuitousness and thus to be brought into being quite without thought and volition, while the logical and appropriate manifestations of the living beings cannot possibly take place but by virtue of thought and volition? When you unwaveringly have to admit that not a single one of the creative processes of which you know the originators could have come ^{into} [^]being by itself or have constructed itself, how can it, then, be expressive of real science to perceive all appropriate, creative processes, of

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which the originator is not to be seen and consequently ^{is} remain^{ing} unknown, as having been born casually by themselves, i.e. to have come into existence without any originator? This becomes the more peculiar as the ~~XX~~ man-made phenomena by no means are of a more logical and perfect construction than are the things, or productions created by nature. Is it not quite obvious that the ^{UNDERSTANDING.} ~~comprehension~~ of fortuitousness as being the cause of logical and appropriate creation is a glaring or flagrant lack of consistency? You deny logical and appropriate, creative processes any originator merely because these originators can not be seen directly and cannot be weighed and measured by terrestrial man in the same way as the familiar living beings. But you cannot rightfully claim a house to have build^T itself, merely because its builder is unknown to you. How can it, then, be logical to assert some other appropriate creation to have come into being by itself, merely because the originator of this creation is unknown to you? -

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Chapter 50.

WHEN SCIENCE LET ITSELF BE TIED UP BY DELUSIVE DOGMAS

^{AFORER-MENTIONED}

The ~~beforename~~ illogical, or inconsistent assertion cannot possibly be considered "science" even if there ^{ARE} ^{ACADEMICALLY-QUALIFIED} ~~is~~ many ~~examinato~~ scholars who prefer to stick to it. Although unconscious, these scholars in this case are not logical thinkers but worshippers of dogmas, og dogmatists. They are in the same suggestionized condition as the highly religious, believing man. The latter has an implicit faith in the authorized religious

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1902 - MANTON

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 Although unconscious, these scholars in this case are
 not logical thinkers but worshippers of dogmas, or
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accounts, regardless ^{WHETHER} of these accounts ^{ARE} ~~being~~ logical or not. But ~~where~~ there is the difference that these religious individuals do not pretend to be investigators and scientists. They do not impede scientific~~al~~ investigation. On the other hand, however, it involves danger to evolution and research when male and female investigators let themselves be caught by a silly, inconsistent, or illogical idea, which consequently has no connection at all with science although it is claimed to be a proper expression of reality. The conception of many scientists concerning the lifelessness of the universe has already left their hampering or restraining stamps on many youthful, scientifically minded investigators and has darkened their honest will to find truth by means of the suggestion that man is the supreme life of the universe and that this and the other familiar forms of life on this earth ^{ARE} ~~is~~ the ^{ONLY} ~~sole~~ life ~~being~~ ^{IN} ~~of~~ existence. Indeed, a great part of the academical^{LY} trained youth is so benighted by this suggestion that they simply are of the opinion that they cannot in decency think of the universe as being expressive of life_x outside these familiar forms. So deeply rooted is the silly conception of the universe as an inanimate mass of matter, ^{WHICH IS} ~~being~~ the source of life by means of the mutual reactions between its various and casual substances. Thus fortuitous and inanimate combinations of matter should be the creative originator of the human brain, of the human being with its ^{IN} ~~genious~~ knowledge and ability and of all the myriads of other living beings attired in logical, or expedient organisms or ^{IN} ~~genious~~ bodies. Do you really believe a gust of wind, a falling tree in the wood, a cloud-burst or an earthquake to be able to create a living, rational

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UNUSUAL

accounts, regardless of these accounts being logical or not. But there is the difference that these religious individuals do not pretend to be investigators and scientists. They do not impede scientific investigation. On the other hand, however, it involves danger to evolution and research when male and female investigators let themselves be caught by a silly, inconsistent, or illogical idea, which consequently has no connection at all with science although it is claimed to be a proper expression of reality. The conception of many scientists concerning the lifelessness of the universe has already left their hampering or restraining stamps on many youthful, scientifically minded investigators and has darkened their honest will to find truth by means of the suggestion that man is the supreme life of the universe and that this and the other familiar forms of life on this earth ^{are} the ^{only} life being ⁱⁿ existence. Indeed, a great part of the academically trained youth is so deluged by this suggestion that they simply are of the opinion that they cannot in decency think of the universe as being expressive of life outside these familiar forms. So deeply rooted is the silly conception of the universe as an inanimate mass of matter, ^{which is} being the source of life by means of the mutual reactions between its various and casual substances. Thus fortuitous and inanimate combinations of matter should be the creative originator of the human brain, of the human being with its genius knowledge and ability and of all the myriads of other living beings attired in logical, or expedient organisms or genius bodies. Do you really believe a gust of wind, a falling tree in the wood, a cloud-burst or an earthquake to be able to create a living, rational

being? - If so, the people ~~were~~ right who used to believe that dirt and uncleanness became vermin, became the living beings we call "louse". Thus "~~that~~^{THE} inanimate" has produced "~~that~~^{THE} living". Do you not consider the conception that it is "~~that~~^{THE} living" which has created "~~that~~^{WHICH IS} inanimate" to be in better accordance with science or real truth ?

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Chapter 51.

WHEN THE INVESTIGATOR SEES THOUGHT AND VOLITION BEHIND NATURE'S CREATIVE PROCESSES THIS OUTLOOK REVEALS AN INVISIBLE RULER IN WHOM "WE LIVE, AND MOVE AND HAVE OUR BEING" AND WHICH HAS BEEN EXPRESSED WITH THE NOTION "THOU WHICH ART IN HEAVEN".

Thus/~~materialistic~~ science has no real picture of universe to give to humanity. A picture of universe, expressed in measures and weight, which is an accumulation of results concerning velocities, wave-lengths, distances, time and space, degrees of energy etc. is but a ~~d~~^Escription of death. These results give no expression of life. Such results concerning numbers can be no proof of the life of nature or of the universe. The sober-minded, or scientific investigator must become ^{CAP}able of seeing thought and volition behind_x the creative processes of nature and thereby of the universe with a certainty equalizing that with which he sees thought and volition behind all human processes of creation. Not until_x then will he begin to find life everywhere in stead of, as he is doing now, to find merely - death. Then he will begin to comprehend that behind this thought and volition

being? - If so, the people were right who used to believe that dirt and uncleanliness became vermin, became the living beings we call "louse". Thus "animate" has produced "living". Do you not consider the conception that it is "living" which has created "that" ^{which is} to be in better accordance with science or real truth?

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Chapter 21.

WHEN THE INVESTIGATOR SEES THOUGHT AND VOLITION BEHIND NATURE'S CREATIVE PROGRESS THIS OUTLOOK REVEALS AN INVISIBLE RULER IN WHOM "WE LIVE, AND MOVE AND HAVE OUR BEING" AND WHICH HAS BEEN EXPRESSED WITH THE NOTION "THOU WHICH ART IN HEAVEN".

Thermodynamic science has no real picture of universe to give to humanity. A picture of universe expressed in measures and weight, which is an accumulation of results concerning velocities, wave-lengths, distances, time and space, degrees of energy etc. is but a description of death. These results give no expression of life. Such results concerning numbers can be no proof of the life of nature or of the universe. The sober-minded, or scientific investigator must become ^{of} able of seeing thought and volition behind the creative processes of nature and thereby of the universe with a certainty equalizing that with which he sees thought and volition behind all human processes of creation. Not until then will he begin to find life everywhere in stead of, as he is doing now, to find merely - death. Then he will begin to comprehend that behind this thought and volition

is the existence of an immortal I to be found, just as it is to be found inside the scope of his own creation, behind his own thought and volition. Further this will mean that the universe begins to reveal itself to him as being an organism, inside which an invisible ruler hides himself in ^{THE} shape of a rational and volitive I, just as ~~it~~ is the case with the organism of every other living being. He perceives the universe as a "living being". It is not remarkable, then, that the greatest sages of the world, or the world-redeemers i. e. the cosmic initiated or illuminated beings, ^{ANNOUNCES} ~~are pronouncing~~ that "in him we live, and move and have our being" and ~~is expressing~~ the essence of the same being through the notion "thou which art in heaven".

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Chapter 52.

INITIATION, OR "THE GREAT BIRTH" IS AN ORGANIC PROCESS TAKING PLACE IN THE PSYCHE OF THE INDIVIDUAL; AND IS BEING PROMOTED BY EVOLUTION.

With the experience of the invisible ruler behind ~~the~~ matter and the universe a certain mental circle or circuit has been completed. "The Prodigal Son" is again at home. The Son of God again has joined his father. And after this experience the picture of ^{THE} universe looks different. ^{From} Having previously ^{been} dead answers concerning matter, descriptions of the orbits of the globes, calculations of the stars, ~~and~~ atomic analyses etc. the picture of the universe now has become a rational,

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volitive "something" which is manifesting its thought and volition through logical creation in precisely the same way as all other living beings. Here the I of the individual gets into touch with the I of the universe. The individual and the universe, "the Son" and "the Father" ~~father~~ are speaking to each other. When the son, however, thus is able to understand the father, the thoughts of the ~~father~~ pass into the son and he becomes "one with the Father".

It is this state of life which is constituting "man in the image of God". It is the same state of life which all of a sudden becomes alert, day-conscious personal experience through the process, which is familiar to us ^{UNDER THE TERM} ~~as the notion~~ "initiation" and which I in my main-work, "The Book of Life" and in other books have termed "The Great Birth". It here must be realized that "initiation", or "The Great Birth" ^{is} ~~do~~ not form a ceremony performed by human beings, but is the final result of the natural, organic development of a mental faculty in the same way as it is the case with sight, hearing, smell, taste etc. It is quite true that ^{THERE WERE} ~~was~~ in times past long ago in an occult way "initiated" kings and high-priests, i.e. the beings to whom the leadership of the cultural development of the people were entrusted. This was done in order to obtain a guarantee that the candidate for this dignity really was in possession of the necessary psychic quality, of moral self-control, or spiritual stability, so being able to held the responsibility involved in such a high office. At those times the great masses were not inclined self to reflect upon the supreme, or eternal truths.

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 office. At those times the great masses were not inclined
 self to reflect upon the supreme, or eternal truths.

Life was no mystery, because people by nature were gifted with such all-commanding instinct that they believed firmly in the king, or the high-priest, "the relative and representative of God" here on earth. But the time has passed long ago when the development of ~~terrestrial~~ humanity was placed in the hands of single individuals. The last occurring cases of this course of evolution is to ~~xxx~~ be seen in shape of the still existing world-religions and in the shape of the worship of, and the belief in, their originators. Such undisguised ^SMesiah^As, or world-redeemers, however, will not be born any more. This does not signify, of course, that there will not arise large numbers of persons, who more or less ~~are~~ ^{WILL} asserting that they are themselves ^STHE ^AMesiah and destined by Providence to "save" humanity. This behaviour, however, proves that they do not possess the mental, spiritual or cosmic consciousness, which particularly is characteristic^S for a ^AMesiah, or world-redeemer. They put forward nothing but postulates which practically are mere imitations of that which has been announced by the original world-redeemers or originators of religion. Their position is exclusively based upon ^{THE FAITH OF} ^Abelievers. As the faculty of believing, however, is on the decline, it becomes ^{INCREASINGLY} ~~still more~~ impossible to such persons to acquire followers or devotees.

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Chapter 53.

HUMANITY'S INCIPIENT SCIENTIFIC DEMAND ^{FOR} ~~ON~~ THE SOLUTION OF LIFE'S MYSTERY OR THE PICTURE OF UNIVERSE.

The most advanced intellectual human beings do not

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Chapter 23.

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 HUMANITY'S INQUIRINT SCIENTIFIC DEMAND ON THE SOLUTION
 OF LIFE'S MYSTERY OR THE PICTURE OF UNIVERSE.
 The most advanced intellectual human beings do not

possess the ability ^{TO} ~~of~~ ^E ~~believing~~ any more. Hence they want to acquire absolute unwavering knowledge, or facts. They are not uninterested in mental, or psychical questions, but they want the answers to be logically proved in their own familiar life. These answers have to be vital analyses which are constituting a perfectly logical explanation of thought and volition, thus enabling them ^{TO} ~~of~~ ~~letting~~ their daily life enter ^{INTO} ~~upon a course being~~ one hundred percent in contact, or perfect agreement with the real, eternal laws of nature or of the experience of life. This guidance has to deviate so much from previous religious, ecclesiastical instructions, which exclusively were intended for the instinct of feeling, or sentiment and which could be acquired merely through belief, that it ^{MUST} ~~is~~ ~~forming~~ an absolutely logical constructed chain of thoughts perceivable by means of reason, or intellect. Thus it cannot constitute anything which merely is to be believed in, but cannot be understood. In the same way as materialistic knowledge is very helpful to the development of acquaintance with the mere ~~in~~ physical facts behind matter, so this guidance must be a knowledge with which you are gifted, an instruction being helpful to the development of a personal experience of the eternal facts behind life. In the same way as humanity by ~~its~~ virtue of materialistic science gradually has achieved the command of the mere physical elements, or the forces of nature, mankind now will achieve command of thought and volition by virtue of spiritual, or cosmic science. Without this command

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terrestrial man ^{never} will be able to obtain the ^{FULL} ~~total~~ "Peace ^{of} ~~the~~ Earth", announced with the Christmas Gospel, or the "good will towards man", or the joy of life which is the meaning of existence. And this change of outlook on life is the very thing which makes this present time become the beginning of a new world-epoch, during which you ~~ever more~~ ^{INCREASINGLY} will be conducted by science inside the domain of thought and will, or the psychic field, as well as inside the materialistic field. Humanity, ^{AND} charity or that to love ^{TO ONE'S} ~~the~~ neighbour as ^{ONE} ~~thy~~ self becomes science and hence an inevitable ^{AFFECTION} transformation of life into ~~expressed~~, beauty and joy.

..ooOoo..

Chapter 54.

CHRIST AND SPIRITUAL SCIENCE.

This new world-epoch, this turning of the mentality or psyche of terrestrial humanity upon a spiritual attitude, which is made scientific in the same way as humanity's materialistic attitude was made scientific long ago, that is the very thing, which was announced by the world-redeemer Jesus Christ when he was speaking thus to his contemporaries: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him for he dwelleth with you and shall be in you."

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all

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whatsoever I have said unto you." - Nevertheless I
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go away; for if I go not away, the Comforter will not
come unto you; but if I depart, I will send him unto
you. And when he is come, he will reprove of sin, and
of righteousness, and of judgement; Of sin, because
they believe not on me; Of righteousness, because
I go to my Father, and ye see me no more; Of judge-
ment, because the prince of the world is judged. I
have yet many things to say ~~unto~~^{unto} you, but ye cannot
bear them now. Howbeit when he, the Spirit of Truth,
is come, he will guide you into all truth; for he
shall not speak of himself; but whatsoever he shall
hear, that shall he speak; and he will shew you things
to come. He shall glorify me; for he shall receive
of mine, and he shall shew it unto you. All things
that the Father hath are mine, therefore said I,
that he shall take of mine, and shall shew it ~~unto~~^{unto}
you." - "A woman, when she is in travail hath sorrow,
because her hour is come; but as soon as she is delive-
red of the child, she remembereth no more the anguish,
for joy that a man is born into the world. And ye now
therefore have sorrow; but I will see you again, and
your heart shall rejoice, and your joy no man taketh
from you. And in that day ye shall ask me nothing." -
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the Father himself loveth you, because ye have loved
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 "Then, if any man shall say unto you, Behold, he is in
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 chambers, believe it not. For as the lightning cometh
 out of the east, and shineth even onto the west; so shall
 also the coming of the son of man be." - "And then shall
 appear the sign of the Son of man in heaven; and then shall
 all tribes of the earth mourn, and they shall see the Son
 of man coming in the clouds of heaven with power and
 great glory. And he shall send his angels with a great
 sound of a trumpet, and they shall gather together his
 elect from the four winds, from one end of the heaven to
 the other. Now learn a parable of the fig tree: When his
 branch is yet tender, and putteth forth leaves, ye know
 that summer is nigh".

