Berlingske Tidende ..... Copenhagen

Fra en stille Sommerferie —

Dette er Historien om en, der ønskede sig en Hvile-Ferie i tanketomt Driveri 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.

London

Det er Sommerferie, og jeg er opsat paa at drive. Ikke rejse udenlands for at opleve en masse, 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 Ankerbye*, 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.

Martinus.

Hvis man nu havde været Automobilejer, eller Vandrefugl eller Skolebarn i disse Feriekoloniernes Aartier, saa havde man vel vidst det, men jeg var altsaa bunduvidende: Mit Sommer-Hvile- Slot viste sig at ligge lige ud til en Ferieby, bare 100 Meter er der over til de røde Længer, selv om der er Buskads og Græsplæner 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 Plæner, 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 der, da 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 siren 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 Tilsnit. 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 Søgen efter Viden, mange af dem har hans egen Lære forudsiger, siden vil blive anerkendt som den moderne Verdens Profet ....«

★

MAASKE skulde man begynde ved Begyndelsen. *Martinus* er født i *Sindal* 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 allermest 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 Biblen 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: »De 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 forbi, den logiske Intelligens' Tidsalder er ved at gry. Kristus er for ham Verdens-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 Væremaade, 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 Vandringen 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?

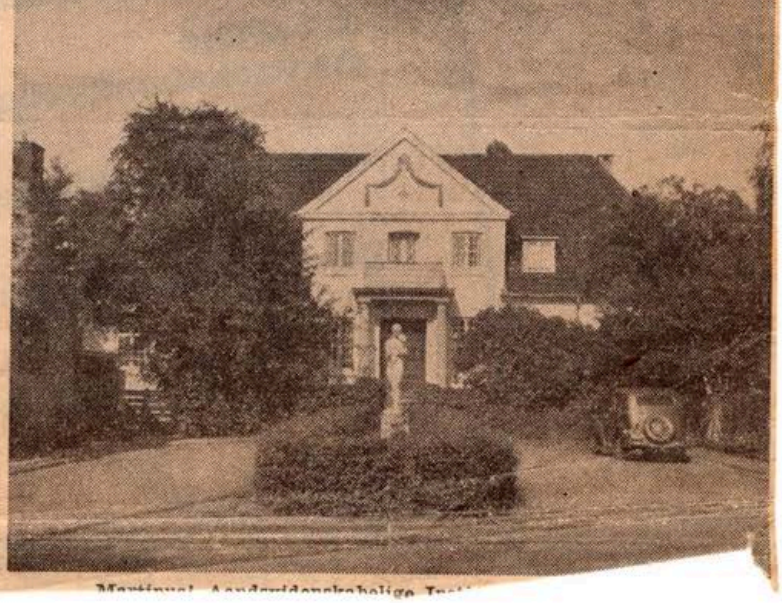
— Ja, jeg er altid ens, saadan som jeg er nu.

— 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

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BESTER

ger en af Husets Gæster:

— Der er Foredrag i Aften ovre i Kolonien, gaar De med?

— Foredrag om hvad?

— Om Menneskets to Sind. Det er *Mogens Møller*, en af *Martinus'* Elever.

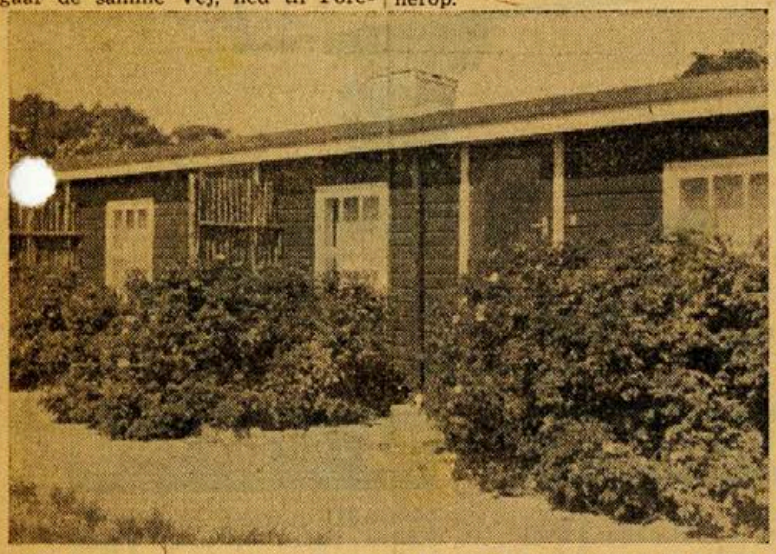
Og, der er nysgerrig, og desuden har faaet sovet ud, gaar med. Hvem vil ikke gerne høre noget om sine egne to Sind? De allerfleste af Klintsøgaards Gæster vil med. Vi gaar gennem Feriebyen, Folk kommer ud af de smaa røde Træhuse, alle gaar de samme Vej, ned til Foredragssalen, der ligger midt paa en aaben Mark. Evighedsblomster og mange Slags vilde Planter vokser her i den sandede Jord.

DEN hedder »*Kosmos Ferieby*« og dækker 40 Tdr. Land ned ved 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 Ferregaarden *Klintsøgaard* herom. Da de solgte den i 1946 købte *Kosmos Ferieby* baade Hovedbygningen og de netop opførte, endnu aldrig brugte, elegante Hønsehuse, der siges at have været Europas flotteste. De blev omdannet til 27 smaa moderne Ferielejligheder. »*Rækkehusene*« eller »*Pavillonen*« kaldes nu de tidligere Hønsehuse, 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 tredie Side er aaben ud til Hav eller Vej. Ingen Hegn, ingen Afspærringer. De Voksne holder til i Liggestole eller på Græsset 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-

fundet en Vej. Og det er Mennesker fra de forskelligste 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 Ankerbye* 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 Hønsehus, som er blevet til dejlige Rækkehuse.

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 Tilhængere og andre Interesserede i Instituttets Mødesal.

★

HVEM er da denne *Martinus*?

I hvert Fald et højst usædvanligt Menneske. *Paul Brunton*, den verdenskendte Forfatter, Religionshistoriker og Okkultist, der har skrevet den meget læste Bog »*Bag Indiens 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 Verdensbilledet*« 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 velovervejet 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, uprentiøst Mennesker, 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 enestaaende Seer, og som efter hvad hans Venner beretter og efter det, der havde taget Bolig 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 Sporvognen 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 Syssel.

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 ... Stemningen er Marken foran Salen. Stemningen er 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 RYSSEL.

RESTER

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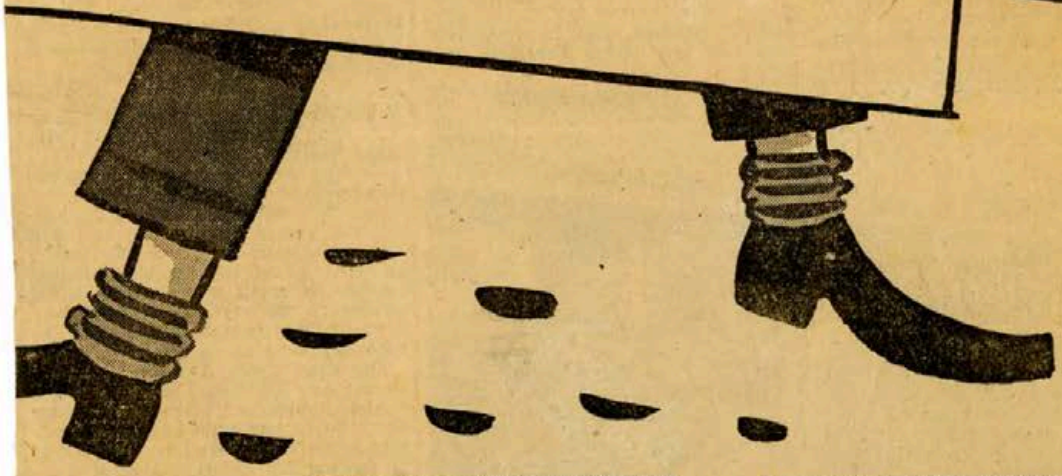

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of the book (single-volume)

"M A R T I N U S"

by

Erik Garner Larsson

(abridged)

INDEX TO MARTINUS

INDEX TO MARTINUS

MARTINUS. (INT)

(1) I was disappointed in the Ananai Kyo World Peace Conference. The Japanese President was authoritarian and dictatorial and tried to impose his own solutions and teachings on the Conference, thus using them to spread his sect.

(2) When, for the first time, Martinus had a serious disease - cancer of the stomach - in 1956 and had to be operated, his followers had a great shock. They had believed he would always be well, while his mission lasted at least. After his recovery he told the inner circle that he did not know what caused the disease but he did know that it had a message, like most other important happenings. This was that hitherto he had ignored his body, taken no interest in its hygiene and given no thought to an orderly wellbeing both personally and in his teachings. Yet the body itself was an orderly cosmos, a microcosm, and obeyed laws of its own being, just as the universe,the macrocosm obeyed its laws. Through not caring abou t it, those laws forced him to pay the penalty for indifference and ignorance. His disease and narrow escape from death now made him realize that he had to include this subject of bodily health in the 6th volume of Book of Life which he was just writing. Another message of the sickness was that he had permitted people to drain his energies and absorb his time for interviews and lectures, when he ought to have concentrated on writing the Book of Life alone. Now these activities were forcibly abandoned by doctor's order.

(3) Asia, especially India, cannot avoid this materialistic phase into which it is slipping. It was inevitable and needed but the phase will be gone through quickly. It is significant that Nehru, the leader, is irreligious. This materialistic phase is based on the uprise of intellect, the head, whereas the religious one is based on feeling, the heart, The endresults of materialism are suffering, since it leads to transgression of cosmic laws of wellbeing. This in turn opens the heart again to feeling and thus faith in God returns again. But this time it returns combined with intellectual explanations of God and his cosmos. The coming of religion will be an answer to the desire to know God and understand his cosmos through the intelligence. This desire is spreading among the younger generation of Asia, and elsewhere, but its first beginning appears in the rejection of established religions demanding belief alone and the worship of science instead.

(4) Another cause of the materialistic phase is ecoromic pressure on the poor working classes. Marx and Lenin were idealists who sought to relieve this pressure, but Stalin and the present leaders are not. They are dictational, not democratic. They are merely selfish, ambitious careerists. They are building up their own wealthy classes even under Communism, which is undergoing, and will continue to undergo, phases of modification, change, or development until it will become different from its present form.

(5) Nehru has become a dictator. It is significant that he is so associated with Tito and Nasser, two other dictators. His attempt to impose linguistic changes on the provinces against their will nearly led to civil war.

(6) Martinus never starts any task without turning to ask for God's help in it. Even each time when he sits down to drive his car he mentally prays for help to drive so carefully that no one will be hurt by him.

(7) A world war will certainly come since the lessons of the previous two wars were not extracted and persistently applied. It is true that during each war the people's resolved to form a INSERT SEE OVER world league of nations to prevent further wars arising and the League or United Nations got farther from the power to bring enduring world peace. Therefore each war got worse, and the next will be still more terrible, for man learns to change only through suffering. The war will come soon. Prayer cannot avert it. Indeed prayer to God to give the world ita peace is as senseless as praying for a firstgrade schoolboy to be promoted to seventh grade. He has to progress by degrees and humanity can only evolve through the experience of suffering war at its worst to the will that really ends war.

(8) Most of Europe, and especially Scandinavia, will not be endangered by bomb or their consequences in next war. This is because Europe has had so much war it is tired of it and does not need the lesson of banning it. The regions which will suffer severely will be the whole of North Africa, The Near, Middle and Far East.

(9) Nasser belongs to the same breed of dictators as Mussolini and Hitler.
(10) Men like Hitler and Mussolini and Napoleon are tools of God, used to destroy the old or the crystallized, or to punish the world with suffering. Thus they have a mission to perform. Naturally only men already born wicked will be chosen for such dark missions. They may not be killed so long as this mission lasts, hence the attempts to assassinate Hitler and Mussolini failed. Napoleon was fearless in battle because consciously or unconsciously he felt the protection of his mission.
(11) I overworked my body in my zeal to help others, and this drew the peralty of cancer in stomach. I had to write about the causes of disease and the return of health and this brought my mind to pay attention to the subject instead of trying to ignore it.
(12) On the planet from which I came, its inhabitants do not eat food. They get nutrition by thought and from air. They do not have two sexes so reproduction of new bodies is effected by a process of materialization somewhat like that which occurs at spiritistic seances. They also have the power to dematerialize the old body. There is no suffering on that planet. If I die, I will be free to return there. That will be my happiest day.
(13) He who accepts and applies the ethical doctrine of pacifist non-injury and refuses to fight as a soldier will, when war breakes out, find himself in the army only if his karma is dark enough. If, for instance, he continues to eat meat, this creates bad karma. On the other hand, he whose karma is entirely free from such sins will be safe from death in the battlefield, and will not even find himself in the army, let alone confronted by possible death in battle.

INSERT OVER
but as each war receded in time, the lesson learned and the sincerity felt got fainter

(1) When it is spiritually inspired, the work of writing energizes and refreshes the body and mind just as sleep does

(2) When M wants to know anything he places himself at he typewriter and waits passively until the inspiration answers him. When it does answer, it comes with an overwhelming force.

(3) During a 'cosmic glimpse' one feels uplifted into a higher consciousness, which inspires love toward everyone.

(4) The more people have suffered themselves, the more will there arise inside their imagination the ability to realize and feel the sufferings of other beings. Hence, the more developed a person is, the more sympathy for others he has got and the less will he be willing to do harm to others. He will even rather let sufferings fall upon himself than be forced to inflict them on others. Furthermore, a longing will arise in him to learn spiritual truth in a logical, intellectual way, thru his brain. Eventually this right attitude brings his mind into harmony with the rhythm of the universe. This will give him cosmic glimpses.

(5) The first cosmic glimpse will last for a few seconds and will give the person a feeling of deathlessness or eternal life. It also will give a new understanding of life.

(6) "A" knowledge is acquired with brain and intelligence. Formerly people got no detailed and logical explanations of religious truth. Now it is necessary for them to be given. Now people must learn why it does not pay to do wrong, for instance. Then by doing right over and over again they acquire "C" knowledge. This will bring increasing numbers of cosmic glimpses. These will be followed by reactions which bring up latent faults to the surface for correction.

(7) M gives a few hundred private interviews each year but only in the afternoon after his creative inspirational writing has been finished for the day. The early morning is reserved for writing because his mind is at its freshest, but after interviews it becomes a little tired.

(8) Spiritual writers should work at their writing bout early dawn. Then the mental atmosphere of the city or country around them is at its purest and the lower thoughts most inactive. They will then be least disturbed and easiest inspired.

(9) The blue energy of intuition is a higher state than instinct.

(10) All the finest artistic talents found in our world are merely embryonic hints of the perfect developments reached on the higher planets, such as where M comes from and with which he is in touch: The best inspriations down here are only first faint beginnings of the full ones on those higher planets.

(11) The Intuition-energy is what underlies the states wherein we gain glimpses of cosmic consciousness. Those who have the capacity to reach it, have the capacity to look back intuitively and see the past as well as the future.

(12) Each cosmic glimpse is not merely a passing brightness: it leaves also a permanent effect in some direction, especially in purifying the nature in some way.

(13) When persons have cosmical glimpses, they get the experience of eternal life; they feel their immortality, they have been existing forever. These glimpses come at the beginning or middle, hence these persons need not be perfectly advanced to get them. Those who have passed through the "Great Birth" are always conscious of their own eternity.

(14) Art is a great inner food.

(15) Tolstoy had some cosmic glimpses after he passed the age of 50. He then made some predictions which were nearly correct, like the one about Hitler.

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(1) Before you undertake anything, meet any person to advise him, or write on any important matter, it is most necessary to relax, to meditate silently for a few minutes on God and get His direction--before solving any problem requiring decision, go into the silence and contact God, then when the decision is felt in harmony with the feeling which you have of God, you may go ahead and act on it, and will get the power to carry it out.

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(1) Mantrams as a method of spiritual development will certainly bring one into connection with one's protective spirits, including departed human entities who are in the world of the dead. Mantra Yoga is an immense concentration. If the yogi is selfish, it will degenerate into black magic; if not, it will help him spiritually.
(2) In section XXVI there is given a technique for cure of disease by mental-physical means concentrated on the micro-organisms in the diseased part. This healing technique of loving the cells is a safe kind of meditation to practise and one free from dangers involved in yoga. Another safe exercise is one that can be used upon those who are thinking ill of you, whether in criticism or antagonism. Concentrate your love and forgiveness upon them. This will act as a shield to protect you against them and even against the dark karma.
(3) All the energies going from you toward those you, sending good will, meditate on, if they are enemies or people who have injured you, will penetrate their auras beneficially and at the same time purify your own base negative feelings - especially of enmity, anger or hostility. You will thus progress spiritually by this, the only safe kind of meditation.
(4) The absorbed state of religious mystics may be safe or dangerous. If they go so deeply into it as to enter a trance condition they will pass out of their bodies. A disincarnate spirit could then take possession of the vacated physical body. Only when entering the natural state of sleep is it safe to leave the body. The trance being an unnatural state is dangerous, and even if it does not lead immediately to harmful results it will certainly do so in some future incarnations. When the absorbed state is not so deep as that, it is then meditation for the physical plane is not left and the mystic stays within his body. If the theme of his meditation is an exalted subject, it will be quite safe. Meditation on God expecially brings a certain degree of protection, even for a body vacated in trance, but the latter state is so risky that it is better not to court the risks. Only those who have, through the efforts of several lifetimes, are however likely to fall into trance. Although meditation is so much safer than trance it becomes abnormal and harmful if it is allowed to lead to loss of consciousness.

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(1) Those who have had cosmic glimpses may expect troubles, their eventual crucifixion in some way by conventional society or worldly mobs or earthly governments. All the disciples of Jesus except John were martyred. This was because they prefered to suffer rather than oppose the Christ-mentality inside themselves. Even Paul, who brought Christianity to the Western lands was executed.

(2) Those who are, in our modern era, in the stage following a cosmic glimpse, will have great mental troubles and darkness, until they can arrive at the point when they will only seek to accept the will of God alone. They will find the pressure of opposing environments and sceptical society making it hard to live the higher life. They will later have further glimpses, with the resultant happiness but also there will be great inner sufferings, 'dark nights' and doubts. This will force them to search for further guidance.