What intellectual explanation of the human psyche! What
 detailed and ⁱⁿdisguised comprehension or recognition of
 terrestrial man's incomplete spiritual condition, a con-
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 preaching of the world-redeemer. Is it not so that he
 owing to his ^{FORE-MENTIONED} ~~named~~ cosmic insight, is expressing that
 humanity's guidance by, and dependence on a world-redeemer
 by no means ~~is~~ constituting ^{ES} the final answer, or the
 ultimate divine aim ^{or purpose} and is he not further explaining that
 far greater experiences are still ^{TO BE} awaiting ^{ED}? They are going
 to meet with "the Comforter, the Holy Ghost" and hence to
 meet themselves with the great answers ^{TO} of life's mystery.
 Thus they will ² need ¹ no more Christ to be an intermediary
 between themselves and the solution of life's mystery,
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pray the Father directly and need him (Christ) no more
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pray the Father directly and need him (Christ) no more
to pray the Father for them ? -

Nay, he is even expressing that it is beneficial or useful that he is going away, because if he does not go away the Comforter, The Holy Ghost, could not come. And then mankind could not be reprov'd of sin, for righteousness and judgement. In the same way the glorification of Christ, i.e. the verification of the world-redeemer's "cosmic consciousness" or his eternal pervasion by the Holy Ghost had to remain a myth, a legend or superstition to all people. That this "Comforter", or "Spokesman", this "Holy Ghost" to come, is indicating precisely the same mental condition or cosmic consciousness which was fundamental to His own conception of the World or knowledge of life's mystery, He is expressing clearly and distinctly by saying that "he shall take from mine and shew it unto you". These expressions of truth, these cosmic answers which through the preaching of Jesus had to remain but postulates and dogmas because mankind could not yet "bear it", i.e. mankind had not yet achieved sufficient intellectual ability and spiritual sensitivity to become capable of perceiving, or understanding them, these truths should now by the help of this state of consciousness become clear facts, wide-awake, day-conscious experiences, which again is identical with concrete science. Is a more beautiful glorification of the world-redeemer to be imagined than this: His recognition of truth, His perception of life which has gradually become misunderstood, and been labelled as fanaticism and superstition, now turns out to be in accordance with the absolute, ultimate truth and hence identical with the Deity's, or the Father's own perception of the innermost, or final solution of the mystery of life? Thus it is not to be wondered that the world-redeemer was able to say that "he shall take from mine and shew it unto you". Nobody can express truth without being compelled to give expression to the very results and answers which Jesus had preached already.

That this "Comforter" or "Spokesman" is neither a person, nor a new world redeemer, nor Himself returning again and manifesting in flesh and blood, becomes evident from His words and speech. The very fact that He is terming this "Comforter", or "Spokesman" as "the Holy Ghost" shows that the point is, that it is no person, but a special kind of consciousness, or psyche, a special kind of knowledge, because "Ghost", or spirit is identical with consciousness. Thus the "Holy Ghost" is synonymous with the "Holy consciousness". Thus this "Holy consciousness" is differing from the layer of consciousness which is not "holy" by the fact that while the "holy" layer of consciousness consists of all associations, all the kinds of thought which are expressive of the ultimate truth and reality of life and existence, the "not holy" layer of consciousness is expressive of all untruth and falsity in the experience of life. Thus "the Spokesman, the Holy Ghost" is identical with the associations, the kinds of thought, which are expressing the cosmic analyses of life or the ultimate truth, which again is identical with the highest, divine "Knowledge". "The Spokesman, the Holy Ghost" is thus "knowledge of the highest analyses of life" which through new organs or new senses will arise and develop in the psyche of every individual and which by a certain stage of human ripeness, or maturity, will overshadow this individual. It is this mental, or psychic process, this self-experience of the highest and holiest facts of life, which makes the individual become the "Christ-being" which was predicted by the World-redeemer as .. "The Son of man coming in the clouds of heaven with power and great glory". This named "coming of Christ in the clouds" in the first instance is no exterior occurrence, but an inner wide-awake, day-conscious experience of the metamorphosis through evolution of the individual from "animal" to "human being", which all of a sudden has arisen from the being's nebulous thoughts. It is this nature-made ennobling of the soul, this "initiation" or "great birth" which constitutes the individual's second meeting with the consciousness of

which constitutes the individual's second meeting with the consciousness of this nature-made ennobling of the soul, this "initiation" or "great birth" which all of a sudden has arisen from the being's nebulous thoughts. It is morphosis through evolution of the individual from "animal" to "human being" occurrence, but an inner wide-awake, day-conscious experience of the meta-named "coming of Christ in the clouds" in the first instance is no exterior of man coming in the clouds of heaven with power and great glory". This the "Christ-being" which was predicted by the World-Redeemer as "... The Son of the highest and holiest facts of life, which makes the individual become this individual. It is this mental, or psychic process, this self-experience which by a certain stage of human ripeness, or maturity, will overshadow or new senses will arise and develop in the psyche of every individual and thus "knowledge of the highest analyses of life" which through new organs with the highest, divine "Knowledge". "The Spokesman, the Holy Ghost" is the cosmic analyses of life or the ultimate truth, which again is identical identical with the associations, the kinds of thought, which are expressing falsity in the experience of life. Thus "the Spokesman, the Holy Ghost" is the "not holy" layer of consciousness is expressive of all untruth and which are expressive of the ultimate truth and reality of life and existence, layer of consciousness consists of all associations, all the kinds of thought of consciousness which is not "holy" by the fact that while the "holy" consciousness". Thus this "Holy consciousness" is differing from the layer with consciousness. Thus the "Holy Ghost" is synonymous with the "Holy psyche, a special kind of knowledge, because "ghost", or spirit is identical point is, that it is no person, but a special kind of consciousness, or terming this "Comforter", or "Spokesman" as "the Holy Ghost" shows that the blood, becomes evident from his words and speech. The very fact that he is world redeemer, nor himself returning again and manifesting in flesh and That this "Comforter" or "Spokesman" is neither a person, nor a new had preached already.

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Christ. The first meeting is the meeting with His wisdom, His words and deeds on the exterior, physical plane, interpreted by religion, by the church and clergy. Hence this meeting with the consciousness of Christ never can become more than a secondary meeting with this kind of consciousness. Here the consciousness of Christ is the consciousness of some other being, not of one's own, and hence cannot become anything but a second-hand experience. It is a matter of course that the world-redeemer who himself had reached the state of Christ-mentality, or cosmic consciousness, and to whom this mental or psychic state was a day-conscious fact, that he would not teach a second-hand experience of this state to be God's highest and ultimate intention and object with terrestrial man. How could he give reason for, that this mental state of his, this cosmic consciousness, or "Holy Ghost" should not be the goal to all people? He, who had become the way, the truth and the life by virtue of a sensorial process, how should he possibly be able to combine with logic and divine love that God had revealed through him an abundant, elevated state of mind and faculty of experience, which should never be obtainable by ordinary man? Would it not be satanic in stead of divine thus to create in man an enthusiasm for, and a longing after something never attainable? No, the World-redeemer was better informed. He knew, that nothing less than the firsthand experience of the Holy Ghost, or of God's own consciousness like the one of which he had himself been overshadowed, could be the fulfillment of the divine intention and love with regard to all living beings. - Hence it is not to be wondered that he feels himself called upon to announce this second meeting of humanity with the Christ-mentality to be of primary plan, or intention, of God. Thus this second meeting of the individual with the Christ-mentality is not another meeting with Christ in flesh and blood, but is the individual's direct experience of the conversion of his own psyche into cosmic consciousness, and his pervasion by the "Holy Ghost". - That this is so, he has made comprehensible by declaring that so (i.e. in flesh and blood) he could not be found any where neither "here" nor "there", neither in "the desert", nor in "the chambers". He says literally and directly that you in no way at all must believe in any assertion or account concerning his being to be found in any of the places. It cannot be confirmed more evidently that the second meeting of the individual with the Christ-mentality by no means is a meeting with a personal Christ. If this second meeting with the Christ-mentality was a meeting with Christ personally, He by necessity had to be found somewhere. And hence someone inevitably would be able to come forth and say that He was here or there.

When, however, his second coming will be no personal return of his, but on the contrary is the individual's self-experience of the very psyche, the revelation of the kind of mentality, of which He Himself was inspired, or animated, then it is much easier to comprehend that this second coming would be "as the lightning cometh out of the east, and shineth even unto the west". What illumination can possibly be greater than that of cosmic consciousness or "The Holy Spirit"? Is it not so that the light here has become so strong and sparkling that all shadows have been illuminated to such a degree that God's eternal assertion with regard to His own view, namely that "all is well with the world" thereby becomes of day-conscious evidence to the human being searching for God? From the foregoing you will understand that this experience is bringing along a joy, power and glory, of which the initiated being cannot be bereaved. And it is comprehensible, too, that gradually, as this joy, power and glory begin to assert themselves in one individual after another on the terrestrial plane, then even uninitiated beings will begin to recognize the highest truths and cosmic analyses of life as scientific facts. Can a better homage to and verification of "the sign of the Son of man in heaven" i.e. of the fact that the ways of the world redeemer are identical with the fulfillment of the universal laws or the entire will of God possibly be imagined

fulfillment of the universal law or the entire will of God possibly be imagined better homage to and verification of "the sign of the Son of man in heaven" on the highest truths and cosmic analyses of life as scientific facts. Can a power and glory begin to assert themselves in one individual after another is bringing along a joy, power and glory, of which the initiated being cannot searching for God? From the foregoing you will understand that this experience the world "they become of day-conscious evidence to the human being eternal assertion with regard to His own view, namely that "all is well with sparkling that all shadows have been illuminated to such a degree that God's or "The Holy Spirit"? Is it not so that the light here has become so strong and what illumination can possibly be greater than that of cosmic consciousness be "as the lightning cometh out of the east, and shineth even unto the west". animated, then it is much easier to comprehend that this second coming would revelation of the kind of mentality, of which He Himself was inspired, or the contrary is the individual's self-experience of the very psyche, the When, however, his second coming will be no personal return of his, but on forth and say that He was here or there.

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or manifested? There cannot possibly be a better resurrection of the World-redeemer, debased and crucified by ignorant humanity, than that the of his, which is characterizing his psyche or mentality and which was held in contempt as being synonymous with that of a robber or a murderer, will become revealed as being the highest, scientific foundation of the creation of a human existence to mankind. That the second "Coming of Christ" into the outer world, i.e. mankind's acceptance of the highest answers of the Christ-mentality, of "the Spokesman, the Holy Ghost", as being science, will resound all over the earth and at last will gather together "the elected" i.e. the human authorities "from all four winds, from one end of heaven to the other" here becomes a matter of evidence, too. That this union, or league of "the elected" or the governments of the world on the basis of the Christ-mentality, or spiritual science can but lead to much power and glory, to the highest creation of culture to humanity in peace happiness and joy is, naturally, a matter of course. Verily, where "the branch of the tree is yet tender and putteth forth leaves, ye know that summer is nigh".

We here have seen that Christ has been perfectly familiar with the fact that the belief in His person was something secondary to mankind's perfection or "salvation". Therefore He knew that something else had to appear which could constitute the absolute primary fact of this perfection. He saw too, that this primary fact could be nothing less than the personal experience of each terrestrial human being of the same kind of mentality, the same relation to God and the neighbour, the same cosmic knowledge as that, by which He himself was inspired within the domain of His own alert day-consciousness. Thus He saw that nothing less than his own mental state could be God's purpose and intention with terrestrial man. Thus this divine purpose was not synonymous with mankind's worshipping of the personal Christ, but on the contrary, with man's own transformation to a Christ-being. Terrestrial humanity's first meeting with Christ thus means the same as a meeting with the model of its own cosmic state to come. This sovereign mental state, or cosmic consciousness, by which He was inspired, is the divine intention with all terrestrial men. It therefore is not so peculiar that to believe in Him, and to love his ways, or conduct, is the way to the fulfillment of this divine purpose. Those, whom you are loving and by whom you are impressed, you will try to imitate. And only the imitation of His relation to His neighbour can make the individual become an aspirant to "the Holy Ghost", "Initiation" or the experience of "cosmic consciousness". Through this experience in its total and permanent form the aspirant will experience himself to be "the way, the truth and the life" and thereby experience himself to be "one with the Father". This total experience is the second meeting of the individual with "the Christ-Mentality". This special psyche or form of mentality to the world-redeemer, or Jesus of Nazareth is nothing personal or individual. On the contrary, this psychic state is universal to all beings, who have passed a certain state of spiritual, or cosmic maturity inside evolution's eternal spiral circuit. It is the common state of mentality of the perfect man, or of "man in the image of God". -

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Chapter 55.

THE HOLY GHOST OR COSMIC CONSCIOUSNESS.

The final purpose with terrestrial man thus is that he shall become a high-intellectual, sovereign being, who possesses absolute knowledge of what life is and what he is himself, i.e. a being, who, quite independent of books, traditions or dogmas knows, what truth or reality is. Thus dogmas

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Chapter 25.

THE HOLY GHOST OR COSMIC CONSCIOUSNESS.

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and assertions have no influence here. The being itself directly perceives the voice of nature and thereby the solution of all enigmas. It is this transformation of the mentality of terrestrial man which will mark the new world-epoch now to begin, and which will distinguish it from the great epoch, during which the beings were carried on by belief; an epoch of which the last convulsions is cold, materialistic science culminating in the promoting of the killing, or slaying principle. Each of the great sages, or world-redeemers, who have been guiding the spiritual development of humanity, more or less have been such a sovereign being. Thus you will become scientifically just as well conversant with the psychic, or spiritual side of existence, as you now scientifically are familiar with the ~~max~~ materialistic side of life. The total experience of the commencement of this mental state in the living being thus will be called forth in shape of a process, the previously mentioned "coming of the Spokesman, the Holy Ghost", "Initiation", or "The great Birth". When the development of the being has become so advanced that it by nature has become a very understanding, sympathetic and loving being it further or later will experience a "baptism of fire". Life, nature, or everything around it all of a sudden will become illuminated, will become a sparkling light, which exclusively will be perceived as the eternal Deity itself. This illumination will last but a very short moment, a second or perhaps still less, apart from the preceding, preliminary incidental experiences. This illumination would mean nothing, if it did not leave the being with a wakeful, alert, day-conscious impression of having experienced the eternal Deity, its own immortality and with the ability of seeing into the structure of the universe as being one culminating (divine) love, in which "all is well with the world". Verily, a more realistic fulfillment of the world-redeemer's announcement of "the Spokesman, the Holy Ghost" who initiates the being in all things, cannot possibly exist. However, the form of this experience, mentioned here, is of course the very culmination. Before it is achieved with such a fullness and becomes permanent it will already have been experienced in minor forms, namely as "cosmical glimpses", which are described in my main work, "The Book of Life".

These "cosmical glimpses" let the individual experience a little of the elevated state, previously described, but not as a permanent or abiding state. Approximately the effects may be considered as a kind of blissful ecstasy which will pass away further or later when unfinished natures or lower human tendencies are again influencing the thought and volition of the being. But gradually as it overcomes all unfinished natures in its mentality, i.e. the so-called "evil", there will be nothing more to prevent the spirit of God, the cosmical light or "the cosmical consciousness" from staying permanently by the individual. The latter then will constitute the perfect man, the being who has become "the way, the truth and the life", or "man in the image of God". Of what importance then, that much sorrow and suffering have preceded this birth? - Will not the joy of the individual over his awakening to cosmic day-consciousness inside the kingdom of God greatly overshadow the sting of sufferings in the same way as the joy of the mother over her new-born child greatly overshadows the pains and sufferings endured during its birth? -

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Chapter 56.