(3) ~~Pilate's~~ The dark aspects of Pilate's character, his own unfinished phases of development, his own animalistic remnants, stood in the way of his courageously freeing Jesus as his natural feeling bade him do. Instead, Pilate yielded to these lower voices and sentenced Jesus to death. But all this is also a symbol of what each aspirant must undergo.

(4) In the early years M had terrible headaches because new brain cells were being developed to absorb the higher currents flowing into him.

(5) The practices of fakers and hypnotists who stick nails and skewers into their bodies, harms the microscopic cells of their flesh and are therefore to be rejected as bad.

(6) From now onward those among humanity who are mentally prepared and ready, can henceforth attain cosmic consciousness. If developed and balanced, all they need is a famililiarity with, and mastery of, the cosmic analyses given in M's writings and symbols. The latter are needed to understand the writings.

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(8) Each day can be a little step onward towards the goal, the "Great Birth" of cosmic illumination. At first, there will be only brief glimpses but they will become more frequent until one day he suddenly comes into the full light. Then it will not leave him any more. Then he will be living at one and the same time in both the empirical and the eternal worlds. Then he will know, not merely believe, that "All is well with the world."

(9) God uses many different kinds and ways to bring beings to the path. They are like children and the lessons must be often repeated, as well as explained by different methods to make them clear.

(10) Grace does not exist. If it did, then God would be arbitrary in granting favors, or have the capacity for the opposite, to be angry, which is impossible. There is only life's teaching through experience. If anyone has dark karma, the moment he understands its lesson, it is over. That understanding is his grace . It is essential to his growth to get these bitter experiences. Without them he could not learn. Nor can prayer bring grace.

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(1) There must be balance. The lack of it causes bad karma. Maharshi may have neglected his body physically and disdained it mentally: hence the appearance of cancer in it.

(2) A dark noisy city forces our development. If people there treat us badly or speak ill of us, we may, reacting with good will and forgiveness and calmness towards them grow spiritually more quickly than by sitting on a pleasant mountain-top retreat surrounded by peace and solitude. The more evil our surroundings are the greater is the chance to train and discipline ourself to be good by overcoming them.

(3) A-knowledge is merely intellectual. B-knowledge is the same but deliberately applied to life. Both become C-knowledge when 'A' is second nature and 'C' is habit.

(4) Emotional goodness is alone not enough qualification to attain cosmic consciousness. Quite often, indeed, its mistakes when unintellectualised lead to bad results. However, these eventually force the growth of intelligence and thus balance is reached between them.

(5) When dealing with a hard problem, take it first to the head, for in the brain you give birth to thought on it, then sieve it with the heart, before you bring it out into the world or before you talk about it to others or before you act on it.

(6) The Indian yogis and Christian monks are doing the wrong and unbalanced thing in withdrawing from the world for a whole lifetime to practise meditation only. They need to get more experience in the world, to grow gradually through, and learn intelligently from, such experience. They can and do spend a whole lifetime in meditation and getting blissful feelings of godlike nature, but in their next birth they will be driven into the world for this experience.

(7) In Tibet and India many people have in the past withdrawn from the world. But today materialism is forcing itself upon their attention and interfering in their lives, whether they like it or not. Thus they are being taught to balance up, to stop being self-centered and to learn to grow by overcoming opposition and bad environments.

(8) When intelligence and feeling are equally balanced, then only is cosmic consciousness possible.

(9) The precondition that intellect and feeling should be balanced before cosmic illumination, the Great Birth, can come, does not mean that an equal amount of each is required. On the contrary, we need much more feeling than intelligence to gain it. It is like the equation H_2O = water. A certain proportion of feeling but a less proportion of intellect are required and must be connected together. These proportions must be correct, otherwise, hot fanaticism if the feelings are too strong or cold scepticism, if the intellect too strong will be the result. The greater degree of feeling is right only if it is true love, Sympathy. It would be a gross error to think that 50% feeling plus 50% intellect = the kind of balance needed. Moreover, all the six basic energies must be combined in the proper proportions to prepare the balance needed for illumination.

(10) Will power is not a fundamental energy but is the result of the dominant thoughts. These in turn are the result of the predominant fundamental energy. Will, is thus the result of the operation of one of the six different energies. To bring about the balance needed for illumination, the fundamental energies must be combined in the correct proportions: Will-power, not being one of them, cannot be listed as a necessary ingredient of the pre-requisite preparation. Symbol #9 illustrates this point.

(11) The capacity to feel kindness toward others and pity for suffering fellow beings is the most important feeling to cultivate in order to establish the balance needed for the oncoming of cosmic consciousness.

(12) If undeveloped and imperfect parts of the nature exist in advanced, spiritually-developed persons, their progress will be stopped and these parts will be brought up to the surface, in order that they maybe dealt with and purified. It would be most harmful if the Light of Cosmic Initiation were given to such an unequally purified person.

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(1) The conscientious objector to war has the universe supporting him in his stand.
(2) The use of atom bombs will teach humanity that it cannot get lasting peace by using the weapons of war - that result can be achieved only by renouncing them.
(3) He who has to meet someone who expresses anger or antagonism toward him, should return forgiveness and love. This will tend to change the other person's attitude for the better, while also acting as a protection for himself.
(4) Anger is a series of explosions in the nervous system, and is most depleting in its effects.
(5) To ask people belonging to a lower degree of evolution to think and at like those of a higher one, is unreasonable and wrong. They cannot help their outlook and behavior being what it is, nor can they change it to higher forms suddenly. This leads a married couple belonging to different stages, to fail to understand each other. It is useless for one member of the couple to get angry with the other because of this difference.
(6) The Christ-nature and the animal-nature live in all human beings in varied proportions. In between these two is their own conscience, that which bids them fight wrong and support good. But along with it is also the ego, with its ambitions and fear of public opinion, its consideration of social position and prestige, as well as its cravings and desires. Every time there is a yielding to this lower nature and a listening to these inferior voices, dark karma will be made and this in turn will lead to consequent sufferings.
(7) When the balance of heat with cold in the surrounding atmosphere is disturbed, there is an explosion and flames shoot forth. The same thing occurs inside human beings when very angry. Atomic bomb explosions are the same in principle as mental-emotional explosions in humans. Angry persons should put their hands in very cold water, as that will ~~decrease~~ reduce the excess heat in the body and thus calm the passion. The tendency to anger will decrease as the yellow feeling-energy increases in a man and eventually when it balances the red-orange gravity energy, it will be hard to be angry.
(8) Harshness and bitterness are departures from the injunction to love one's neighbour; they are egoistic sins.
(9) Those who have had cosmic glimpses but still have imperfections like gross selfishness, anger, irritation or impatience have to suffer great depression as a result of giving way to these negative feelings. The more advanced a person is, the more dangerous it is to let such states of mind get hold of him. The developed man must be very careful of his thoughts and ways of living. Wrong thoughts become a veritable poison to him.
(10) The conscientious-objector attitude of refusing to slay others in war is the correct one. The fear that this would allow the aggresive nation to believe in the profitableness of crime, is groundless, when a broader view is taken. The aggressor will always have some opposition to meet and fight because there will always be other people who do not hold the objector's ideal, since moral development is unequal both within a nation and among all the nations. The situation where the aggressor will always be able to get away unhindered with his crime will never exist. It is imaginary. So nothing will be lost if(by) some persons refusing to fight for their country.
(11) Hospitals, charities, social services, laws and humanitarian activities are imperfect and sometimes impure but nevertheless genuine expressions of the pure real love towards all which humanity has yet to develop.
(12) It is silly to expect others to be developed to standpoints that are years ahead of what life and experience have actually developed them.
(13) In the same way that a fire lit in the jungle is the best protection against wild animals, so the fire of altruistic love lit in the heart is the best protection against the animal-natures of other people.
(14) In the business world everyone today is trying to get more than he is actually giving. But in the higher system yet to come, he will try to get only what is his fair due, to get only what is equal to what he gives.
(15) We do not practise or advocate non-resistance to evil (which we do not acknowledge: it is only unpleasant good) except in the case of war and any other form of taking life. We absolutely and under all circumstances refuse to take human life. We try to do the same with animal life but cannot do so completely and have to choose the lesser or two evils, as when insects attack our fruit trees, we destroy the insects.
(16) The Gita's teaching to Arjuna to fight impersonally is out-of-date. Yet it was quite valid in its own ancient time. Non-violence, non-killing of human life, is todays message.

(1) The conscientious objector to war has the universe supporting him in his stand.
(2) The use of atom bombs will teach humanity that it cannot get lasting peace by using the weapons of war - that result can be achieved only by renouncing them.
(3) He who has to meet someone who expresses anger or antagonism toward him, should return forgiveness and love. This will tend to change the other person's attitude for the better, while also acting as a protection for himself.
(4) Anger is a series of explosions in the nervous system, and is most depleting in its effects.
(5) To ask people belonging to a lower degree of evolution to think and act like those of a higher one, is unreasonable and wrong. They cannot help their outlook and behavior being what it is, nor can they change it to higher forms suddenly. This leads a married couple belonging to different stages, to fail to understand each other. It is useless for one member of the couple to get angry with the other because of this difference.
(6) The Christ-nature and the animal-nature live in all human beings in varied proportions. In between these two is their own conscience, that which bids them fight wrong and support good. But along with it is also the ego, with its ambitions and fear of public opinion, its consideration of social position and prestige, as well as its cravings and desires. Every time there is a yielding to this lower nature and a listening to these inferior voices, dark karma will be made and this in turn will lead to consequent sufferings.
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(17) Childish wildly emotional behavior towards other persons on the part of egocentric neurotics, without thought of the trouble or distress being caused to them will inevitably create troubles and consequent sufferings for he neurotic himself. When his sufferings are so prolonged or so repeated that he cannot stand any more, he will wake up and amend his conduct and change himself.

(18) The answer to the objection that imperfect persons should not meddle with the helping or saving of others, is that all living beings in whatever stage of development owe a service to Life and can and should do something for their fellow beings. Whatever one wants to receive for oneself, one must give to others also. Each of us is necessary to his surroundings, as a tool or as an organ of God. The aim of God's present working is to bring us all to the love of our neighbours.

(19) We should be careful what we say about other people for he results will come back later and we shall feel their effects for better or worse.

(20) In any doubtful decision ask, "What would Christ do in this situation?" then act as if you were He.

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(21) Feelings manifest in three stages of human evolution. The first is primitive and unintellectual. Then comes the intellectual and materialist phase when emotions wane. Lastly comes the second phase when finer feelings of sympathy with others and refined spirituality develope.

(22) If emotion or sentimentality is to govern people, than when an infant is crying for a razor lying near it, its Mother will have to give it the razor to play with!

(23) Those persons are free in any field who are not dependant on hate or love in that field.

(24) Self-examination in a thoroughly honest way, frankly admitting one's faults, is absolutely necessary.

(25) Those who say they love another person but try to force him to do what they want against his own wish and will, do not really love him. If they did, they would try to make him happy by doing what he wanted, or they would serve him in the way he needs. By insisting on getting their own way, they are selfish, they create discord and the result is trouble.

(26) Fighting to get one's own way, irrespective of the rightness of it, supports the ego and brings misery to one and to the others involved, whereas acceptance of the will of Providence when the impersonal judgment of a situation points to the opposite direction to one's own way, will bring happiness in the end.

(27) Where one has to associate with another person in work, partnership, business or marriage and his character is not harmonious, but rather like a sympony note that is discordant, it would be necessary for both to transform themselves before harmony can be established between them. But since that would in many cases take too long a time, it is often but not always better to part than to continue to hurt or torment each other.

(28) It is a mistake always to regard the people who are governed by feeling as being inferior in evolution to those who are governed by intellect. For those who have too little feeling and too much intellect are as unbalanced and unevolved as the opposite kind. The feeling of pity is the sign in fact of belonging to the most highly evolved typed. It comes from their having experienced in former lives sufferings in their own body. This enables them to understand others who have now identical pain.

(29) People make a lot of mistakes through their excessive emotionality in the earlier stages of evolution. The suffering from the consequences develops their intelligence. They begin to drop their religious belief as intellect develops and to master the physical world as they turn their attention more and more to it. Then they make new mistakesin this new direction, an so new sufferings come. In the end, the finer feeling of pity follows as a further consequence.

(30) In its second and higher phase of evolution, feeling must be intellectualised. This comes about by its gradual training and balancing with intelligence. Its highest manifestation is pity, felt to the degree where there is fellow-feeling with all and so it takes care noever to harm anyone. This intellectualised emotion of compassionate sympathy is real love. To identify oneself with others through loving sympathy is the highest form of intelligence and the highest form of feeling.

(31) The best way to deal with our emotions in order to balance them by intelligence is first to analyse them impersonally, then to find out where they are leading to false judgement, then to ascertain what is lacking in our character, and finally to pray to find out the divine will, asopposed to one's personal will or wishes.

(32) So long as people go on blaming others for their misfortunes, and not themselves, so long will these continue to happen. And this is as true of nations as individuals. If they will apply this truth, it will bring protection to them. If a nation thinks it must defend itself against aggression, so long must it continue to suffer aggression or at least to find occasions for offence, which in turn leads to war. The instance of the stinging Nettle is a key to this problem. If you take hold of one, you must expect to be stung. Better to leave it alone. If you regard an aggressive invader as a nettle, you have the alternative of fighting him (touching the nettle and getting strung) or practising non-violence, the essence of Christianity, and forgiving the enemy—(not touching the nettle). This prevents the making of dark karma. It is preferable to let one's own life be taken as punishment by the authorities for failure to fight, than to take life. No man may do this and be a Christian. If one adheres to non-violence, he may go into the midst of battle but he will pass through it unharmed, for this is his real and only and best protection. Self-defence, as ordinarily understood is delusive.

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(33) Modern man is everywhere receiving an immense number of impressions from without. All this inner food, plus what he reads in newspapers and books, goes into his inner digestion. If it makes him angry, he gets nothing from it. He must use his intelligence in the proper way to make all his impressions fit into the Great Plan, and not get angry or utter negative reactions. Take for instance the member of a family who gets out of bed in bad humour. It affects all the other members, and it is to all of them like being on a ship at sea, unable to escape from one another. It creates discord all round.

(34) M senses the bad characteristics, the evil backbiting talk, the negative attitudes of some people just as if it were a bad odour. He finds their presence repugnant and their atmospheres sickening. All their lack of right understanding poisons them. Yet, through spiritual science this can be remedied. People can be taught the reasons to practise forgiveness, for instance: when they understand why others are as they are, they will not be able to get angry with them any more. They will learn to react correctly to an individual's conduct and talk that formerly aroused harsh evil feelings or negative answers.

(35) Terrestrial human beings have the power to choose between harmful and beneficial food. This is not only true of physical nourishment, but also of spiritual. Just as some physical foods have to be vomited up again, so some mental-emotional intakes have to be cast out. They are not good for him being harmful to his inner being.

(36) People who fill their lungs with tobacco smoke and their bodies with alcohol, are poisoning themselves. But there are also spiritual equivalents of these poisons. When narcotic drugs have been taken too long, they overcome the body's natural resistance to their poisonous character in time and destroy it. The spiritual body has its equivalents to the physical body's stomach, digestion and other organs and functions. All day long we feed it by the sense impressions received and taken in. Through the ears, for instance, we may get good music and elevating talks to furnish fine quality nourishment. But through the same channels, we may also get bad gossip, angry words, evil talk and backbiting. Such negatives are hard to digest. Through the eyes we may see good things, harmonious things; but we may also see bad things which make us unhappy or distressed. Through the touch, we may feel enjoyable caresses or else we may feel tormenting experiences that deprive us of the will to live. Through the smell contact in Springtime the flowers and grasses that are tonics to the soul, but we may also experience horrible odors. Some forms of mental-emotional nourishment can not be digested so they will cause sickness or be vomited. Many people are suffering from such bad mental digestion, due to taking in wrong mental food.

(37) Rage in a man causes his aura to assume exactly the same appearance as the aura of a wild beast about to attack. If anything fills you with rage, then you have not digested it in the proper way. If, however, you take it rightly, you will see its purpose in God's plan, tracing what good comes out of its evil. This is to be done by the help of intelligence.

THE sense of hearing gives us inner nourishment, with intelligence acting as the digestive organ. We hear the speech of friends, enemies or casual contacts. We may hear someone saying bad things about us. Most people react against this with feelings of anger, hurt and resentment. Their inner being cannot 'digest' such feelings and throws them up again in the form of irritable, bitter or angry speech directed at the person who spoke evil of them. But ~~[illegible]~~ the things we hear should be screened, some of them should not be taken into our mental consideration but rejected as harmful or indigestable to the inner being.

(38) When the various functions are proceeding harmoniously within the body of a baby and it is getting milk from its mother, it is analogically just like the animal receiving its life, food and comfort from Mother Nature, the external Providence. But the human race has now reached a stage where it should exercise its own power of choice over the nourishment taken in. Since the greater part of the human entity is spiritual, its inner ~~[illegible]~~ bodies require more nourishment than the physical one. At present, humans are unable to absorb and digest spiritually because they are a confused mixture of animal and human being.

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(39) To know how to digest spiritually, we should regard the example of a fully initiated person. He considers even evil things to be within the plan of God: nevertheless, if he hears evil talk about a spiritual teacher he will defend the slandered person.

(40) The mental digestion can be taught and trained. In that way a point will be reached when all events useful to development will be taken in but all others, the negatives, will be thrown out.

(50) Christ's consciousness could not be disturbed or aroused into negative emotions even by his crucifixion. His sufferings only made him ask for forgiveness for his persecutors! By intelligence everything can be inwardly digested and only light, love and happiness radiated to others. Then, whatever happens, we shall feel that it will be for the best.

(51) The individual who has a highly developed talent for writing stories, has an ability belonging to the opposite internal sex pole. If he has not an equal moral development, then the energies from his outer ordinary pole, supporting his animal consciousness, will be dominant and the intellectual creative abilities will be used and prostituted for its service. Such a person becomes a psychopath, whose imagination will then be used to create lies about others to protect himself. In the state in which human beings live today, the energies at times express and relate themselves in a false way. The result is equivalent to electric short-circuit and to the accidents or disasters this may lead to. It is most important, therefore, to have a high, balanced, moral growth.

(52) There are human beings who are like stinging nettles, others are like snakes, still others are tigers. It is wise to make a detour around them and not to have dealings with them or the result will be painful.