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THE ETERNAL ANALYSIS (OF THE UNIVERSE).

How does the universe look to an initiated being who has become "one with the Father" and who, therefore, is looking upon life or existence

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Chapter 56.
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THE ETHERIAL ANALYSIS OF THE UNIVERSE.

How does the universe look to an initiated being who has become "one with the Father" and who, therefore, is looking upon life or existence

from the point of view of the Father himself, i.e. who is looking upon the universe as it is in reality and not as it seems to be or as it is considered to be? - In reply to this question I, of course, must refer to my main work, "The Book of Life", and to the other books, which have appeared in connection herewith. Inside the narrow scope of this book I will be able to explain only a few of the leading principles, or analyses of the eternal panorama of life.

This model, or picture of the universe, although new to terrestrial humanity, by its own nature is eternal and outside measures and weight. The experience and acknowledgement of this model of the universe is the extreme purpose of the search of all living beings for peace, or for the solution of the mystery of life, and this search in reality is the same as the search for God. It is no universe embraced in amounts of numbers, distances or lightyears. It is no universe of time and space. It constitutes nothing more and nothing less than "Eternity" itself. Therefore all analyses and answers have to go completely into this great ultimate answer of life. Analyses, which do not go into this answer, are false expressions of the universe, even if they may be correct, scientific expressions of temporal phenomena, i.e. of phenomena which begin and end. Thus such a correct expression of temporal things in no case at all can be an adequate expression of the universe. And in this way no temporal details at all can possibly be synonymous with, or expressive of the universe, no matter how vast the sizes, volumes and forms of time and space they may be representing. On the contrary - they can constitute but local details of the universe. You cannot possibly give expression to the universe by means of numeral answers as it does not exist inside such answers. It is in existence by itself and outside the time and space dimension, and consequently cannot be expressed by means of something which it is not. Therefore materialistic science will run itself to death in calculations and arrangements of numeral answers as expressions of the universe - thereby advancing the latter no step nearer along that road. The universe can merely be expressed by means of what it is, namely: a nameless "something", which is revealing and manifesting itself through time and space. And the first, or most profound cosmic reaction of this "something", revealed through that limited or temporal, thus is boundlessness of time and space, which again is synonymous with "eternity". Eternity thus is the first analysis of the universe outside the time and space dimension. Hence we will express this analysis with the letter A.

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Chapter 57.

THE ETERNAL ANALYSIS B OF THE UNIVERSE.

However, eternity is something more than the mere boundlessness of time and space. It is a totality, inside which each of all details or things on earth can be but localities. Therefore all details of the universe have been expressed as a unity. Thus everything, on the whole, are details of this unity, whose most important detail then must be that which is experiencing and perceiving this unity or eternity, and which furthermore is thinking and bringing about volition and creation and thereby is *integrating and disintegrating*. What can possibly be greater than this "something"? - That eternity is embracing such a rational and volitive "something" becomes *an impregnable* ~~because through the~~ fact ~~that~~ we are in existence ourselves. Each of us is existing precisely as such a rational experiencing and volitive "something". This "something" thus becomes the highest and prime cause and origin. This very "something" it is which inside us is feeling itself to be the directing, or controlling centre and which is expressing itself as the "I". And it is this

from the point of view of the Father himself, i.e. who is looking upon the universe as it is in reality and not as it seems to be or as it is considered to be? - In reply to this question I, of course, must refer to my main work, "The Book of Life", and to the other books, which have appeared in connection herewith. Inside the narrow scope of this book I will be able to explain only a few of the leading principles, or analyses of the eternal panoramas of life.

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Therefore all analyses and answers have to go completely into this great ultimate answer of life. Analyses, which do not go into this answer, are false expressions of the universe, even if they may be correct, scientific expressions of temporal phenomena, i.e. of phenomena which begin and end. Thus such a correct expression of temporal things in no case at all can be an adequate expression of the universe. And in this way no temporal details at all can possibly be synonymous with, or expressive of the universe, no matter how vast the sizes, volumes and forms of time and space they may be representing. On the contrary -

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Chapter 27.
THE ETERNAL ANALYSIS B OF THE UNIVERSE.

However, eternity is something more than the mere boundlessness of time and space. It is a totality, inside which each of all details or things on earth can be put localities. Therefore all details of the universe have been expressed as a unity. Thus everything, on the whole, are details of this unity, whose most important detail then must be that which is experiencing and perceiving this unity or eternity, and which furthermore is thinking and bringing about volition and creation and thereby is *interesting and orientating*. What can possibly be greater than this "something"? - That eternity is embracing such a rational and volitive "something" becomes *an important fact* through the fact that we are in existence ourselves. Each of us is existing precisely as such a rational experiencing and volitive "something". This "something" thus becomes the highest and prime cause and origin. This very "something" it is which inside us is feeling itself to be the directing, or controlling centre and which is expressing itself as the "I". And it is this

"something" which is our true and absolute self. Opposite to this self lies everything else of the organism, the body, is subordinated, serving organs, by means of whom the experience and manifestation, thought and volition of our self or I can take place. As this "something" thus is the

it thereby is revealed that it by itself can be neither organ nor matter, but something quite different. As it is existing previous to everyone of its willed creations, or productions, its existence cannot be dependent on these creations, because it, in the opposite case, could not exist previous to those. On the other hand the forms, details or total colouring of this existence are dependent on thought, volition and the mode of life thus expressed. Consequently it is merely the colouring and not the existence which is subjugated to change. When, however, this highest "something" is not subjugated to change the very existence of this "something" neither can have an ending, nor a beginning. Thereby this "something" differs from anything surrounding it by the fact that by its own nature it is existing independent of change, creation or the outer world. But its existence thereby becomes elevated above time and space and is thus constituting precisely the same analysis, as we have found already in the form of "eternity". The identity of our own experiencing and manifesting "self" or "I" with "eternity" is the eternal analysis B of the universe.

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Chapter 58.

THE ETERNAL ANALYSIS C OF THE UNIVERSE.

In connection with its own organism our I is appearing as "a living being". As, however, the existence of the I is eternal, while its organism is created, we here have found the most profound cause of that dualism of life, we are expressing as "temporality" and "eternity". The body, or the organism is synonymous with "temporality", while the I is synonymous with "eternity". This is the eternal analysis C of the universe.

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Chapter 59.

THE ETERNAL ANALYSIS D OF THE UNIVERSE.

As the organism, or body, of the living being is temporal, it must have had a beginning and will thereafter inevitably be heading towards culmination and termination. Consequently the I must have an existence outside the present organism before the beginning and after the termination of this named organism. This does not mean, however, that the I has been, or will ever be without an organism. You must not believe that the highest "something" inside every living being should merely be in possession of thought and volition and thereby of the life-experience, during the tiny, microscopical space of time which is composed by the age of an organism, in comparison with the infinite existence of this very "something" before the creation of the present organism, and with the inevitable infinite existence of the same "something" after the said organism has ceased existing. Such infinitesimal experience of life as a single terrestrial life compared with the whole existence of the I, of what avail would it be? When measured with the eternal existence of the I, its importance would be less than that of a fluff of dust compared with the

"something" which is our true and absolute self. Opposite to this self lies everything else of the organism, the body, is subordinated, serving organs, by means of whom the experience and manifestation, thought and volition of our self or I can take place. As this "something" thus is the

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Chapter 28.

THE ETERNAL ANALYSIS C OF THE UNIVERSE.

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the earth. Such a state of affairs would be so shockingly absurd, and life consequently would be of such infinitesimal insignificance that death must be the dominant ruler of everything - which is opposite to facts. Absolutely all movements are produced by life in order to create experience. Or what other intention should the movement have? Evidently it is the movement which creates the reactions, the reactions are experienced by the senses and thereby become synonymous with the experience of life. The universe is a single great combination of movements and thus is manifesting a one hundred percent condition for the creation of experience. But for what purpose this great combination of movements, this tremendous transformation, or metamorphosis both inside and around the familiar living beings which is represented by the universe? - For what end this gigantic ocean of movement which is of such tremendous extension that you have to make use of light-years or other metaphors in order to make the course of the planets and the galaxies in time and space comprehensible? And to what purpose the even so inconceivable microscopical processes, of which we also are incapable of keeping an impression without using metaphors and parables? If this giant ocean has not come into existence in order to act on sensorial abilities, on something which is able to experience the use of these processes, of what avail, then, is it all? - Have you ever observed that nature is creating aimlessly? - Can anything be wasted in nature? - Is it not so that all rubbish is transferred by nature itself into new rotation or circuit? - Is it not the falling leaves of autumn which are helping to nourish the new leaves of next spring? - Is it not the mist which is promoting the *decay* of the bread-corn? - Is it not so that the sewage-pool by nature itself is filtered and reshaped into crystal drinking water and to the pure air, we are breathing? - Does not everything destroyed become involved into new rotations or circuits? - What is the crumbling of stones and rocks? - Is it not a transformation to become useful in a new shape inside the rotation or circuit? - Do you think that nature would be so enormously intent on creating possibilities of experience, if this is less significant to the experiencing "something", or I, than a regular, ordinary, little fluff of dust is to the earth? - It here becomes obvious that there would be no sense at all with this immense exerting of movements and powers made by the nature or the universe, if each experiencing I only had a body, an organism, during the little microscopical glimpse of lightning, composed by a terrestrial life. Do you think that the absolute truth behind the immense exertion of force, energy and logical creation of the universe, merely can be expressed as a "something" with an eternal existence but with an epoch of experiencing which relatively is of such microscopical nature that it dwindles away nearly as a nothing? - No, Life is not a nothing, but an eternal "something" with a capability of experience just as eternal as the existence of this "something". This is the eternal analysis D of the universe.

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Chapter 60.

THE ETERNAL ANALYSIS E OF THE UNIVERSE.

To assert, to claim, that the capability of experience of the individual is not eternal is the same as to reveal oneself to be a dormant being, i.e. a being who cannot yet by means of his intellectuality see beyond the age of his present physical body and therefore is forced to believe, that this age is its whole life and existence. This is the culmination of the "death" or limitation of consciousness which should be the consequence of the

analysis of the universe.

as eternal as the existence of this "something". This is the eternal nothing, but an eternal "something" with a capability of experience just nature that it dwindle away nearly as a nothing? - No, life is not a with an epoch of experiencing which relatively is of such microscopic merely can be expressed as a "something" with an eternal existence but immense exertion of force, energy and logical creation of the universe, by a terrestrial life. Do you think that the absolute truth behind the an organism, during the little microscopic glimpse of lightning, composed made by the nature or the universe, if each experiencing I only had a body, be no sense at all with this immense exerting of movements and powers fluff of dust is to the earth? - It here becomes obvious that there would to the experiencing "something", or I, than a regular, ordinary, little intent on creating possibilities of experience, if this is less significant rotation or circuit? - Do you think that nature would be so enormously is it not a transformation to become useful in a new shape inside the rotations or circuits? - What is the crumbling of stones and rocks? - are breathing? - Does not everything destroyed become involved into new filtered and reshaped into crystal drinking water and to the pure air, we of the bread-corn? - Is it not so that the sewage-pool by nature itself is spring? - Is it not the mist which is promoting the ^{clearly} leaves of autumn which are helping to nourish the new leaves of next nature itself into new rotation or circuit? - Is it not the falling be wasted in nature? - Is it not so that all rubbish is transferred by Have you ever observed that nature is creating aimlessly? - Can anything experience the use of these processes, of what avail, then, is it all? - in order to act on sensorial abilities, on something which is able to metaphors and parables? If this giant ocean has not come into existence of which we also are incapable of keeping an impression without using And to what purpose the even so inconceivable microscopic processes, course of the planets and the galaxies in time and space comprehensible? have to make use of light-years or other metaphors in order to make the gigantic ocean of movement which is of such tremendous extension that you living beings which is represented by the universe? - For what end this transformation, or metamorphosis both inside and around the familiar But for what purpose this great combination of movements, this tremendous manifesting a one hundred percent condition for the creation of experience. The universe is a single great combination of movements and thus is the senses and thereby become synonymous with the experience of life. Or what other intention should the movement have? Evidently it is the Absolutely all movements are produced by life in order to create experience. Must be the dominant ruler of everything - which is opposite to facts. Consequently would be of such infinitesimal insignificance that death the earth. Such a state of affairs would be as shockingly absurd, and life

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Chapter 60.

THE ETHERAL ANALYSIS OF THE UNIVERSE.

To assert, to claim, that the capability of experience of the individual is not eternal is the same as to reveal oneself to be a dominant being, i.e. a being who cannot yet by means of his intellectuality see beyond the age of his present physical body and therefore is forced to believe, that this age is its whole life and existence. This is the culmination of the "death" or limitation of consciousness which should be the consequence of the

eating from "the tree of knowledge", i.e. the primitive sense-endowment by means of which the individual can but perceive matter and not the "something", which is conducting, or managing matter, and which is composed by its own I. This "death" however, is no absolute, literal "death"; it is but a slight difference, a limited part inside a circuit in the same way as the cold and darkness of winter and the consequently limited unfoldment of life are a part, a season in the circuit of the year; and in the same way as the night with its sleep and rest and the consequently limited experience of life are a part in the circuit of day and night. Life proves abundantly that inside the experience of life nothing is standing still, nothing is remaining motionless. And how should that possibly be the case when the whole universe is one great wave of energy, or movement, of which the only, absolute firm point is the divine "something" which is differing from the movement in that it is composing that which is experiencing and conducting the movement? The movement is an inferior thing which has no capability of experience, thought and volition, but on the contrary can only become an "experience". However, when "experience" is of existence, it thereby becomes an evident fact that "an experiencing something" is existing. The highest analysis of movement is thus "experience". But to make movement perceivable it must form contrasts. By virtue of an eternal principle, however, all movements of the universe are appearing in degree of speed. But these various degrees of speed facing each other are creating contrasts, or differences of their reactions. This difference it is which is composing the foundation of experience. All existing experiences, no matter which and how they are, can exclusively be perceived by virtue of the fact that they are, themselves, forming a deviation from other experiences, thus building a difference between the former and the latter ones. As the experience of life is the experience of these differences, then all kinds of thoughts, moods, joy and wellbeing as well as sorrow and illness, in reality will be synonymous with the experience of the difference between the various degrees of speed or vibration of the different forms of energy. To enable the experiencing and volitive "something" to perceive delight, something must be found, from which this delight can deviate, something which can mark the delight. And the only thing which can form the difference or the contrast of delight, is, of course, dislike, discomfort. In this way all forms of experience are based upon the mutual contrasts or deviations of the experiences. Each deviation is forming the difference, through which the experiences become marked and thereby open to perception. When looking upon nature we are finding that to the highest degree it has been based upon the creation of these contrasts, thus making its great masses of movement perceivable. Therefore it (nature) is so organized that everything has been divided into circuits. And this creation of circuits has been so thoroughly made that no energy in reality is able to move after a literally straight line, but will always describe a curve. Thereby it becomes a fact that the straight line does not exist at all. That which by us is called the straight line is only arising where the curve or circuit is so little that it cannot be observed by the physical eye. Is it not so that immense parts of the surface of the earth are level, are horizontal for instance, on the oceans? - But notwithstanding that we, by following this "horizontal" line, will come around the earth and reach again our starting point. Thus the "horizontal" line was no "straight" line" but an arc of a circle. With reference to this law or this principle we therefore are finding and observing that the great forms of energy of nature are building circuits and thereby are giving rise to day and night, morning and evening, summer and winter, spring and autumn, together with all other kinds of circuit which we are observing in matter or in nature. In that way arise all the differences between light and darkness, cold and