(53) If we take conventional morality, we find an overworld of superior ethical persons and an underworld of criminals. The latter are really primitive persons of a less number of human incarnations than the average who have never developed the capacity to feel other people's sufferings as their own. The conventional morality is a middle-ground between these two extremes.

(54) The various sects have different dogmas and consequently different moral standards based on them. Some even have moral standards which they have outlived.

(55) Just as people may take wrong physical diet and be injured by it, so they may take wrong spiritual food which will injure them too. Through books and teaching they may get a great deal of inner nourishment, good and bad. The advanced person extracts from it what is vitalizing but lets all that is useless pass out of consciousness, his mental organ. If he hears something evil said against someone he knows, he does not repeat it by passing it on. He lets it pass out of him and refuses to keep it in his mind.

(56) Physical food is the lesser part, inner food (impressions and sensations derived from outer surroundings) is the more important part of human nourishment. Humanity has now reached the point where it must begin to discriminate the inner food it absorbs, and omit the injurious. It should let go of what brings unhappiness and discord to its fellows. This is the injunction of Providence, what is to be developed by evolution.

(57) The kind of sympathy, unselfishness, pity and generosity with others which is to be cultivated is not to be the foolish kind, which merely lets them have whatever they want. Otherwise a mother would let a baby play with an old type razor because the infant stretched out its hand for it: here, reason must balance feeling. Those who have reached a high degree of pity may have no quality of reason accompanying it. They may, for instance, lack the ability to say "No!" to their children, when the latter are about to injure themselves through ignorance. Such adults lack intelligence, theirs is an unintellectual feeling. If they unprotestingly let someone in their environment harm himself or others because they are too weak to say "No" to him, or speak frankly to him, with the result that he falls into trouble and sorrow, this shows that their feelings - however noble - are still unbalanced and need to be equilibrated by more intellect. Such persons need to intellectualize their feeling, and also to cultivate the foresight which notes the eventual long-range results likely to follow any action. They have to be kind in a proper way, not in an improper way.

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(58) The bright happy experiences of life have the effect of creating a longing for their repetition. The dark unhappy ones create understanding of others who are suffering in the same way. If a cancer sufferer dies he will not know by remembrance in the next birth what a similar sufferer is feeling but he will know it by an inborn characteristic of fellow-feeling. Those who have had to endure a particular form of suffering in this birth will not want to inflict it on others in the next birth, for they will have too much sympathy for this special kind of affliction. Take the angler. His hook enters a fish's mouth and is violently pulled out of it. Yet he has no feeling of sympathy with the fishs' suffering. M/ says that the mere thought of this, makes him feel that a hook is pulling his inside out. Why is there so much difference between these two persons? It is because the angler, lacking M's tremendous love, is unable to feel inside himself how the suffering is working inside the other living creature. Only when he has experienced it himself, will he become capable of feeling what a hurt he causes others. Take the example of a particularly brutal murder of a whole family of a father, mother and child which happened in France this week. How was it possible? It was because the murderer had had no experience of this kind of suffering himself that he felt no sympathy with his victims. As for the latter, if it be asked why they had to undergo the crime, it is because they ate meat. Such a diet was only possible because they had no feeling of sympathy with animals however much they felt for the same animals if ill-treated otherwise being slain for their food. The karma, although made through ignorance, was to be slain themselves. Again, many pious innocent nuns were killed during the war by bombs. Why so? They were lovingly devoted to serving humanity, doing no harm to anyone apparently. But the fact is they made bad karma through their meat eating. This, in turn originated because they had never had the particular kind of experience of being violently slain. The result was inability to feel for, and with, the animals they caused to be slain to provide their food. Only by being killed themselves could this particular kind of sympathy be aroused. Their love and charitableness in other directions ~~how~~ did, however, provide a good beginning in this direction, for this quality has to grow by stages. The more advanced one becomes, the less one is able to hurt one's fellow beings. Those who are today very good may not remember how they became so through past life-experiences; it does not matter. What matters is that they should feel this noble compassion, this self identification with others. Today, such a quality needs to be developed by humanity more than any other. Such a refinement of feeling is more needed now than even intellect is needed, in the inner life of present day mankind. It cannot do any harm, as the intellect can and moreover has protectivevalue.

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(1) The accelerated rule of technical and intellectual development of mankind in recent times is God's will.
(2) Atomic research science has not gone outside time and space. It has penetrated into psychic forces, since everything electric is really psychic. When man will cease using this force destructively, our planet will be more expressive of divine will. This earth's will now expresses itself as the gravity-force.
(3) By using the brain to grasp this spiritual teaching, the result will be that new brain cells will be brought into use that deal with ideas of an intuitive character.
(4) Even the more study of this teaching develops a person. It is needful to have the intellectual theory first, although living the life is needed to complete it.
(5) Those who now study spiritual science and apply it to their daily life, will become the initiated rulers of mankind in 3000 years to come. This study is the first step.
(6) In the "A" knowledge, i.e., the theoretical Cosmic Analyses writings and the Symbols, mankind have all they need to attain the highest illumination. They do not need the Master himself. After he dies, their position will be just the same.
(7) The development of science since 150 years has profited us in may ways. But it has no knowledge of its own "I" only of things outside man: Science's knowledge of what is inside man, in his consciousness, is still as little as an animal's despite its wonderful development of logic and intelligence in its handling of the outside world.
(8) When the 'A' knowledge is got, it must be applied to daily living. The first step is to balance one's feelings by intelligence.
(9) Emotion and sentimentality must be fully ruled by reason. This applies both to ordinary everyday details of worldly living as well as to the path which seeks experiences of God.
(10) When properly used, material things are of service to mankind. They become evil only when improperly used. Material science has developed such useful services and that is not wrong. But now men misuse the material world through ignorance of the laws governing the mental-emotional psyche. There is need of a Spiritual Science to explain these laws.

(11) The followers of religion and members of churches who believe in the orthodox God are inferior in evolutionary time to those who have developed intelligence (logical thinking and reasoning) and become materialists thereby. The latter are higher on the scale, even though the former have religious feelings and are less cruel. But this is only because their latent evil natures are not yet aroused, and have not become active. This is certain to happen, but the consequent sufferings will lead them eventually to develop their intelligence and thus balance their energies.
(12) Seek out the will of Providence, as expressed in the cosmic laws and in your individual life. The latter must conform to the former. Pray to know this will, as well as to be better able to do it.
(13) Meditation to develop spiritually is not required in our system. The cultivation of intelligence is more needed.
(14) Hitler's German followers may have had intelligence but they did not use it to think for themselves as individuals.
(15) There is no real free-will for the ignorant. To have it you must have knowledge of the laws and principles governing your life-journey. You are like a ship captain, who needs chart (map) and compass by which to steer his ship; or he will not arrive at the chosen port. His will to reach it becomes ineffective or nugatory without them.
(16) In earlier ages the cosmic illumination came mainly through the feelings. Now it will be able to come through the intellect also. This will be increasingly the case henceforth.
(17) M uses the word "spiritual" along with the words feelings, bodies and worlds in the sense of "mental" broadly and generally. It refers not only to the higher quality feelings, etc., but also to the lower ones.
(18) A man who is intellectually advanced and yet spiritually feeling is more likely to have genuine cosmic glimpses than the unintelligent man.

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(20) "The Book of Life" provides a picture of the universe which is offered for the study of those who have the requisite intellect. All other pictures, if they deviate from it, are to that extent distant from truth. Students will, by studying and applying it, be able to gain ~~its~~ their own knowledge eventually. Its aim is to create knowing, not believing people. The study of all the points in this book is needed to prepare the readers for the great initiation of the Second Birth.

(21) We find persons who want to do good, who are soft hearted, but who yet meet with recurring misfortunes and troubles. This is because their kindly feeling is not enough; it may be highly developed, but it lacks intelligence. They can get no help here from religion. They have advanced beyond it. The moral laws of religion will not alone solve their problem. They have not united knowledge with the rest of their being. They need now to learn to intellectualize their feelings, which are the source of their troubles because life must be rational and emotion is liable to be irrational. As their capacity for intelligence developes people ask "why?".

(22) Intelligence by itself is morally neutral, neither good nor evil, so it may be used by wicked people as much as by virtuous ones. A good person will use intelligence in a good way. Primitive people use their small amount of intellect to satisfy their animal-nature cravings. More developed people, theologians and professors especially, are intellectually capable of understanding The Analyses of Truth yet do not do so and fail to accept them. This is because their intellect is not applied properly. The problem therefore, is how to use intelligence properly. Because of its improper use human beings have still not been able to find out what is good and what is evil. The Hottentots could not understand these Analyses, no matter how much you tell them about it, for they lack the requisite intellect to do so. And this development is a matter of having had sufficient experience in a sufficient number of lives.