that way arise all the differences between light and darkness, cold and other kinds of circuit which we are observing in matter or in nature. In morning and evening, summer and winter, spring and autumn, together with all therefore are finding and observing that the great forms of energy of but an arc of a circle. With reference to this law or this principle we again our starting point. Thus the "horizontal" line was no "straight" line" following this "horizontal" line, will come around the earth and reach zonal for instance, on the oceans? - But notwithstanding that we, by not so that immense parts of the surface of the earth are level, are horizontal as so little that it cannot be observed by the physical eye. Is it circuit as is called the straight line is only arising where the curve or thereby it becomes a fact that the straight line does not exist at all. That of circuits has been so thoroughly made that no energy in reality is able organized that everything has been divided into circuits. And this creation its great masses of movement perceptible. Therefore it (nature) is so degree it has been based upon the creation of these contrasts, thus making difference, through which the experiences become marked and thereby open contrasts or deviations of the experiences. Each deviation is forming the comfort. In this way all forms of experience are based upon the mutual the difference or the contrast of delight, from which this delight can deviate, energy. To enable the experiencing and volitive "something" to perceive the various degrees of speed or vibration of the different forms of reality will be synonymous with the experience of the difference between of thoughts, moods, joy and wellbeing as well as sorrow and illness, in experience of life is the experience of these differences, then all kinds thus building a difference between the former and the latter ones. As the that they are, themselves, forming a deviation from other experiences, which and how they are, can exclusively be perceived by virtue of the fact posing the foundation of experience. All existing experiences, no matter or differences of their reactions. This difference it is which is composed of these various degrees of speed facing each other are creating contrasts, however, all movements of the universe are appearing in degree of speed. perceivable it must form contrasts. By virtue of an eternal principle, highest analysis of movement is thus "experience". But to make movement becomes an evident fact that "an experiencing something" is existing. The "experience". However, when "experience" is of existence, it thereby experience, thought and volition, but on the contrary can only become an movement in that it is composing that which is experiencing and conducting absolute firm point is the divine "something" which is differing from the whole universe is one great wave of energy, or movement, of which the only, remaining motions. And how should that possibly be the case when the inside the experience of life nothing is standing still, nothing is are a part in the circuit of day and night. Life proves abundantly that with its sleep and rest and the consequently limited experience of life a part, a season in the circuit of the year; and in the same way as the night and darkness of winter and the consequently limited unfolding of life are difference, a limited part inside a circuit in the same way as the cold This "death" however, is no absolute, literal "death"; it is but a slight means of which the individual can but perceive matter and not the "something" eating from "the tree of knowledge", i.e. the primitive sense-endowment by

heat. However, it is not merely physically that the functions of the circuit are arranging the unfoldments of energy in contrasting forms, this is valid too spiritually or mentally. What is the life of a terrestrial man from birth to the grave? Is not even this a circuit? - Do we not perceive, even here, the four seasons of the year? Is not childhood, mentally alike with the narrowed life-zone of winter? The little child resembles the leafless tree of the wood. It bears inside itself the seed-leaf of vitality which later in the circuit is able to unfold itself as the glorious leaf-crown of the spring. This state by the human beings is called "youth". And cannot "the grown up age" of this being in the same way be paralleled with the summer-time of its mentality, or consciousness? And is not "old age" synonymous with the terrestrial life's autumn? And is it not from here that the mentality goes over to the spiritual plane to come out anew, or spring out, through the childhood of a new circuit, into a new youth, a new grown up age and a new old age, thus continuing? This continuation of the circuit is affirmed abundantly by nature. In no case at all does it manifest a single circuit as a totality or a termination, on the contrary it is always manifested as a single link of a chain of circuits. Is not the circuit of the waterdrop from the sewage pool into drinking-water interminable? When contemplating the circuit of day and night, do we not find this to repeat itself about 25.500 times during man's terrestrial life of 70 years, in the same way as the circuit of the year is experienced by the individual as many times as the number of years of his life? Wherever we are looking in the universe we find thus the circuit of the various kinds of matter to be recapitulations of preceding circuits and to be but a link in a chain of recapitulations. Why, then, should not the circuit which is composing the terrestrial life of man be but a link in a chain of recapitulations, too? And is it not precisely that which is giving sense to the existence of the I? When the eternal existence of this I is paralleled by a corresponding eternal chain of circuits, of which each terrestrial life is but a single link, it becomes evident that the I is in possession of eternal consciousness. Nay, is not the whole existence changing from being an absurd, glaringly unjust chaos into a one hundred percent logical manifestation, by virtue of which the I becomes capable of alternately keeping alive the contrasts through which it becomes capable of experiencing to a corresponding degree darkness alternately with light? In that way it is able to make this immense amount of difference between those two extremes become one great experience, namely the experience of "immortality", and thereby the experience of "eternal life". If nature had not been organized in precisely that way an eternal and absolute death, an eternal "nothing" would be ruling there where to-day the luminous omnipotence of the universe is announcing and preaching regularity, expediency, logical creation, perfecting, eternal growth, eternal instruction, eternal entertainment, eternal thought and eternal volition to the all-outshining, eternal "something", we, each of us are forming in the shape of our self, or I. This eternal principle of the circuit is the eternal analysis E of the universe.

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Chapter 61.

THE ETERNAL ANALYSIS F OF THE UNIVERSE.

It is this continuous association of ours with an eternal existence which is revealed to us through a new gigantic circuit. This circuit in my main work "P

universe. This eternal principle of the circuit is the eternal analysis E of the "something", we, each of us are forming in the shape of our self, or I, eternal thought and eternal volition to the all-outshining, eternal perfectioning, eternal growth, eternal instruction, eternal entertainment, announcing and preaching regularity, expediency, logical creation, ruling there where to-day the luminous omnipotence of the universe is that way an eternal and absolute death, an eternal "nothing" would be experience of "eternal life". If nature had not been organized in precisely great experience, namely the experience of "immortality", and thereby the this immense amount of difference between those two extremes become one and degree darkness alternately with light? In that way it is able to make contrasts through which it becomes capable of experiencing to a correspond- by virtue of which the I becomes capable of alternately keeping alive the glaringly unjust chaos into a one hundred percent logical manifestation, ness. Nay, is not the whole existence changing from being an absurd link, it becomes evident that the I is in possession of eternal conscious- eternal chain of circuits, of which each terrestrial life is but a single I? When the eternal existence of this I is paralleled by a corresponding And is it not precisely that which is giving sense to the existence of the terrestrial life of man be but a link in a chain of recapitulations, too? recapitulations. Why, then, should not the circuit which is composing the recapitulations of preceding circuits and to be but a link in a chain of universe we find thus the circuit of the various kinds of matter to be as the number of years of his life? Wherever we are looking in the as the circuit of the year is experienced by the individual as many times 25,500 times during man's terrestrial life of 70 years, in the same way the circuit of day and night, do we not find this to repeat itself about from the sewage pool into drinking-water interminable? When contemplating single link of a chain of circuits. Is not the circuit of the waterdrop totally or a termination, on the contrary it is always manifested as a by nature. In no case at all does it manifest a single circuit as a thus continuing? This continuation of the circuit is affirmed abundantly a new circuit, into a new youth, a new grown up age and a new old age, spiritual plane to come out anew, or spring out, through the childhood of life's autumn? And is it not from here that the mentality goes over to the or consciousness? And is not "old age" synonymous with the terrestrial being in the same way be paralleled with the summer-time of its mentality, human beings is called "youth". And cannot "the grown up age" of this unfold itself as the glorious leaf-crown of the spring. This state by the itself the seed-leaf of vitality which later in the circuit is able to little child resembles the leafless tree of the wood. It bears inside childhood, mentally alike with the narrowed life-zone of winter? The Do we not perceive, even here, the four seasons of the year? Is not terrestrial man from birth to the grave? Is not even this a circuit? - this is valid too spiritually or mentally. What is the life of a circuit are arranging the unfoldments of energy in contrasting forms, best. However, it is not merely physically that the functions of the

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Chapter 61.

THE ETERNAL ANALYSIS F OF THE UNIVERSE.

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my main work "The Book of Life" has been termed "The steps of Evolution" or the "Spiralcircuit". If we are contemplating life, how it has developed on this globe from the mineral form, through the plant-world to the animal realm and further onward to terrestrial humanity, this period of evolution is nothing less than a "season" inside this afore-mentioned giant circuit. The outstanding unfoldment of life which has taken place during this period, is the killing, or slaying, principle. During this era, no manifestation of life has been equal to the ability of beings to multiply the manifestation of manslaughter, murder, war, mutilation, disablement and depressions, of materialism, hopelessness and godlessness and consequently the following break-downs of culture. The consequence of this is that darkness and the resulting limitation of the experience of life, of happiness and of joy of living is all-dominant. This state, however, can be nothing but the winterzone of the circuit-principle, or the season of darkness, cold and of the consequent restriction of life. This epoch of the circuit is synonymous with the I's experience of the preceding contrast by help of which it will be able to distinguish a following cosmic spring, a luminous experience of mental light and the subsequent cosmic summer, thus continuing. And is it not that the first faint suggestion or sign of this spring is present already in the shape of the development of humanitarian or philanthropic charity? - Thus terrestrial man here is able to begin seeing his position inside a giant circuit of such incomprehensible dimensions, that the astronomical spheres and distances, indicated by light-years are becoming infinitesimal local micro-details in the panorama of eternity, which our very self or I, our immortal individuality here is predestined to behold by virtue of its eternal association with the principle of circuit. This our presence inside, and our evolutionary movement through, the four different seasons of this giant-circuit is the eternal analysis F of the universe.

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Chapter 62.

THE ETERNAL ANALYSIS G OF THE UNIVERSE.

In the highest, however, life is more than to look beyond time and space and into the regions of light and darkness of eternity's giant domains. By itself such a sight would merely be an experience of dead automatic functions even if they had to be reckoned among cosmic phenomena, and even if they were radiating with the most beautiful colours and were a culminating ^{rational} experience of logic ^{rational} pleasure. As the experience of logic pleasure is the same as "love" this energy-unfoldment of the universe becomes identical with "love". But as this psychic state further is an organic, mental function and can only be released through volition and as volition can only be released by an I or by the "something" which is experiencing and manifesting, a mystic being here becomes visible as the originator of this love-manifestation of the universe. what and whom and where is this being? - Before this question is replied to, let it be noted that the mystery of life has not been solved and the picture of universe has not been found. And as long as you have not found this, you have not yet become the perfect, sovereign being, elevated above the animal, which it is the trend of evolution to let the individual become like, namely "man in the image of God".

Now let us consider what, or whom, who in addition to ourselves and the familiar species of living beings, is able to promote thoughts and volition. To uninitiated man the human beings stand as the beings with the most perfect capability of thought and volition. Below them are the animals. Below the animals the forms of life we call plants are appearing, and

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Chapter 62.

THE ETERNAL ANALYSIS G OF THE UNIVERSE.

In the highest, however, life is more than to look beyond time and space and into the regions of light and darkness of eternity's giant domains. By itself such a sight would merely be an experience of dead automatic functions, even if they had to be reckoned among cosmic phenomena, and even if they were radiating with the most beautiful colours and were a culminating interior experience of love-pleasure. As the experience of love-pleasure is the same as "love" this energy-unfolding of the universe becomes identical with "love". But as this psychic state further is an organic, mental function and can only be released through volition and as volition can only be released by an I or by the "something" which is experiencing and manifesting, a mystic being here becomes visible as the originator of this love-manifestation of the universe. What and whom and where is this being? - Before this question is replied to, let it be noted that the mystery of life has not been solved and the picture of universe has not been found. And as long as you have not found this, you have not yet become the perfect, sovereign being, elevated above the animal, which it is the trend of evolution to let the individual become like, namely "man in the image of God".

Now let us consider what, or whom, who in addition to ourselves and the familiar species of living beings, is able to promote thoughts and volition. To uninitiated man the human beings stand as the beings with the most perfect capability of thought and volition. Below them are the animals. Below the animals the forms of life we call plants are appearing, and

below them forms of energy are moving, which you are inclined to consider dead, casual forces, namely the mineral world. But as these acknowledged forms of life, i.e. the plants, the animals and terrestrial humanity are merely constituting an infinitesimal, microscopic part of the universe which is synonymous with boundlessness of time and space, all the forms of life of these beings put together must be reckoned less than a single leaf in comparison with all the woods of the world, or less than a single corn of seed compared with the plant-world of the whole earth. When compared with the remaining unfoldment, display of energy and creation of the universe, the total amount of terrestrial lives can merely be compared with the single fluff of dust in relation to the earth, and with the second in relation to thousands or millions of years. To have found only this fluff of life in the universe means that you hold such limited power of experience that you cannot yet find, or see life outside this fluff of life, of which we ourselves are constituting but a microscopic fraction. A being, however, whose senses in reality only perceive a millionth of a millionth of a thing, does not perceive the thing itself. And so limited is the view or conception of ordinary terrestrial man of the universe outside his and the familiar living being's lifeforms that he in reality does not see any life here. Everything therefore is perceived as the casual interaction of the "dead" forces of nature, no matter how logical or useful a creation they are expressing. No wonder, then, that this ocean of energy, this immense process of logical manifestation, or creation, this gigantic expression of the fulfilment of expedient, useful and thereby affectionate intentions, this ocean of life-expressions, this gigantic logical volition or expression of consciousness, mentality, or psyche are leaving no trace on the apprehension of the micro-fluff of dust. And this especially is no wonder as long as nearly one hundred percent of this little microscopic comprehension is darkened by the struggle for daily bread, is tied first by the animal instinct of self-preservation and later on by self-adoration. How should this fluff-of-dust-being possibly be able to perceive life, volition and display of love in the forces of the universe, when it has directed the microscopic structure of its senses towards these forces, but not towards the originator of the forces? - How should it possibly be able to find the "creator", when it is not searching for him, but is only looking for "the created". - That, for which you are not looking you cannot expect to find. So it is not strange that this being does merely find forces, but no originator of these forces and consequently can merely teach "fortuitousness" as the ultimate, or deepest cause and originator of these forces. Verily, here life has been lost to the I, or the living being. Here it perceives but death. Here it has experienced "the death" which has been announced as the result of the "eating of the tree of knowledge", which again is the same as the appropriation of the command of the forces exclusively for own advantage and consequently at the expense of other living beings. This worship or adoration of might instead of the originator of might thus leads the living being into the limitation of consciousness which is called "death" or into the cold and lifeless season of the giant-circuit, which is constituting the principle of winter. Here "The Prodigal Son" is away from his father. Here "Adam and Eve" have been "expelled from paradise". Death is thus synonymous with the sphere of consciousness of godless, or materialistic man. This "death" is differing from the familiar process of the same termination by the fact that it composes a special loss of mentality, while the familiar death contrarily only involves the individual's loss of his temporal physical organism.

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That death thus is no total annihilation or disintegration of the living being, but exclusively is existing in two main-forms: the mental death, which is no death but merely a certain degree of reduction of mentality, or limitation of consciousness, and the physical death, which neither is death but merely is forming a link in a replacement of physical body is the eternal analysis G of the universe.

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Chapter 63.

THE ETERNAL ANALYSIS H OF THE UNIVERSE.