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(1) Both raw and cooked vegetables are needed by the body at its present stage.
(2) The primitive humans and the animals have perfect marriages. But that is because they are so simple. Successful marriage of more advanced humans is difficult because they are so comples. If developed humans are to have a good marriage, it requires a great domain where they have plenty of common interests. They must be comrades.
(3) Animals have no knowledge no consciousness, of the inner and contrasting sex pole. Hence they crave for the opposite sex, to get hold of the pole they are lacking.
(4) Romantic love is still influenced by egoistic craving. It still wants its love returned. Hence it is not the highest form of love. It is selfish. It has no use for any but the opposite sex. This creates rivalry. The morefinite the beings are, the more this state exists. The morep primitive the persons, the more ~~in the love~~ selfish is the love.
(5) The ecstasy of sex intercourse, for human beings lost in deep material darkness is really a spiritual experience—but they can hold it only for a few seconds, since they have no right or preparation for spiritual life: the ecstasy is a spiritual energy, the Fire, manifesting at its lowest ebb without being actually extinguished. At the other extreme, the Highest Fire when at its zenith brings the most lasting form of happiness.
(6) Within a 100 years humanity will abandon flesh eating.
(7) On reaching the animal stage, the living beings which have left the plant kingdom begin full alternations of sleep and waking, full existence in the spiritual and physical planes via reincarnation. In this animal stage they have the freedom to do what they want, but must experience the results. The great laboratory experiment of physical life really begins here. Neverthe less since animals are governed by instinct alone, they do not usually depart (unless trained by man) from their own necessary laws. But when they pass into the human stage and settle in it for a time, the freedom to do what they like grows so much that they depart from the laws of natural healthy living. As a result of their wrong logic they are making atom bombs to slay one another and in hostility toward those they do not like. All this brings suffering to themselves and others in consequence. In this way they make laboratory experiments in good and evil, but get mostly evil results now because they are ignorant of the ~~tue~~ true laws.
(8) Roots leaves and nuts will be included in the first vegetarian food of the new era. But as even these involve a certain amount of killing, in the course of time more refined fruits will appear in Nature and the coarse root vegetables will be displaced from diet. As the human being becomes more highly developed, he will stop eating even the coarser vegetarian food and use more refined food, such as nuts and expecially seeds, that is, cereals and grains, hence also bread. Some degree of the killing principle is involved in the use of these seed-grains since they were intended by Nature to give new life to a plant, hence fruits will in turn displace them.
(9) ~~Humanity is now seeking for and experimenting with the proper diet. Those who eat only raw food~~ Those who become vegetarians for health sake are still selfish whereas those who do it out of compassion are on a higher level. The former are not doing it to avoid the killing principle. Among them we find the fanatics and the vehement propagandists. Among those who thus come into it for selfish reasons, there are numbers who are not mentally ready for it. They eventually drop out again. ~~Hum~~
(10) Humanity is now seeking for and experimenting with the proper diet. Those who eat only raw food now, are doing the improper thing. The fanatics for raw food who say it is ~~(12)~~ harmful to eat cooked food are wrong. The stomach juices kill much of the living part of the food just as cooking does. Indeed it is helpful to mankind that they discovered the art of cooking. That which really nourishes us in food is not a physical thing. The psychical life-force behind the cells of vegetables is the real nourishing part of the, and it enters or rather incarnates into the blood and becomes part of the body: by cooking a potatoe, for instance, you do the work which the stomach juices would otherwise have had to do. The same applies to all other coarse vegetables; they too ought to be cooked. But it does not ~~apply~~ apply to refined plants like fruits,. They ought to be eaten raw. Dried fruits like prunes and apricots, however, need cooking as to a certain extent they are dried mummies. If you soak them only, they will be easierto chew but still hard to digest. They must be cooked. The human stomach has become accustomed by heredity to cooked food. Suddenly to adopt a raw food diet is to leave the gastric juices unaccustomed to it They cannot digest it.

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(11) We are unable to adopt an all-fruit diet now because our stomach and intestines have become so large thru eating coarser food, that they cannot adapt themselves to it. It will have to come very slowly while the racial heredity is being refined.

(12) The 'real' human being of the future will be slender physically, with larger brains and heads and smaller stomachs and intestines than now. This accords with their greater development and finer mind-diet. They will be double-sexed. Marriage will therefore gradually begin to disappear. More and more such two-poled individuals will appear gradually and have no use for marriage, being self-contained. Alongw with this the mammalian bodily parts will become smaller and smaller until they become rudimentary and eventually vanish altogether. The new two-poled perfect human beings will naturally be free from animalism and jealousy. They will love all creatures. Even to shake hands with a good friend or to look into his eyes will arouse much joy, which will culminate in the ecstasy of kissing.

(13) In sex intercourse a human being of the present low stage of development is able to love his neighbour as himself, even though it is for a very limited time and in a grossly physical way.

(14) The condiments are allowable articles of diet in smaller quantities. Pepper, curry and paprika maybe used to stimulate appetite but only in small quantities. They are harmful if used in larger quantity. S alt maybe used by not excessively. These things must be used cautiously and the desire for them must never be allowed to master us: we must master it. The purified body-instinct of a purified life will give a safe guide as to how often and how much to use them.

(15) After M's cosmic illumination he spent 7 years readjusting and preparing the cells of the body to the change. During that period he had to purify it. He stopped tea and coffee then. But after the 7-year period, he took it in small quantities without harm, and still does so. Fanaticism about tea-drinking or any other useful reform is just as harmful to health as the physical habit of immoderate tea-drinking itself.

(16) When cold and heat are perfectly balanced, the contrasting tendency of the former force and the expanding tendency of the latter bring about a tension in their origin, fire and cold are mental energies. Fire comes from the gravity fundamental force and cold from the feeling one. These two fundamental energies--red-orange and yellow, fire and cold, have joined in our bodies to keep them at 37½ centigrade. This is their normal temperature.

(17) We take our body energy from the sun's radiation which is in the atmosphere all around us. This is drawn into the body and makes it warmer.

(18) There are millions of little lives in our physical body. They need to be loved, not hated, taken care of, not despised and neglected. We are responsible for them and by shirking, avoiding or forgetting this responsibility we bring them into disfunction and disease. In their suffering they cry out to us; pain is their voice asking for help! It is possible and probable that the Maharshee's death through cancer was the result of his improper attitude toward the body, his indifference and disdain for it, his preoccupation--typical of the Yogi--with withdrawing from it.

(19) In the new era even Nature's surroundings will change. People will need to cook no more as they will live on raw fruits. At that time new and hitherto unknown fruits will be developed in addition to the present ones. They will provide a large, excellent and perfect diet for us.

(20) It is a law of the universe that everything born will die; the Great Plan provides for the change of form of all beings. Hence Sri Aurobindo's teaching of disinizing the body-atoms or Fillmore-Unity teaching of perpetuating their life, are delusions and based on ignorance of the true picture of the cosmos.

(21) Certain raw salad foods such as lettuce, may be eaten without cooking as they are fine enough for the gastric juices to deal with. The onion is very good for health as it kills off bacteria which are alien to our body. It maybe taken either raw or cooked but only in moderate quantities.

(22) Each individual provides a separate case and all general teaching about reformed diet must be modified by everyone to suit his own case. He must find out what foods energize him, what are hard to digest, etc., and abide by that.

(23) After the perfect human being of the future is developed but before he passe s into the spiritual world, where he will live on thought alone, the only and final form of nourishment will be air, drawn in by breathing.

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(18) There are millions of little lives in our physical body. They need to be loved, not hated, taken care of, not despised and neglected. We are responsible for them and by sinking, avoiding or forgetting this responsibility we bring them into disfunction and diseases. In their suffering they cry out to us; pain is their voice asking for help! It is possible and probable that the Maharshee's death through cancer was the result of his improper attitude toward the body, his indifference and disdain for it, his preoccupation--typical of the Yogi--with withdrawing from it.

(19) In the new era even Nature's surroundings will change. People will need to cook no more as they will live on raw fruits. At that time new and hitherto unknown fruits will be developed in addition to the present ones. They will provide a large, excellent and perfect diet for us.

(20) It is a law of the universe that everything born will die; the Great Plan provides for the change of form of all beings. Hence Sri Aurobindo's teaching of disintegrating the body-atoms or Fillmore-Unity teaching of perpetuating their life, are delusions and based on ignorance of the true picture of the cosmos.

(21) Certain raw salad foods such as lettuce, may be eaten without cooking as they are fine enough for the gastric juices to deal with. The onion is very good for health as it kills off bacteria which are alien to our body. It maybe taken either raw or cooked but only in moderate quantities.

(22) Each individual provides a separate case and all general teaching about reformed diet must be modified by everyone to suit his own case. He must find out what foods energize him, what are hard to digest, etc., and abide by that.

(23) After the perfect human being of the future is developed but before he passes a into the spiritual world, where he will live on thought alone, the only and final form of nourishment will be air, drawn in by breathing.

(24) Those who become vegetarians out of pity have to ask: "What is the least killing I can do in my diet?" They may therefore become vegans and drop dairy products. The psychic life-force in milk mostly goes direct into the organism. There is no killing of it involved in drinking milk. The excreta of coarse food is greater than that of milk and fruits, which are refined foods.

(25) The skins of fruits like tomatoes cannot be digested so they pass through and out of the body.

(26) Fruit will be the natural food of the human race when it is fully spiritual. But in our present world epoch the body we have inherited is not suited to an all-fruit diet: we must have vegetables also; also dairy produce is quite permissible.

(27) During the coming era, childbirth will gradually become painless while in about 2000 years the first children born of bi-poled "real" human beings will appear - no sex intercourse being needed for them.

(28) Many people doubt the existence of Providence. Yet, take our own body. It is filled with living micro-entities. They are living beings who express their likes and dislikes. They tell us something is wrong by calling out through the voice of pain or discomfort. In correcting it, we act toward them like Providence.

(29) Waerland's Raw-food diet theory is not correct: it has become fanatic and superstitious. We are not cows. His diet may cure certain diseases but that is not to say it is suited to be everyone's permanent food. It is not.

(30) The lost paradise of Eden symbolizes the true paradise of the bliss world. Human beings on earth, find in sex intercourse ~~hix~~ this lost paradise. But since they are not developed enough for it, it lasts only a few seconds, and vanishes.

(31) M does not agree with the yogi's ideal of celibacy and asserts it results from a misunderstanding on their part. Only when sex desires die off naturally, should chastity prevail. Before then, it will be abnormal and unnatural. Those who forcibley repress sex by will power in one incarnation will have the karma of excessive desire appearing in their next one. It is true however, that if the sex life is artificially extinguished the yogi may arrive at a psychic illumination, but that is not the same as real cosmic illumination.

(32) The sexual love is part of a greater reality. If not mixed with harm done to another person, it is good. It shoud, however, be balanced by moral de velopment.

(33) Everything makes M happy. Thus, he finds love with him all the time, although his narrow physical sex desires have fallen away because both his masculine and femine poles are perfectly balanced.

(34) Sexual life is only a small part of the real higher Fire of Light implanted in all life throughtout the cosmos. It appears with the split into two masculine-feminine poles.

(35) "The Kingdom of Heaven" is yet to come in the world. Formerly, in the spiritual world, the masculine and female poles were combined in one and the same being. Later, they split into the two sexes in separate physical bodies. When humanity balances these two sex poles in itself, it will receive the cosmic illumination.

(36) The giving up of physical sex relations, or impotence toward them, maybe unnatural as a consequence of previous lives as a monk or nun. It will then be harmful to give them up. But, if it comes quite naturally, then it will do no harm.

(37) For warlike, savage and primitive races, meat was a proper food. But now - the body is more refined and more intellectual, so is no longer suited to carnivorous diet. Such a diet is the origin of the numerous diseasees which mankind suffers today.

(38) When we eat food, it is the unseen, living element in it that enters and sustains our body. This may or may not be vitamins.

(39) In the present cycle of human existence, there is no variation of sex from one rebirth to another until the perfect 'real' human' stage is attained. Once a male, always a male!

(40) In the primitive human race, which was one-sexed, the possession of an opposite sex being was absolutely necessary to happiness, as such possession and the resultant sex intercourse was nearest to the divine happiness that could then be known.

(41) The sexual change-over took a very long time historically and culminated in the point when the highest animal became the lowest primitive human being. But as soon as that point was reached, there started the process of the double-poles reappearing again. In men, the feminine pole began and vice versa. All humans are now bipolar but only in an early stage. To the degree that they have developed the real human qualities of intelligence and thinking. No animal has this opposite and inner pole, hence, has no chance of developing intellect. Thus, the atom bomb invention is the result of keen intelligence, which, in turn, is the result of bipolar developement.

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(42) The Adam story in the Bible symbolized that the living beings on this planet were formerly on a higher planet.

(43) Adam symbolized the man whose sexual poles were perfectly balanced. But he had reached the last stage of the spiral in spiritual circuit and had to gain fresh experience. When it was said it was not good for Adam to be alone, it meant that at that time the human race was balanced in both poles but had lost the resultant spiritual consciousness. We, are those beings who have lost the sex balance and the consciousness which we formerly had. One day we shall regain both - but on a higher level of the spiral circuit. The same principles as before will correspondingly develop again, but in a superior way, when we regain the bisexual state.

(44) The bi-sexual beings symbolized by the Adam stage were ready for further development. They were then in the plant stage when the split into separate sexes took place by the balance being broken up. They lost thier previous self-sufficiency and had thenceforth todepend on each other, sexually.

(45) The breakup of the bi-polar beings into two sexes started with plants, developed further with animals and reached a climax in human beings.

(46) The Serpent Story in the Bible Garden of Eve, symbolized the principle of the World-Redeemer, he who led living beings into the next step of their own development. But, at the time referred to in the Bible, he actually led them down into darkness from Light, for they had to get knowledge of good and evil. To do this, they had to break up the bi-sexual polarity and degenerate into two sexes. It was not wrong for it was necessary - the universal plan. Formerly, they id not know what evil was and hence, did not know what good really was. Later, they fell into single-poled sex and the rivalry between men and men for women, or between women and women for men - created jealousy, intrigue, violence and the worst crimes, including murder. In fact, most crimes and evil doing originated from the fall into two separate sexes. Yet, all this spiritual darkness which resulted, all this evil and suffering, was an indispensable part of the further experience of the living beings.

(47) The nearer people are towards developing the two-poled state, the more they are becoming unfit for ordinary marriage. They feel love for all humanity and cannot restrict it to one person. They develop many intellectual and artistic interests, creative talents and inventive capacity. They seek to serve the welfare of others. Eventually, they become incapable of antipathy towards anyone.

(48) When the perfect balance between the two sex poles will be reached, the Christ mentality will be born in mankind. The bi-poled being will then be able to use his two poles equally - the masculine one to find out the hard facts intellectually and the feminine one to forgive, to love and to serve. He will become a genious in the art of living - which is the highest of all arts, since it is all-embracing and free from the selfishness and conceit of the other arts.

(49) Persons who are young - especially those in their late teens are usually recapitulating the strongly sexed selfish desire stage through which the primitive beings of the human race long ago passed. Hence, their romantic illusions about love. This recapitulating lasts until the age of 30. They really fall in love but it is naive and selfish and glamoured. With the passing of time as they get older and pass through their thirties and forties, they begin to see through the mists of this illusion and craving. Then, the other partner appears as he really is. At that time divorces begin.

(50) The possibility of living in happiness for married couples today exists only in the honeymoon phase. Since it is a recapitulation of a long-gone state when primitive man was sexually one-poled. By the age of 30 most people finish recapitulating this honeymoon stage.

(51) The abnormalities and perversities prevailing and increasing in humanity today is a consequence of the trend now developing toward two poles in the same person. When the two poles are not balanced, the persons may become psychopathic. Unbalanced sex polarity is thus the cause of much evil today. We are intended to develop toward a state where we shall live consciously in our opposite pole.

(52) The physical sex polarity of a person is the cause of his egoism. He needs the opposite sex to get his greatest happiness. If he cannot get it in the way he wants, his so-called love of the other poled person may turn to dislike, hate or even murder. Hence, this physical "love" is quite selfish. But in his non-physical polarity dwells the root of his spiritual feelings of true love.

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(53) When ordinary humans are in love, they feel able to give up some things to the beloved one. This seems unselfish, but in reality they unconsciously expect the other person to give them something in return for the sacrifice. It is really egoistic.

(54) Sex intercourse is close to the spiritual world. This is why it releases blissful forces belonging to that world of bliss, where human entities awaiting reincarnation are ready.

(55) The consciousness of the living being originally divided between a masculine and feminine pole. At a certain point in its evolution, one pole degenerated or atrophied and then only the other was active. Thus, single sexed beings eventually arose.

(56) The last few incarnations before the Christ consciousness is born as a result of perfect balancing of the sex poles, the person will feel no physical sex need and consequently there will be a natural dying out of sex activity. But until then, if the sex relations are based on making the marriage partner happy, there is nothing morally wrong in them.

(57) The differentiation between the masculine and feminine poles started in the plant kingdom and became manifest in the animal one.

(58) At a certain point in evolution the atrophied or inactive inner sexual pole begins to be reactivated and this process continues to develop until it is eventually fully as strong as the outer and physical pole. Thus, the primitive state of a bi-sexed being reappears again, after a long, long period.

(59) When the bi-sexual being loved others, it was free from the sex instinct. He alone could truly love his neighbor as himself. Today, a man cannot truly, that is, without seeking to satisfy sex desire, love his neighbor. He can love only the opposite sex.

(60) The Spirit-Fire has two poles, masculine and femine, both are present in all living beings including cells but are constantly changing their strength. These changes affect each being to the highest degree. When these two poles are balanced, he is in the loftiest state. But when the contrary exists, when one pole dominates and the other is only latent, that is the lowest state of the living entity. The Adam-Eve story illustrates it.

(61) Those who can be good comrades and friends while happily married together will be those who have the inner poles well developed and also the higher idea of love - that is, unselfish service.

(62) Human beings in the same sex are able to have deep friendships: This is because humans are bi-polar but animals are single-poled sexually.

(63) The love which Christ preached, spiritual and true love, not the false romantic egoistic love of the ordinary physical-poles sex, is going to develop more and more as man's inner and second pole itself develops.

(64) In the more cultivated and advanced circles of humanity there are many unhappy marriages. This is shown by the constant change of partners and divorces. When a person with an undeveloped opposite (inner) pole~~s~~ marries someone with an advanced opposite (inner) pole, the result will be discordant. The person with the dominating physical pole will have much much animal craving for possession and will be jealous of interests in the other person not pertaining to his own sex desires. When, on the contrary, two persons have developed their inner poles to the same equal degree then the marriage has a good chance of success and harmony.

(65) M personally alters and adapts his daily diet as his instinct bids him. He may take more of one article for a few days and then later the normal amount again for instance, he finds brown sugar helpful to intense brain work.