The eternal law of circuit thus is determining that winter is followed by summer, night by day; after darkness comes light, and after death comes life. Here the living being is passing through the experience of the dark contrast which gives it interest for and longing after light, after the arrival of spring and summer. In the sphere of suffering the living being during several terrestrial lives becomes ennobled, elevated, becomes more and more unselfish and humanly disposed and at last acquires a perfect manner filled with brotherly love. Organs for sympathetic dispositions are developed in it, which eventually elevate it totally above the sphere of the animal and enable it to love its neighbour as itself quite independent of whether this neighbour belongs to its own or to the opposite sex. A new psyche, or mentality, which will gradually perfectly overshadow the animal, or selfish mentality of terrestrial man, is arising. Through this mentality humanitization, or love to everything and everyone will become a factor which will outshine anything else. By this high sense of love the individual begins to turn away his consciousness from his self-centredness and attend to the protection and wellbeing of his neighbour. But by thus turning the consciousness away from himself and by letting it unfold itself in favour of unselfishness and thereby in favour of sympathy and brotherly love, this extraverted energy of consciousness will contact, come into touch with, the keynote of the universe which is love. Through this contact the individual can begin to experience the laws of the universe and thereby begin to comprehend the intention of the creative processes of the universe, which are based upon these laws. These creative processes more and more bring about a sensation of strange, invisible volition and thereby become a proof of thought and consciousness. However, this elementary experience of the revelation of the universe of thought and volition, in its turn will give rise to a desire for a meeting with the originator of this thought and volition, i.e. with the mystic being which the individual through many accounts and perceptions, and through what it had learned as a child, had heard mentioned as "The Eternal Deity". In this deity it once believed, but gradually this belief dwindled away in the vast ocean of analyses of matter or numerical answers which "the eating of the tree of knowledge" had heaped up in the consciousness. From this tomb of the physical, i.e. of spiritually dead, answers of materialistic science, the consciousness of the individual now anew begins to "be raised from death". It now begins to eat from the fruits of another tree, namely from the fruits of "the tree of life". The fruits of this tree are "answers concerned with life-expressions" in contrast with the fruits of "the tree of knowledge" which are but answers concerned with numbers. While the latter ones merely give knowledge about cold, lifeless reactions of matter, degrees of speed, etc., the "answers of life-expressions" bring knowledge of thought and volition, designs and intentions. All reactions which

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previously were perceived as mere descriptions of movements, through this new sense-endowment become "answers of life-expressions". These in their turn bring acknowledgement and understanding that matter, or nature, is a living, working mentality or consciousness, and thereby expressive of a living originator, who through this consciousness, this thought and volition, by us as a rule termed "the forces of nature", is offering an intimate, living relationship to every seeking yearning individual. And as this highly affectionate and consequently highly intellectual being is now familiar with the fact that God does not exist in mere numerical answers, it will not any more look for him in a single, special combination of matter, but in all forms of energy of the universe, from the familiar living beings and their manifestations onward to the absolute limit of its observations of the universe so many light-years away in unending space. It sees that the process of this immense domain is a divine volition, is the effect of a tremendous sparkling flood of thoughts, a revelation concentrated in the very eternity and boundlessness in the same way as is the case with the I inside itself or inside every other living being. And with this experience the individual has arrived at "the firm point" of the whole universe. Here he is placed opposite the very master of life in a size which is embracing the universe to such an extent that in "HIM" only we can live, and move and be. Here is the being who through all times has been celebrated and praised in so different ways and whom the individual instinctively never has been really without. Here is the being, to whom he has cried in the danger of his life and the moment of death when he lived as an animal; here is the being, to whom he has applied with innumerable prayers in the hours of distress and peril when living as terrestrial man; here is the being he has dressed in ideals, shapes and bodies in his own image. Here is the being which he later on has renounced through his acquired mastery of matter, and here is the being whom he in earnest began to miss through his godlessness and for whom he began to search among the new answers after having run himself to death in the endless and boundless tomb of numeral answers. And through these new answers he thus has discovered or detected the real, living God and his mentality which he hence has begun to imitate. By this imitation he is thus remoulding himself in the image of God and in his likeness. But the initiated being sees farther. After his initiation he sees that here is the being which he finds in life in the appearance of all other living beings. Here he sees the being who speaks through the eyes, words, deeds, smiles and tears of all living beings, quite apart from the power which by this being has been revealed through nature's gigantic creative processes. He thus experiences himself face to face with the being who is identical with the dawn and the evening-glow, with darkness and cold and with light and warmth - the being inside whom all those powers unify themselves to the great final answer: "The All-Love". And with ecstasy or fascination the initiated being feels himself standing opposite, or facing, this eternal being from whom all living beings are emanating by virtue of the even so eternal circuit and to whom they will return again and again. Here he is experiencing "The Father of Life" and, for the first time by wide-awake day-consciousness perceives himself as the "Son of God". This identity of the universe with the father-and-son-principle is the eternal analysis H of the universe.

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There is, however, a higher and ultimate experience of the eternal father before the new, but eternally old, picture of the universe is perfect. This experience is the personal contact with this eternal source and firm point of our being. But this experience cannot, like the theoretical one, be given by the help of others, but exclusively through our own development, through our own advancement inside our cosmic spiral-circuit. By virtue of the cosmic state of the sexual poles of the living beings they are led from the first beginning of the spiral-circuit towards an increasing egoistic state which gives rise to the life-condition "to have to kill in order to live". From this animal existence the beings are led further onward to the epoch of terrestrial humanity. During this epoch the innate, killing tendencies make the beings unfold heavy conflicts and the dancing of the dead on the vast blood-soiled warfields of ambition and covetousness, i.e. of brutal, animal lust of conquest, which, together with the domains of murder, suicide and unhappy love caused by the longest-living animal process: "jealousy" had to be the culmination of the sphere of consciousness, which long ago had been announced by the sages, or by humanity's greatest cosmic or spiritual leaders as the days of doom, or hell, inevitably to come. This "hell", however, is no "punitive measure" for "sins" brought about by the wrath of a Deity, but is, on the contrary, an eternal existing, last protecting bulwark against the being's wandering towards darkness. Farther than to "hell" the beings cannot go into darkness or suffering. Beyond this domicile of unhappiness and suffering the way again unwaveringly turns towards light. For the fact is that nobody can experience or go through "hell" without seeing that this is the culmination of discomfort which inevitably will arise where thought and volition are out of contact with brotherly love or with the keynote, which is underlying all the universe. And with this sight fixed in its consciousness the individual begins to free itself from its innately selfish, or animal behaviour and ways, the latter being the direct way to hell on account of their total lack of love and compassion. Through this deliberation it will reach a state where "to kill in order to live" does not exist any more. It is not necessary any more to live by the bodies, the flesh and blood of developed animals, in the same way as you need not any more seize the material advantages, properties and gold of other beings. Neither is there an "own sex" to hate any more, as you, after a wandering of initiation through darkness in many incarnations have now focussed the interest of your sympathy on one single thing: namely light, light and once more light, which in this connection is the same as peace, art, beauty and happiness. And in this light of love which is the keynote of the universe, you ever more will get into contact with all beings, as you now, through your own long wandering, are able to understand all others, which still are in the darkness and are ignorant of what they are doing. By virtue of the inner light, the so-called "Holy Ghost" you are also seeing that there is a father, a thinking and volitive being behind all phenomena of the universe. You understand that no being suffers wrong and that nobody can do wrong. Everything is a divine process of creation, released by the circuit, which again, in its turn is an organizing of contrasts. And as life cannot possibly be experienced without this organizing of contrasts (both mentally and physically a picture can exist only by virtue of contrasts) the presence of the contrasts and the individual's consequent ability to experience these evidently appears as a divine blessing, a culmination of love, an eternally proceeding experience of night and day, of winter and summer,

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sorrow and happiness, ignorance and knowledge and thereby an alternating experience of death and life, which makes the living being the master of death and life. This identity of the individual or the living being with the master of death and life is the eternal analysis I of the universe.

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Chapter 65.

THE ETERNAL ANALYSIS J OF THE UNIVERSE.

As we have seen now, death is no annihilation of life. In reality death constitutes the same as life, merely in a limited or reduced form. This limitation or reduction of life thus becomes a contrast to the greater, or more developed form of life and thereby makes it possible to experience the latter. Thus mental death is no disintegration or annihilation of the existence of the living being, but is merely a reduction, or limitation of its consciousness to a latent state, which is precisely such a minimum as is necessary to mark a special maximum of consciousness. The transformation of the consciousness of the being from this minimum to the named maximum is identical with the process familiar to us as the notion "development". In the same way, however, as the circuit brings about the transformation of the beings from the minimum of consciousness to the corresponding maximum of consciousness, this circuit also brings about a movement from this maximum of consciousness to the corresponding minimum of consciousness. In my main work this movement has been closer described as the notion "involution". In daily life we are ordinarily expressing ramifications of this principle as the notion "degeneration". While the minimum of consciousness, the mental "death", is marked by the cold, materialistic atheist who believes his own kind of being to be the highest form of life in the universe and the giant creative processes of nature to be a casual interaction of dead forces, and he himself to be the result of this fortuitousness, so the maximum of consciousness, the cosmic clear-sightedness, or Christ-mentality on the physical plane will be marked by the initiated being, who has become one with the key-note of the universe: brotherly love, who has become "the way, the truth and the life" and thereby "one with the Father". The divine sight and the ability of cosmic experience of such a being have thus come into existence on the foundation of this experience and overcoming of darkness and the consequently fully developed humanitarianism or love to his neighbour in his psyche and conduct. And with this development the individual cannot evade a real, wide-awake, day-conscious intrusion in his consciousness by the highest enlightenment or knowledge. At a moment, especially favourable for this experience, an immense illumination of everything perceivable to the open-eyed, day-conscious perception of the individual takes place. In the highest instance of this experience everything becomes a golden light. This immense illumination, overwhelming and like luminous gold, immerses all details of the universe and even your own body, into this one, living light. And you perceive or experience nothing but light, light and still more light. And here it is that for the first time with wakeful day-consciousness you feel your own existence outside the dimension of space and time. Here you find no body, hastening towards its termination, towards the ending of a life. Here you find nothing which is oppressing and is calling forth fear and trembling, cries and sufferings. Even the tiniest kind of a shadow is not found here. Therefore only one single

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As we have seen now, death is no annihilation of life. In reality death constitutes the same as life, merely in a limited or reduced form. This limitation or reduction of life thus becomes a contrast to the greater, or more developed form of life and thereby makes it possible to experience the latter. Thus mental death is no distinction or annihilation of the existence of the living being, but is merely a reduction, or limitation of its consciousness to a latent state, which is precisely such a minimum as is necessary to mark a special maximum of consciousness. The transformation of the consciousness of the being from this minimum to the named maximum is identical with the process familiar to us as the notion "development". In the same way, however, as the circuit brings about the transformation of the beings from the minimum of consciousness to the corresponding maximum of consciousness, this circuit also brings about a movement from this maximum of consciousness to the corresponding minimum of consciousness. In my main work this movement has been closer described as the notion "involution". In daily life we are ordinarily expressing ramifications of this principle as the notion "degeneration". While the minimum of consciousness, the mental "death", is marked by the cold, materialistic atheist who believes his own kind of being to be the highest form of life in the universe and the giant creative processes of nature to be a casual interjection of dead forces, and he himself to be the result of this fortuitousness, so the maximum of consciousness, the cosmic clear-sightedness, or Christ-mentality on the physical plane will be marked by the initiated being, who has become one with the key-note of the universe: brotherly love, who has become "the way, the truth and the life" and thereby "one with the Father". The divine light and the ability of cosmic experience of such a being have thus come into existence on the foundation of this experience and overcoming of darkness and the consequently fully developed humanitarianism or love to his neighbour in his psyche and conduct. And with this development the individual cannot evade a real, wide-awake, day-conscious intrusion in his consciousness by the highest enlightenment or knowledge. At a moment, especially favourable for this experience, immense illumination of everything perceivable to the open-eyed, day-conscious perception of the individual takes place. In the highest instance of this experience everything becomes a golden light. This immense illumination, overwhelming and like luminous gold, immerses all details of the universe and even your own body, into this one, living light. And you perceive or experience nothing but light, light and still more light. And here it is that for the first time with wakeful day-consciousness you feel your own existence outside the dimension of space and time. Here you find no body, hastening towards its termination, towards the ending of a life. Here you find nothing which is opposing and is calling forth fear and trembling, cries and sufferings. Even the faintest kind of a shadow is not found here. Therefore only one single

detail is to be found: this all-penetrating living light, which can best be expressed as gold in a radiating form. In this ocean of light you feel your own living existence although you cannot observe any details beyond some golden threads, penetrating the light. Thus you have no organism beyond that light. And in this light you have merged together with all other life of the universe which likewise has no organism beyond this immense ocean of light. Verily, here you are experiencing your own immortality, your own identity with eternity, your amalgamation with the eternal Deity of whom you feel the light-ocean to be an expression, and who is your own eternal life. You are facing your eternal Father, the originator and I of the universe. You feel the details of a quite new world penetrate into your still alert day-consciousness, a world where everything is luminous love, and where everything which previously was mysterious and unclear now has become an undisguised and clear reality and expression of perfection. You feel that it is the spirit, thought and volition of God which have penetrated your consciousness and have overshadowed it absolutely. You are the same human being no more. You have experienced or passed through the great initiation. Now you have risen from the dead. You have become conscious in eternity or in the kingdom of God.

This exuberant, abundant, experience of bliss which has been brought about by the illumination and overshadowing of your consciousness by the divine spirit, is so strong, so immense, that your consciousness in less than a second has become filled with so much light that you so to say cannot hold more. The divine light disappears again and you are back on the material plane. But from now on the being is conscious in the thought and will of the Father. Therefore he now has become one with the Father, the Truth, the Way and the Life. He sees that all other beings are expressive of the same life, that everybody is a son of God just like he is himself. He understands that there is an I behind all independent combinations of energy, who thereby become revealed as "living beings" no matter how these combinations of energy may appear, no matter whether they are cells, molecules, atoms or whether they are appearing as planets, suns, or galaxies. Everything is alive. The universe is a combination of life. And the human being is no longer regarded as the highest form of life in universe. Everything in microcosmos and macro-cosmos as well as in medio-cosmos (the sphere which is constituting the familiar forms of life) is a living being. But the initiated being does not only see that everything in the universe by its regularity and expediency is absolutely perfect. He sees that "all is well with the world". This overshadowing by God, this initiation or acquirement of cosmic consciousness by the individual and his consequent one-ness with the Father, the Way, the Truth and the Life is the eternal analysis J of the universe.

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But even if the universe consists of myriads of living beings or forms of life, the initiated being knows, that none of these single life-forms as well as no single individual among the living beings in these three cosmos can be the eternal Father or Deity. Either they are appearing as world-redeemers, Christ-beings, Buddhas or other of the great sages of humanity or they are constituting the forms of life we call planets, suns and galaxies, but none of these forms of life can be the one, true God.

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They are, each of them to be regarded as a son of the Deity. To the initiated being the Deity is not a being of space- and time-dimension. God is no question involving a notion of sizes. God is spirit and has to be experienced as spirit and not as a form or shape, not as a combination of matter but as a thinking and volitive World-I, revealed through the ocean of matter, energy or movement. The initiated being perceives that the existence of the Deity merely is possible through the same principle as that which he himself is constituting with his organism. Just as he himself forms an I in a body, which, together with being a home and a tool to this I also is a home, or a universe to whole series of micro-individuals, thus the Deity also is a living being, an I inside an organism which in its turn is a home to micro-individuals. This organism is the universe, and the micro-individuals are the living beings existing inside this universe. Thereby each living being becomes such a micro-individual in the organism of the Deity. It's manifestation and unfoldment is thus an organic function inside this organism, and has a voice in the creation of well-being inside this organism, and is edifying or destroying it according to whether his unfoldment is love or hate. It thus becomes evident that love is the main factor to a real happy well-being, to absolute peace and harmony in existence. But the initiated being looks farther and perceives that there is no greatest or smallest being in this whole panorama of living beings. He sees that his own body holds myriads of micro-beings of different kinds. He sees, that the bodies of these micro-beings in their turn are universes or living-places to other micro-beings. He sees, that the micro-beings inside an organism have a body, too, which again is a living-place, to still smaller micro-beings and thus continuing downward interminably into micro-cosmos. No smallest being is thus to be found here, even if there naturally is a limit to the physical senses beyond which you cannot see. But this is not caused by the fact that nothing more is to be seen but by the fact that the realities to be found here are of such a nature that they cannot make these senses react. Precisely the same, however, is asserting itself when the being is looking up into macro-cosmos. In the same way as micro-individuals appeared inside micro-individuals inside it's own body down into boundless micro-cosmos, so he now perceives, that he himself together with all beings in medio-cosmos are not the most ultimate to be found in universe. On the contrary he sees that immense functions or releases of energy are taking place around him in the shape of "the forces of nature". The initiated being perceives that these releases of energy or forces of nature are organic functions of a greater body, an organism inside which we are thus micro-beings. The first organism around us is the earth. In addition to the other planets the earth belongs to the micro-individuals of the solar system, which in its turn is a form of micro-life in a still greater organism: the system of the Milky Way or the galaxy, thus continuing onward into unending macro-cosmos. In this way the living beings are placed inside other beings and no one can get hold of any innermost or outermost being, just as no greatest or smallest being is to be found either. Even the universe familiar to us with its immeasurable spaces, planets, suns and galaxies — is to the cosmic clear-sightedness of the initiated being ~~to~~ dwindling away as a micro-organism inside a still greater organism, which again is inside a still greater organism and so on. Of what avail, then, that beings provided with telescopes look thousands of light-years out into the visible universe, or that they look downward with microscopes into the smallest particles visible to them? The absolute, full picture of universe they do not approach with one single step on this road, because

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here all time- and space-sensation comes to an end. Hence all existing numerical answers become null and void. The full picture of the universe is no problem of size and is no notion regarding volume or consistency. It is no question of matter being either solid, fluid or aeriform. The universe is pure spirit and hence can be perceived solely by the initiated, or by one who is able to perceive spiritually. To perceive spiritually is synonymous with the ability to perceive the real living part behind the outwardly dead forms of energy, forms of movement, or created phenomena. To perceive spiritually is thus the opposite of the normal, scientific perception which really means but a perception of numerical notions, sizes, consistencies and volumes etc. and which is not expressive of any form of life. The highest cause of the movements or of life here is perceivable merely as "fortuitousness", i.e. as a one hundred percent dead originator. To perceive spiritually, on the other hand, brings an experience of spirit which means life. Hence the initiated being finds life everywhere and naturally sees the prime cause of life as a living, divine something, capable of thought, experience, volition, or creation. And hence the initiated also perceives the Deity as a luminous, living "something" behind the whole material structure of the universe with its organisms inside organisms or beings inside beings quite independent of outward numeral answers, or energy-combinations. Therefore the initiated being's perception of the universe becomes a picture of spirit and hence a picture of consciousness, thought and will, i.e. the same as a picture of "a living being". The body of this being embraces all existing beings and constitutes everything that is in existence, as all details here are built inside one another precisely in the same way as the domains of the life of living beings are placed inside each other. Hence we here are facing the picture of the universe, revealed as a unity composed and maintained by all living beings, a unity through which spirit, consciousness, thought, volition and their consequent manifestations and creations are revealed. Thereby, however, the universe becomes visible in the shape of the organism of a living being. As this organism is differing from all other organisms by the fact that it is constituting the unity of everything in existence, it, although materialistic in appearance, is elevated above the time- and space-dimension. It thereby becomes different from the body of the son of God as the latter has a dimension in time and space, has a beginning and an ending and therefore has to appear with an age-limit. The organism of the Deity (the universe) has no age. It is identical with eternity. The Deity being an all-embracing living being, inside whose organism and being we all are living, moving and existing, is the eternal analysis K of the universe.

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From the preceding it is obvious that the initiated being perceives the universe as the organism of the Deity. It is further obvious that this organism principally constitutes organisms inside organisms, vivified and joined together to a unity by virtue of a thinking and volitive "something", or I abiding inside each organism. As this "something", or these I's, by its nature is elevated above the time-and-space dimension, it cannot possible exist here in plural. Beyond the time-and-space dimension, i.e. beyond everything created, everything

and being we all are living, moving and existing, is the eternal analysis of the Deity (the universe) has no age. It is identical with eternity. and an ending and therefore has to appear with an age-limit. The organism of God as the latter has a dimension in time and space, has a beginning space-dimension. It thereby becomes different from the body of the son although materialistic in appearance, is elevated above the time- and fact that it is constituting the unity of everything in existence, it being. As this organism is differing from all other organisms by the the universe becomes visible in the shape of the organism of a living consequent manifestations and creations are revealed. Thereby, however, unity through which spirit, consciousness, thought, volition and their revealed as a unity composed and maintained by all living beings, a inside each other. Hence we here are facing the picture of the universe, the same way as the domains of the life of living beings are placed existence, as all details here are built inside one another precisely in embraces all existing beings and constitutes everything that is in i.e. the same as a picture of "a living being". The body of this being picture of spirit and hence a picture of consciousness, thought and will. Therefore the initiated being's perception of the universe becomes a quite independent of outward numerical answers, or energy-combinations. universe with its organisms inside organisms or beings inside beings luminous, living "something" behind the whole material structure of the or creation. And hence the initiated also perceives the Deity as a a living, divine something, capable of thought, experience, volition, being finds life everywhere and naturally sees the prime cause of life as hand, brings an experience of spirit which means life. Hence the initiated hundred percent dead originator. To perceive spiritually, on the other or of life here is perceivable merely as "fortuitousness", i.e. as a one not expressive of any form of life. The highest cause of the movements numerical notions, sizes, consistencies and volumes etc. and which is normal, scientific perception which really means but a perception of created phenomena. To perceive spiritually is thus the opposite of the part behind the outwardly dead forms of energy, forms of movement, or spiritually is synonymous with the ability to perceive the real living initiated, or by one who is able to perceive spiritually. To perceive universe is pure spirit and hence can be perceived solely by the It is no question of matter being either solid, fluid or aeriform. The is no problem of size and is no notion regarding volume or consistency. numerical answers become null and void. The full picture of the universe here all time- and space-emanation comes to an end. Hence all existing

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temporal, the "something" which is constituting the "I's" of the organisms, merely can exist as an indivisible unity. Therefore there are no I's in plural. Only one single I can possibly exist. Hence it is not until its connection with the time-and-space dimension that this highest "something" of the universe can become visible in plural, as the "I's" of all living beings of the universe. That it becomes visible is synonymous with the fact that it is being perceived. As perception, however, can only take place through the organism, the latter thus is forming a kind of organ by help of which this highest "something" can be marked and hence become visible. As there are many organisms this "something" will be marked or made visible in precisely as many cases as there are organisms. It thus is not the highest "something" which is multiplied by help of the organisms, but the picture of this "something". It is this multiplied picture of the divine "something" which appears as the corresponding manifold of "living beings" of the universe. In this case we can liken the universe to a very brightly illuminated room with many windows. From each window radiates a bright light, each of which makes a little region of light of its own. In this way there will be just as many regions of light outside as there are windows in the room. In reality, however, it is the windows who are in plural and not the light, as it is the same source of light which radiates through all the windows. But how can it be that the many organisms, here expressed as "windows", come into existence? Well, here the initiated being perceives an eternal principle, which I in my main work have termed "X 2". Through this principle everything belonging to the notion "creation" is brought about. Hence we can express this principle as the creative ability of the highest "something". That this creative ability does exist becomes evident through all the creative processes of nature and life. That it is just as eternal as the divine "something" with which it is connected, becomes evident, too, by the fact that if the eternal "something" once upon a time had been without this ability, how, then could it possibly ever have come into existence? A "something" without any creative ability would never have been able to create such an ability. Thus this ability eternally has been existent. But "something" of eternal nature cannot be expressed through time-and-space analysis or expression. Therefore we have to term the eternal creative principle "X 2" just as we in the same connection in my main work have had to term the highest, divine "something" as "X 1", and have had to express the corresponding eternal result of this creative ability as "X 3". This last "X" thus is expressive of the world of forms, shapes, or the material universe which is visible or intelligible to the senses. With these three "X's" we are in possession of the main-analysis of the universe. They let the universe appear in three inseparable principles. If for instance "X 1", i.e. the thinking, volitive "something" did not exist, how, then should the creative ability possibly be of existence? And if the creative ability "X 2" did not exist, then the "created" ("X 3") would be an equal impossibility. These three principles are thus forming, composing, an indivisible unity, or a trinitarian principle, a principle of Trinity. As these three principles are constituting precisely the conditions necessary for a "something" to appear as "a living being", the universe here becomes visible as "a living being". Hence we here are facing "the one and true God". As all other living beings are constituting precisely the same trinitarian principle (in the opposite case they could not possibly appear as living beings) we here are facing the profoundest analysis of the notion "the being in the image of God". This Principle of Trinity, or the one and true God and the many sons of God, or beings in His image is the eternal analysis L of the universe.

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This principle of Trinity, or the one and true God and the many are lacking the profoundest analysis of the notion "the being in the image opposite case they could not possibly appear as living beings) we here beings are constituting precisely the same trinitarian principle (in the Hence we here are facing "the one and true God". As all other living "a living being", the universe here becomes visible as "a living being". precisely the conditions necessary for a "something" to appear as a principle of Trinity. As these three principles are constituting thus forming, composing, an indivisible unity, or a trinitarian principle, (X 3) would be an equal impossibility. These three principles are And if the creative ability X 2 did not exist, then the "created" exist, how, then should the creative ability possibly be of existence? If for instance "X 1", i.e. the thinking, volitive "something" did not universe. They let the universe appear in three inseparable principles. With these three "X's" we are in possession of the main-analysis of the or the material universe which is visible or intelligible to the senses, as "X 3". This last "X" thus is expressive of the world of forms, shapes, had to express the corresponding eternal result of this creative ability work have had to term the highest, divine "something" as "X 1", and have space analysis or expression. Therefore we have to term the eternal But "something" of eternal nature cannot be expressed through time-and- create such an ability. Thus this ability eternally has been able to A "something" without any creative ability would never have been able to ability, how, then could it possibly ever have come into existence? that if the eternal "something" once upon a time had been without this "something" with which it is connected, becomes evident, too, by the fact processes of nature and life. That it is just as eternal as the divine this creative ability does exist becomes evident through all the creative this principle as the creative ability of the highest "something". That belonging to the notion "creation" is brought about. Hence we can express in my main work have termed "X 2". Through this principle everything Well, here the initiated being perceives an eternal principle, which I that the many organisms, here expressed as "windows", come into existence? source of light which radiates through all the windows. But how can it be as the windows who are in plural and not the light, as it is the same light outside as there are windows in the room. In reality, however, it of light of its own. In this way there will be just as many regions of each window radiates a bright light, each of which makes a little region the universe to a very brightly illuminated room with many windows. From manifold of "living beings" of the universe. In this case we can liken picture of the divine "something" which appears as the corresponding organisms, but the picture of this "something". It is this multiplied is not the highest "something" which is multiplied by help of the made visible in precisely as many cases as there are organisms. It thus visible. As there are many organisms this "something" will be marked or by help of which this highest "something" can be marked and hence become place through the organism, the latter thus is forming a kind of organ fact that it is being perceived. As perception, however, can only take beings of the universe. That it becomes visible is synonymous with the of the universe can become visible in plural, as the "I's" of all living "something" connection with the time-and-space dimension that this highest "something" plural. Only one single I can possibly exist. Hence it is not until its merely can exist as an indivisible unity. Therefore there are no I's in temporal, the "something" which is constituting the "I's" of the organisms,

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With regard to the organism of the living being it certainly is created, but on the other hand there is something which determines that it is succeeded by a new organism each time the old perishes, so that the being never is without an organism. Furthermore the organism is a combination of various major organs. Hence there is found an organ for physical manifestation and experience, and a corresponding grand-organ for the experience of each of the spiritual, or mental spheres. When the physical major-organ (the physical body) disintegrates, the consciousness at once begins to be supported by the psychic, or mental organs, until a new physical body which is able to support the consciousness on the physical plane again has been constructed, and thus it continues through the alternating epochs of physical and spiritual experiences. It is these alternating epochs of the being's field of experience which are underlying the notion "reincarnation" or "rebirth". As this principle with regard to replacement of organisms is fundamental for creation, it cannot have been created itself but by its nature must be something eternal. Hence this principle becomes a guaranty that the living being in question eternally will remain an organ, a "window" through which the divine, highest, thinking and volitive "something" in the universe becomes visible or revealed. As it is the individual's identity with a field of vision, or a "window" into this highest, manifested "something" which forms its individuality, the eternal existence of this individuality thus is guaranteed. By virtue of this individual revelation of the highest "something" or of the I, residing inside its changing organisms, the living being, as mentioned before, becomes a "son of God". Through the organism this son of God gets a special "intro-verted" and "extro-verted" sensation of his own existence. The "introverted" sensation is his instinctive sensation of his own highest "something" or radiation, which abides in his mental depths and which is forming his own individuality, his own I. The "extroverted" sensation is the experience of the thinking, volitive and creative "something" which is to be met through all other *rational creation* in nature or in the universe. The "introverted" sensation it is which makes the being become "the son of God", and the "extroverted" one it is which lets nature or the universe become a living Deity, or supreme Father to the being.

Verily! It is not to be wondered that, when his eternal identity with the Deity becomes clear day-consciousness to the initiated son of God, he with all his consciousness and strength of mind will surrender himself, his I and spirit to this eternal Father and originator with the expression: "Father, which art in heaven, thy will be done, into thy hands I commend my spirit", and through millions of *living entities* the spirit of God replies back: "Lo, I will be with thee all thy days, through all times and all things. Nay, before the world was and before I created the earth the earth you were my beloved Son, in whom I am well pleased. In my arms you shall rest and by clear day-consciousness experience and enjoy all the love, wisdom, beauty and happiness, which for ever and ever are the glory of my spirit".

This divine union between God and the son of God is the eternal analysis M of the universe.

THE ETERNAL ANALYSIS M OF THE UNIVERSE.

With regard to the organism of the living being it certainly is created, but on the other hand there is something which determines that it is succeeded by a new organism each time the old perishes, so that the being never is without an organism. Furthermore the organism is a combination of various major organs. Hence there is found an organ for physical manifestation and experience, and a corresponding grand-organ for the experience of each of the spiritual, or mental spheres. When the physical major-organ (the physical body) disintegrates, the consciousness at once begins to be supported by the psychic, or mental organs, until a new physical body which is able to support the consciousness on the physical plane again has been constructed, and thus it continues through the alternating epochs of physical and spiritual experiences. It is these alternating epochs of the being's field of experience which are underlying the notion "reincarnation" or "rebirth". As this principle with regard to replacement of organisms is fundamental for creation, it cannot have been created itself but by its nature must be something eternal. Hence this principle becomes a guaranty that the living being in question eternally will remain an organ, a "window" through which the divine, highest, thinking and volitive "something" in the universe becomes visible or revealed. As it is the individual's identity with a field of vision, or a "window" into this highest, manifested "something" which forms its individuality, the eternal existence of this individuality thus is guaranteed. By virtue of this individual revelation of the highest "something" or of the I, residing inside its changing organisms, the living being, as mentioned before, becomes a "son of God". Through the organism this son of God gets a special "intro-verted" and "extro-verted" sensation of his own existence. The "introverted" sensation is his instinctive sensation of his own highest "something" or radiation, which abides in his mental depths and which is forming his own individuality, his own I. The "extroverted" sensation is the experience of the thinking, volitive and creative "something" which is to be met through all other *for other creation* in nature or in the universe. The "intro-verted" sensation it is which makes the being become "the son of God", and the "extroverted" one it is which lets nature or the universe become a living Deity, or supreme Father to the being.

Verily! It is not to be wondered that, when his eternal identity with the Deity becomes clear day-consciousness to the initiated son of God, he with all his consciousness and strength of mind will surrender himself, his I and spirit to this eternal Father and originator with the expression: "Father, which art in heaven, thy will be done, into thy hands I commend my spirit", and through millions of *living entities* the spirit of God replies back: "Lo, I will be with thee all thy days, through all times and all things. Nay, before the world was and before I created the earth you were my beloved Son, in whom I am well pleased. In my arms you shall rest and by clear day-consciousness experience and enjoy all the love, wisdom, beauty and happiness, which for ever and ever are the glory of my spirit".

This divine union between God and the son of God is the eternal analysis M of the universe.

Chapter 69.

THE ACKNOWLEDGEMENT OF THE ETERNAL PICTURE OF THE UNIVERSE IS THE SINGLE THING ABLE TO TRANSFORM THE BEING FROM AN ANIMAL TO A HUMAN BEING.

And now we have got the first, incipient idea of the eternal, underlying realities or facts which hide themselves behind the notion "Mankind and the picture of the universe". It is a matter of course that so great an object cannot be thoroughly or fundamentally interpreted in such limited space as this book. Those, who want to go more deeply into these subjects hence have to turn to the other published material for both beginners and more advanced students. As it will be seen both these present analyses as well as the remaining books do not form "scientific" notions in the ordinary sense of the word. The modern materialistic minded authorities cannot yet imagine that anything can be science which does not form numerical sizes, time- and space-dimensions, i.e. truths, by the help of which the picture of the universe and thereby the innermost revelation of the mystery of life can be revealed. The universe is an eternal phenomenon and therefore is spreading beyond time and space. Time- and space-answers can alone be expressive of temporal phenomena, i.e. of things which have a beginning and which therefor must have an ending, too. The universe, however, is not something which has begun, because then it should have arisen from "nothing", in the same way as it cannot come to an end as it in this case had to become "nothing" again. As "something" cannot arise from "nothing" just as "something" cannot become "nothing", everyone who is looking for the solution of the mystery of life must therefore accustom himself to the fact that answers are found which are expressive of eternity and that only these ones can be analyses of the eternity. On that account these answers do not become less scientific than those which are merely about the created, or temporal and consequently disintegrating things.

And it is with the picture of the universe and humanity, looked upon through these eternal answers, that I hope to be of some help to the honest searching intellectual investigator. The universe and the living being, viewed through analyses which are expressive of the eternity hiding itself behind the temporal appearance of phenomena, constitute the absolutely single thing which is able to transform the individual's mentality from war-psychosis to eternal peace, from hate to love, from an animal to a human being. This is so because no light is brighter and stronger than truth. And no truth can be full, absolute, without being expressive of eternity. The biblical words: "In the beginning was the Word, and the Word was with God, and the Word was God" hence becomes the full truth. A better expression of truth cannot be found when you are comprehending that "the word" is "the truth", "the truth" is "God", and "GOD" is "eternity". And is it not that the words of the world-redeemer from this stage of understanding are resounding through the universe with an equally immense authority and pathos: "Heaven and earth shall pass away but my words shall not pass away".

...oOo...

Chapter 9.

THE ACKNOWLEDGEMENT OF THE ETERNAL PICTURE OF THE UNIVERSE IS THE SINGLE THING ABLE TO TRANSFORM THE BEING FROM AN ANIMAL TO A HUMAN BEING.

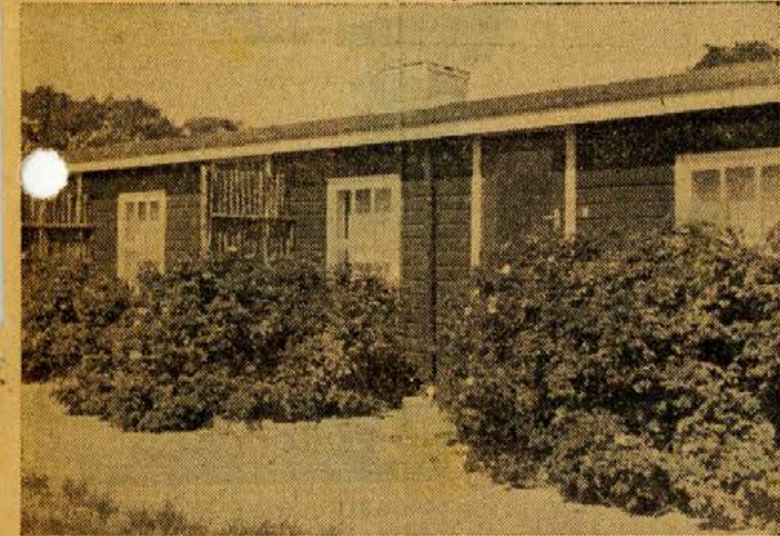
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.....

— Der er Foredrag i Aften ovre i Kolonien, gaar De med?
 — Foredrag om hvad?
 — Om Menneskets Sind. Det er Mogens Møller, en af Martinus' Elever.
 — Ja, der er nysgerrig, og desuden har faaet sovet ud, gaar med. Hvem vil ikke gerne høre noget om sine egne to Sind? De allerfleste af Klintsøgaards Gæster vil med. Vi gaar gennem Feriebyen, Folk kommer ud af de smaa røde Træhuse, alle gaar de samme Vej, ned til Fore-

undet en Vej. Og det er Mennesker fra de forskellige Pladser i Samfundet. Jeg saa en Adjunkt, kendt for godt Arbejde blandt Ungdommen. En Præst, baade kendt og omtalt, saa jeg paa Vejen og fik at vide, at han har holdt til her flere Somre. En Matematikprofessor er ogsaa med. Flere Læger har sluttet op. Dr. Cai Ankerby og hans Frue, som i dette Foraar overtog Klintsøgaard, er ivrige Tilhængere af Martinus' Lære, saa Kosmos-Atmosfæren naar ogsaa Kurstedet. Men især er her megen akademisk Ungdom, unge Intellektuelle, som ofte faar deres Forældre med herop.



Fra Kosmos' Ferieby. Det er Houlbergs Hønehuse, som er blevet til døjlige Rækkehuse.

drævsalen, der ligger midt paa en a Mark. Evighedsblomster og mange Slags vilde Planter vokser her i den sandede Jord.

Den hedder »Kosmos Ferieby« og dækker 40 Tdr. Land med et Klint umiddelbart ud til Kattegat. En af Landets største Feriekolonier er det. I 1933 erhvervedes det første Stykke Jord og de første syv Bungalows blev bygget. Siden voksede Kolonien støt, den har nu lige ved 50 Enkelthuse, og et nyt Areal bebygges i Aar. Under Krigen beslaglagde da ogsaa Tyskerne Feriebyen og anbragte deres Soldater i Husene.

Brødrene Houlberg havde bygget sig Herregaarden Klintsøgaard herop. Da de solgte den i 1946 købte Kosmos Ferieby baade Hovedbygningen og de netop opførte, endnu aldrig brugte, elegante Hønehuse, der siges at have været Europas flotteste. De blev omdannet til 27 smaa moderne Ferielejligheder. »Rækkehusene« eller »Pavillonen« kaldes nu de tidligere Hønehuse, og der er Hygge i dem. Allerede før Krigen var bygget en Fest- og Musiksal, der ogsaa rummer et Bibliotek, tilgængeligt for alle, og ogsaa et Gartneri, der forsyner Koloniens Beboere og andre, som har Lyst, med friske Grøntsager. Sidst kom saa Foredragssalen til paa den aabne Mark.

Der er noget harmonisk over Kosmos' Ferieby som den ligger der med sine Huse langs de tre Sider af de rektangulære Grunde, den tredje Side er aaben ud til Hav eller Vej. I Begn, ingen Afspærringer. De Værelser holder til i Liggestole eller på Brættet udenfor deres Hus, men Børnene tager sammen de store Plæner i Besiddelse, de ved, at de maa være overalt, og de nyder det. For saadan har denne Feriebys Skaber bestemt, at der skal være: Børnene, som har saa snævre Rammer i Byernes Lejligheder og de stenede Gader, skal føle Friheden her og slutte Venskab med Naturen. For Natu-

Og saa er denne Ferieby kun et Led i Arbejdet. Paa Mariendalsvej i København ligger Martinus' Aandsvidenskabelige Institut. Et stille stilfuldt Sted er det. Her bor han, skriver sine Bøger, tager imod Mennesker, der søger ham, taler til Tilhængerne og andre Interesserede i Institutets Mødesal. F

HVEM er da denne Martinus? I hvert Fald et højt usædvanligt Menneske. Paul Brunton, den verdenskendte Forfatter, Religionshistoriker og Okkultist, der har skrevet den meget læste Bog »Bag Indens lukkede Døre« og »A Search in Secret Egypt«, som endnu ikke foreligger paa Dansk, besøgte for to Aar siden København og hilste kort paa Martinus. Noget trak ham tilbage til Danmark, han kom sidste Sommer og boede tre Maaneder hos Martinus, de blev gode Venner.

Paa den Tid var netop Arbejdet begyndt med at oversætte Martinus' Bog »Menneskeheden og Verdensbilheden« til Engelsk, til Tysk og til Esperanto. Paul Brunton skrev, efter at han havde lært Martinus og hans Bøger at kende, Forordet til den engelske Udgave, og han gav Tilladelse til, at hans Forord ogsaa anvendes i den tyske og i Esperanto-Udgaven.

Paul Brunton siger i sit Forord, at et Led i hans Forskerarbejde har været velovervejede Eftersporing af usædvanligt begavede og aandeligt højtstaaende Mennesker. »Det var paa denne Maade, jeg kom til at møde den Mand, som har skrevet denne Bog«.

Paul Brunton siger videre, at han i Martinus »mødte et jævnt, uprettiøst Menneske, der klædte sig, talte og levede som enhver anden. Ingen der saa hans ydre Fremtræden, vilde let kunne gætte, at der bag ved denne skjulte sig en Mand, som i sit eget Land maa anses for at være en eneste Seer, og som efter hvad hans Venner beretter og efter det

der havde taget Bollig i mig, gav mig Evnen til at se ud over Verden, som laa der badet i Lyset fra mit eget Indre ...

Den næste Dag gik han atter ind i denne Tilstand af ophøjet Erkendelse, og det blev under denne Oplevelse, siger Martinus, aabenbaret for ham som en Kendsgerning, at der er en fuldendt Plan skjult bag alle Bevægelser i Universet, bag hvert levende Væsens Eksistens. Han havde, saadan udtrykker han det, for en Brøkdel af et Sekund været eet med Vejen, Sandheden og Livet, eet med den store Fader.

OG Martinus stod atter i den fysiske Virkelighed, var sig sin ringe Position bevidst.

Men der var sket en Forvandling med mit Væsen. Den Verden, der ligger hinsides alle fysiske Foreteelser, var permanent indlemmet i min Dagsbevidsthed. Jeg var efterladt i en Tilstand af bevidst Udødelighed og med Evne til at se, at kun Livet eksisterer, og at Guds Væsen, som er altoverskyggende Kærlighed, er nærværende i alt og alle.

Der kom svære Aar for Martinus. Denne nye vældige Viden, den kosmiske Bevidsthed, som han kalder den, skulde han først lære at haandtere i Hverdagen. Han maatte forlade sit sædvanlige Arbejde. Han prøvede den mest asketiske Levevis for bedre at kunne tage imod de høje Vibrationer fra aandelige Kræfter, der kom til ham. Han fortæller, at han blev clairvoyant i en saadan Grad, at han saa lige igennem sine Venner ved fuld Dagsbevidsthed, at han i Spørgsøgnen saa, hvad der tyngede hver enkelt, at hans Sidemands Sygdom ligefrem overførtes paa ham. Han blev sky og turde ikke være sammen med Mennesker, men efterhaanden fik han arbejdet sig gennem alle disse Vanskeligheder, fik sig selv helt under Kontrol. Han følte, at han skulde lade sine Oplevelser gaa videre til Mennesker ved at skrive dem ned. Men han skulde først finde en Maade at meddele sig paa, en Form. Han var jo helt uvant med enhver Slags boglig Sysse.

Syv Aar varede hans Læretid, saa begyndte han paa sit Livsværk »Livets Bog«, hvoraf der indtil nu er kommet 5 Bind, han arbejder paa det sjette, og der skal komme ogsaa et syvende. Han fandt sin Form.

Denne mærkelige Mand, Martinus, er i Dag 63 Aar. Men det vilde ingen gætte. Egentlig er hans Ansigt tidløst. Der er ikke Antydning af en bortgemt Fanatiker over ham. Bred, stærk, uhyre vital, Hænderne illustrerer hele Tiden og taler lige saa meget som Munden og Øjnene, der lyser af en Venlighed og en Mildhed, man ikke saadan ved det første Møde fanger Dybden i. Men jo mere man hører og ser ham, jo mere bliver man betaget af den altovervældende Kærlighed til alt som lever og er, der strømmer fra ham. Saa megen Tolerance, saa megen Forstaaelse, aldrig en Bebrejdelse eller Fordømmelse. Mennesket, der gør det onde, siger Martinus, er som det sure Æble, det er ufærdigt. Ligesom Æblet skal modnes for at være fuldkomment, skal Mennesket udvikles for at naa sin Mening. Jeg vil hjælpe Menneskene til at forstaa Tilværelsens Mening, siger han, men dens Mening bliver først klar, hvis Menneskene vil prøve at forstaa, at de ikke kun har denne ene jordiske Tilværelse, men at de lever evigt, fødes igen og igen. Da kan de selv være med til at bestemme deres Skæbne. Jeg prædiker ingen Religion, jeg vil ikke tage nogens Religion, jeg vil kun vise Sandheden og paa Forstandens og Logikkens Grundlag Vejen til den.

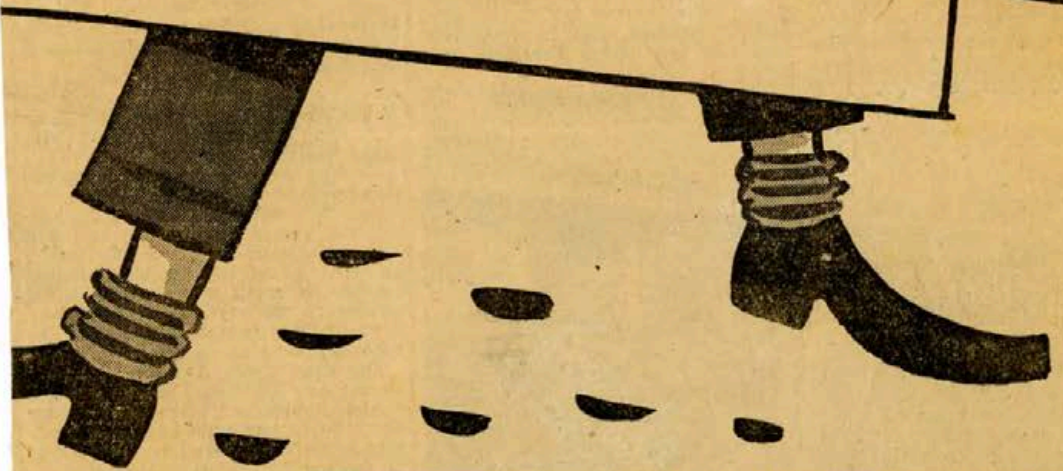
sammen med ...
 Markens foran Salen. Stemningen paa Højtid — ligesom foran Kirken paa Landet Søndag Morgen. Saa gaar man ind. Og Mennesket Martinus med den store Kærlighed til alt, som lever, røres og er, staar der og øser til dem af sin mærkelige Rigdom.
 EDITH RYSEL.

og sofaer, -
orde sælges

og spring-
ukt 298⁰⁰
for
onteret med
stof- 5000

RESTIER

everglaze, vistramouseliner, bomuldskjoletojer, ensf. bom. twill,
samt kjolefløjler, silke og uldne stoffer, gardin- og løberstoffer
m. m. til absolutte bundpriser.



STOFFER

- småfejl, 70 cm 1⁶⁸
- tojer, udvasket, meter 1⁷⁸
- br., pr. meter 1⁹⁸
- 1, 80 cm br., 2⁹⁸
- 3,98
- cm br., pr. 2⁴⁸
- 70-80 cm 1²⁸
- 1,98 - 1,68 - 1⁴⁸
- cm br., pr. 2²⁸
- 0 cm br., pr. 2⁶⁸
- m br., mange 2⁶⁸
- er 3⁴⁸
- poplin, sanfor. skjorte-
pr. meter .. 3⁴⁸

TOJ

STPAR
heget nedsatte priser
umre
33,85 - 38,85 16⁸⁵

ESKO OG STØVLER
te priser .. 16⁵⁸
35 - 14,85 -

RESKO
- 44⁸⁵

en

HVIDEVARER

- DYNEBETRÆK i hvid-stribet satin,
smuk kvalitet, str. 128 x 188 17⁸⁵
- SIRTSDYNEBETRÆK med blomster-
mønster, str. 130 x 187 ... 1⁸⁵
- Ubleget DYNEBETRÆK, str. 140 x 190 11⁹⁰
- DOWLASLAGEN, str. 135 x 230 9⁸⁵
- Ubleget LAGEN, pæn, tæt vare, 130 x 225 6⁹⁸
- 1/1 lin. HÅNDKLÆDER, 50 x 100 2⁷⁸
- 1/2 lin. VISKESTYKKER m. striber,
sømmet og stropet, 50 x 70 1⁹⁸
- FROTTEHÅNDKLÆDER 60 x 120 4⁸⁸
- 1/1 lin. hvide DAMASKDUGE, 130 x 130 15⁸⁵
- 1/1 lin. hvide DAMASKDUGE 150 x 150 16⁸⁵
- SILKEDUGE med jaquardmønster,
svære kval., 2. sort. 130 x 130 14⁹⁵
- do. 130 x 160 19⁹⁵
- Ternede BOMULDSDUGE, 90 x 90 4⁵⁰
- LOMMETØRKLÆDER 0³⁸
- 0,88 - 0,68 -
- Hvidstribet DYNESATIN, 140 cm, pr. m 4⁸⁵
- LAGENDOWLAS, 135 cm, pr. m 3⁹⁵
- LAGENSTOUT, ubleget, 130 cm, pr. m 2⁹⁵
- Hvid Medium, 70 cm, pr. m 2⁸⁵
- 1/1 lin HÅNDKLÆDEDEJL, 50 cm, pr. m 1⁸⁸
- BADEKÅBEFROTTE, 155 cm, pr. m 12⁸⁵
- BADEKÅBEVELOUR. 10⁸⁵

ULD - SILKESTOFFER

- RESTPARTI uldvelour, 140 cm, til
frakker, jiggers og house coats 10⁸⁵
- RESTPARTI i selskabsstoffer, værdi
indtil 26,00, sælges for 12,50
- 10,50 - 9,50 og 8⁵⁰
- SHANTUNG, imit., m. broderi, 90 cm
br., værdi 21,50 og 19,85,
sælges for 11⁰⁰
- RESTPARTI sommerstoffer, 90 cm
brede, fra 2⁵⁰
- RESTPARTI, 90 cm bredt, mønster-
vævet taffetas, hvidt og kulørt
samt sort 5⁵⁰
- RESTPARTI lingersilke, 90 cm, i hvid/
lax, lyseblå, turkis og lysegrøn
bund med strøbuketter 5²⁵
- RESTPARTI i cloque-rayon, 90
cm, marine og hvid 3⁵⁰
- RAYONULD, vor gode og bekendte
krølbehandlede kvalitet, 90 cm
bred 5²⁵
- CREPE DE CHINE, 90 cm bred,
II sortering 2⁷⁵

SPORT-LEGETØJ

- Et parti ternede SPORTS-
SKJORTER m. lomme 10⁸⁵
- Vindtæt og imprægneret SCOOTER-
JAKKE med bælte til herrer 52⁰⁰
- SAILOR-BUSSERONNE med snøring,
vindtæt og imprægneret ga-
bardine 19⁸⁵
- Coul.-poplin VINDJAKKER 23⁵⁰
- Restparti i marine FLØJLS-
SLACKS 29⁵⁰
- YET-COAT i dobb. poplin med af-
togelig hætte, sælges med
fejl for 78⁰⁰
- Plysdykker og -hunde, rest- 1⁹⁵

Fra en stille Sommerferie —

ette er Historien om en, der ønskede sig en Hvile-Ferie i Tanketomt Drivert og troede at have fundet den rigtige Plet til det. Og saa skulde det gaa helt anderledes. For der foregaar noget i det danske Sommerland paa Kattegatskysten oppe ved Klint. En højst usædvanlig Mand med mærkelige Oplevelser lever og virker her blandt Venner og Tilhængere i et Forsøg paa at praktisere Næstekærligheden — og Atmosfæren fra Kosmos' Ferieby lokker.

Andersen

Det er Sommerferie, og jeg er opsat paa at drive. Ikke rejse udenlands for at opleve en ferie, men finde en fredelig dansk Plet, hvor Tanken og Øjet føler sig hjemme og kan falde til Ro, hvor man kan sige mindst muligt og lukke Problemerne ude. Rigtig en hvile-ud og ligge-stille Ferie.

Saadan tænker jeg — og vælger Odsherred, ud til Kattegat ved Klint, hvor Stranden har alt for mange Sten til at trække Mennesker. Heroppe ligger Cai Ankerby, der i mange Aar havde sin Praksis i Rønne, i Klintsøgaard indrettet et vegetarisk Kursted. Det lyder da fredeligt. Det maa være Stedet, hvor man falder til Ro med færrest mulige Tanker.

Hvis man nu havde været Automobilejer, eller Vandrefugl eller Skolebarn i disse Feriekoloniernes Aartier, saa havde man vel vidst det, men jeg var altsaa bundvidende: Mit Sommer-Hvile-Slot viste sig at ligge lige ved en Ferieby, bare 100 Meter er der over til de røde Længer, selv om der er Buskads og Græsplaner imellem. »Her bliver altsaa ikke noget af Drømmen om den store Ro«, tænker jeg (lidt sur — skal jeg indrømme).

Efter et Par Dage har jeg faaet sovet ud, Klintsøgaards Park har store, skyggefulde Træer og Plads nok paa sine Planer, baade til dem, der vil sludre, og til dem, der vil være alene. Og Udsigten er et vidt udbredt Sommerland med modnende Korn, med mange Høstakke og dovne Køer, rigtig et yndefuldt dansk Landskab, der lokker med Markveje og Stier.

Men Feriebyen derovre bag Buskadset, den jeg saa nødig saa, den lokker ogsaa. For saa mærkeligt det synes, saa høres der ikke en Lyd fra den. Saa jeg gik ned til Stranden, saa jeg dog mange Mennesker derovre, og mange Børn var der. Paa Klintsøgaard snakkes der og aa om Kolonien, om den Idé, den er bygget op paa, om dens Mennesker Men jeg lytter ikke, jeg vil ikke høre — bare drive.

Paa den fjerde Dag om Aftenen si-



Martinus.

ren er en stor Læremester for den, der har Øjne at se med.

OG hvem er det saa, der bor i denne Ferieby? Allesammen Mennesker af intellektuelt Tilslit. Alle Folk, der dyrker Martinus' Aandsvidenskab, Folk, som gennem hans Lære søger at finde en Mening med Tilværelsen ud over den fysiske, jordiske. Det er stilfærdige Mennesker, næsten alle kender hinanden, de fleste er kommet her Aar efter Aar, roligt samtaler de om den Interesse, de har fælles. Kosmos' Ferieby har sin egen Atmosfære, den er mild, glad og næstekærlig — en fremmed Gæst kaldte den ophøjet. Denne Venlighed udspringer fra Læreren Martinus' eget Væsen, han som har grundlagt dette lille Samfund, og saa fra hans Lære, hvis Fundament er Menneskekærlighed, ikke som vi i alle disse Aar har praktiseret Kristi Bud om at elske sin Næste som sig selv, men virkelig omsat i Handling — nu, i Dag, i Morgen, altid og i alt, hvad Mennesker siger og gør.

Her i Feriebyen er der flere Gange om Ugen Foredrag af Martinus selv og af hans Hjælpere, og her er ligefrem Kursus, i Martinus' Aandsvidenskab. Selv udvikler han sine Analyser to Timer hver Mandag og Tirsdag Formiddag og taler hver Mandag Aften. Resten af Ugens Dage er han i København, hvor han arbejder paa sine Bøger.

Tro nu ikke, at dette er en Sekt. Slet ikke. Der er intet fanatisk herude, ingen Dyrkelse af en Mester. Det er sunde Mennesker, alvorlige i deres Søger efter Viden, mange af dem

hans egen Lære forudsiger, siden vil blive anerkendt som den moderne Verdens Profet

M AASKE skulde man begynde ved Begyndelsen. Martinus er født i Sindet i Vendsyssel. Hans Moder var ugift, og han voksede op hos sin Morbror og Tante, som var gode imod ham. Moderen var Husbestyrerinde paa et Gods, han besøgte hende jævnligt, og hun lovede ham, at hans Barndoms Ønske om at blive Skolelærer nok skulde blive opfyldt. Hun døde imidlertid, da Drengen var 11 Aar, og dermed maatte han begrave alle Tanker om mere end den allermost beskedne Landsbyundervisning. Den rakte dog til grundig Læsning af Bibelen, han fik i sin Barndom et inderligt Gudsforhold, en Følelse af altid at være beskyttet. Tidligt vænnede han sig til, før han handlede, at spørge: »Hvad vilde Kristus have gjort i denne Situation?« Og han havde øjeblikkelig Svaret fra sin egen Bevidsthed.

Tidligt begyndte han at arbejde, blev saa Mejerist og kom paa Mejeriets Kontor. Han kom aldrig i Berøring med andre Bøger end Bibelen og havde ingen andre Interesser. Da han var 30 Aar, bragte en Kammerat ham en Dag i Forbindelse med en Mand, der laante ham en Bog om Teosofi, noget han slet ikke anede eksisterede. Da han gik, sagde Bogens Ejer: »Du skal se, De bliver snart min Lærer.« Det forstod han ikke et Muk af.

Da han kom hjem, bladede han i Bogen og kom til at læse et Sted om Meditation. Det tændte en Gnist i hans Bevidsthed, han adlød en pludselig Trang, han satte sig til at meditere paa Gud.

Da skete det. Langt borte kom et lysende Punkt til Syne, det bevægede sig langsomt hen imod ham, det blev større. Saadan udtrykker Martinus det selv:

— Jeg saa lige ind i en Skikkelse af Ild. Et Kristusvæsen af blændende Solskin bevægede sig med Armene løftet som til Omfavnelse lige hen imod mig. Jeg var fuldstændig lammet, kunde ikke afstedkomme den mindste Bevægelse, stirrede blot ind i det straalende Væsen, som i næsten Øjeblik gik lige ind i mit Kød og Blod. En vidunderlig ophøjet Følelse betog mig. Det guddommelige Lys,

Martinus er religiøs i Ordets dybeste og bredeste Forstand. Den blinde Tros Tid er for ham ved at være oprigtig, den logiske Intelligens' Tidsalder er ved at gry. Kristus er for ham Vædens-Genløseren, men hans Ord er mistydet og ikke efterlevet. Tydet paa Aandsvidenskabens Grundlag betyder Kristi Genkomst ikke, at Kristus vender tilbage til Jorden i fysisk Genopstandelse eller i ny Reinkarnation, men at Menneskene skal tilegne sig hans Ord og Væremåde, faa et Kristus-Sind, det er den virkelige Mening med Udtrykket »Den hellige Aands Komme.«

DET blev en lang Samtale, vi havde. Jeg bemærkede hurtigt, at han mere svarede mig paa det, jeg tænkte og gerne vilde have en Forklaring paa, end paa det, jeg fik spurgt om. Senere gik han over til selv at stille mine Spørgsmaal og besvare dem. Det strømmede fra ham, logisk byggede han sine Forklaringer op.

— Og dér sidder et ganske almindeligt Hverdagsmenneske og forsøger at følge med paa Vandringerne ud i Universets Mikrokosmos og Makrokosmos. Det lykkes vist kun i Glimt. Man siger ikke noget mere, bare lytter i Stilhed. Det er saa rent, det han siger, og Ansigtet lyser af Glæde og Ro.

Engang spørger jeg ham:

— Er De altid saa glad?
— Ja, jeg er altid ens, saadan som jeg er nu.
— Har De slet ingen Bekymringer?
— Nej, jeg er jo sund og rask, jeg ved, at Menneskene skal leve evigt, og jeg har set Guds Kærlighed. Og jeg elsker alle Mennesker. Om de har Sympati for mig, betyder intet, jeg ser ikke det onde, kun det kærlige Blink i Øjet. Alle er de for mig Guds Aabenbaring.

OG jeg, som havde ønsket mig en Ferie med færrest mulige Tanker! Den sidste Aftens Indtryk vil blive staaende længe som Mindet om denne Ferie: I den stille danske Sommeraften kommer Mennesker ud af de smaa røde Kosmos-Huse. Fra alle Sider gaar Strømmen mod Foredragssalen. Harmoniske, glade, venlige Mennesker mødes og taler stille



Martinus' Aandsvidenskabelige Institut

**FRA I MORGEN
KL. 9**

G



STYR
 RASSER, 10
 et, 85 x 190
 on-
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 Istoppede,
 mgn-
 50 - **29⁸⁵**
 gar. **58⁰⁰**
 00 -
 kvalitet, ga-
 0 cm, i blå,
 **98⁰⁰**
 blå, **88⁰⁰**

 85 - **12⁸⁵**
 88 - **2⁸⁸**
 , **36⁸⁵**
 cm

Frotte håndklæder.....	0⁶⁸
Marquissette m. flæse <small>ecru ell. hvid, 95 cm br., pr. m</small>	2⁸⁵
Boucle vendeløber <small>70 cm</small>	4⁹⁵
Dreng khaki monty-sæt <small>m. lange ærmer, 7-12 år</small>	5⁸⁵
1/1 uldne Gamachebenklæder, <small>str. 1-6 år, nedsat til</small>	6⁸⁵
Khaki herre skjorter <small>m. 2 brystlommer</small>	8⁸⁵
Duветine lumber jacket <small>til voksne og børn ..</small>	29⁵⁰

Der er oceaner af:

Kabris

DESTER

Åbnet til Paa Mariendalsvej.