(66) The highly masculine bodies and highly feminine bodies are vanishing. Women are becoming like boys or dress in men's clothes. These are signs of those who are developing~~s~~ towards the two-poled sex. Hermaphrodites are premature and abnormal types.

(67) The "Spirit Fire, or "Highest Fire" is the true love towards all mankind which comes with the 'real human' higher stage.

(68) The most elevating and also the strongest force in the universal and human life is ~~which comes with the 'real human' higher stage~~ what I term "Spiritual Fire." It is different from ordinary fire, which is merely an expression of the explosive or gravity energy. Its purpose is to keep the life-force expression of the explosive or gravity energy. ~~Its purpose~~ Of this power only a very small part is familiar to human beings: this part is the sex instinct.

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(69) We develop from instinct to gravity, then to spiritual feeling, then to intelligence, and lastly to intuition. The energy of instinct includes the simple state of plants and the involuntary processes of growth and circulation in animal-human body. There are special centers placed along the spine, which direct certain instinctive or involuntary processes ~~of growth and circulation in the animal-human~~ and energies of the mind and body.

(70) M comes from a higher planet where people give birth to new beings physically by self-projection of substances from their own body. There is only one sex there - a bipolar one.

(71) The future form of procreation will be by self-materialization; and of death, by dematerialization. This will come after the two-poled sex body is attained.

(72) The slaughter of animals for food not only makes bad karma but, since it is exactly the same killing instinct as is used in murder and war against other human beings, leaves you unprotected against attempts on your own life. Adherence to the principle of non-killing is a shield.

(73) Sun bathing is good for the body. We wear too many clothes.

(74) Fasting takes away the nourishment of the minute living cells and many of them die. As a means of getting spiritual light on problems, it is unnatural and improper way to overcome passions. It is an easy victory to overcome half-dead microbes by such a method. But it is neither a real nor a lasting victory.

(75) Spiritual development got through fasting will even be harmful in the end for fasting, if repeated often or prolonged, creates bad karma. The faster will be reborn with a poor body, weak and devitalized, because he has maltreated it. There is an exception in the case of certain diseases, when it is good.

(76) Fasting will not help to modify bad karma, since it creates new bad karma that is due to the bereavement of bodily cells.

(78) The coming standard for successful marriage must be a diminution of sexual and an increase of spiritual, mental and artistic interests. But this will go beyond the present outlook on marriage.

(79) M feels no sex love but only a wish to make all humanity happy.

(80) The opposite sex pole inside our beings is the source of our spiritual attributes and of our altruistic love.

(81) Those who drink liquer excessively, run the risk of being born insane in the next incarnation.

(82) Tobacco constantly smoked fills the body with poison. The original cells die and inferior ones are born in their stead.

(83) People who have fine characters but still eat meat have to suffer from diseases for they thereby commit murder.

(84) He who lives in perfect harmony with the cosmic laws, attains perfect physical health. That is why M is never sick.

(Numbers 85–90 do not exist)

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(91) Those who eat meat have no protection against being murdered, since they are committing murder.

(92) Tobacco smoking leads to a poor quality of mind in the next incarnation, as well as physical bad effects in the present one.

(93) Until the 'Kingdom of Heaven' stage is reached, the correct attitude to sex and marriage is to let such desires die off naturally, not by repression.

(94) The splitting of the original bi-polar being into a singlesexed one, started in the plant kingdom. Roughly, the numbers were equal, since each sex needed the other. Throughout the animal stage, the being kept to the same sex--once a male, always a male. In the human stage it still kept it and keeps the same sex that it had in the animal. All theories of changing or alternating sex are mere fantasy since that is impossible. Remember that long ago in the previous spiral, the entity did have the opposite sex, and so it is now balancing its experience.

(95) The body must be in a helathy condition if the cosmic glimpse is to manifest unobstructed. Ill health may prevent its manifestation.

(96) Vegetarians are taking plant life, it is true, but it is no suffering for the plant as it is with the animal. The plant has only the vaguest dimmest feeling of unpleasantness. M says that if he were tormented by lice he would have reluctantly to kill them, even though he tries generally to avoid taking life. He has also to wear leather shoes, as a compromise with the world, otherwise people would not listen to him if he dressed queerly. He regards the over-scrupulousness of the Jains in these points as far-fetched and silly. He sometimes has to kill ants when living out doors and camping. The mental attitude is the really important thing. As long as one consciously and deliberately kills these minute creatures, as long as one adheres to the killing principle, one makes the dark karma connected with it. But if one does not want to take life, but only does so unintentionally out of the unescapable compulsions of the environment, no bad karma will be made.

(97) The 'highest fire' is the sex-principle of the planet. The two-poled beings at one end have altruism and love but the single-poled beings unfold egoism. The latter worship themselves and express the killing principle.

(98) Fruit diet micro-cells have no conflict with those of our bodies and hence pass through with the least resistance. But meat diet micro-entities fight those of the body and have to be overcome before their energy passes into ours.

(99) It is not the physical elements of foods which nourish and energize the body but their invisible spiritual elements.

(100) All beings from the minutest micro-organisms to human beings, need to take nourishment in order to carry on the functions of life. The subject of what to eat has become of wide interest to many people nowadays.

(101) The higher insight is made possible by working with one's internal opposite sexual pole, when it is fully developed and balanced.

(102) In the ape-man now the missing link in evolution, the opposite and interior sexual pole had hardly begun to exist yet, whereas in the real perfect human being both poles are fully developed and balanced. Even when, in other cases, they are well developed, there is no connection between them until they become balanced.

(103) Psychopathic persons of a violent nature who commit crimes are often unbalanced sexually and this is the cause of their criminal character. Hence, the moral importance and urgent need of this teaching about the role of the sexual poles in evolution.

(104) The perfect human being is always at least 60% healthy physically and 100% healthy spiritually (mentally-morally-emotionally).

(105) The masculine and feminine poles in each human being are developing the human mentality. When they both develop in harmony, the mind will be likewise harmonious, but when in disharmony, the results will be distressing and disturbing mentally.

(106) People drink alcohol mostly because they have disturbed their capacity for normal happiness. In drink they dissolve their complexes and get temporary happiness as a result.

(107) There is a recapitulation of the marriage principle. Thus the honeymoon repeats the early racial phase of single-poled sex, when each person was so unevolved as to be nothing more than masculine-physical alone or feminine-physical alone. Happiness was then needed and found completely in another person. But as the race gets more developed or as recapitulatory repetion nears the age of 30, it brings in the mental side also. If the union cannot mate sufficiently on that side, the disequilibrium makes divorce become likely.

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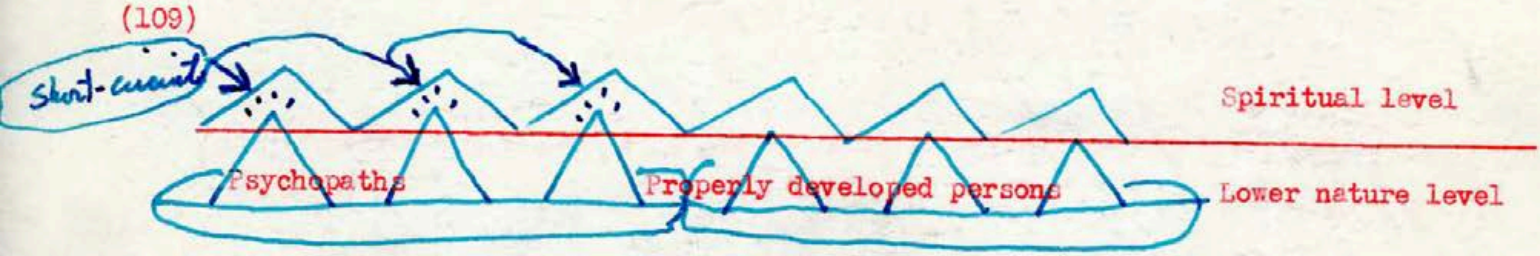
(108) It is not good morality to become an ascetic, a monk or a nun. Today we have a number of psychopaths who, in former lives, were monastic dwellers who had not outlived their ordinary sex energies but who had foolishly, because prematurely, renounced them. I have met people who are externally pious in an inactive way. They leave their responsibilities undone, they are passive; they are sexually impotent after thirty. This is often the result of their having been such monastic celibates in a previous incarnation before they were ready to enter such an order. The proper way is to continue in everyday life, where we have to take up the fight against our own imperfect or unfinished natures. In such everyday existence, we must also learn to forgive those who harm us.

(109)



This symbol represents the relation between spiritual awakening and the sex poles. Where inner development has been properly made and harmoniously balanced, the relation works out well. But where it is not, where the lower animal nature is strong, then the result is that these lower characteristics rise into, and mingle with, the higher ones, produce a paradoxical person, a psychopath. There is a "short-circuit". The lower nature "grows into" the higher one like a parasite and the result is abnormality. The man will then show several of the signs of keen spiritual interests but at the core of them will be the egoism which makes use of them to glorify himself. Even his attempts to render service spiritually will have ulterior selfish motives behind them. If he has creative imaginative talents, instead of using them to write novels he will use them to create exaggerated and fantastic doctrines in which his own personality plays a leading part. Such types are to be found both among the leaders of spiritual cults and their more advanced followers. The way to remedy this abnormality is to practise normality, to be moderate in sleep (avoiding too little), to abandon all smoking and alcohol, and not to over-indulge in anything.

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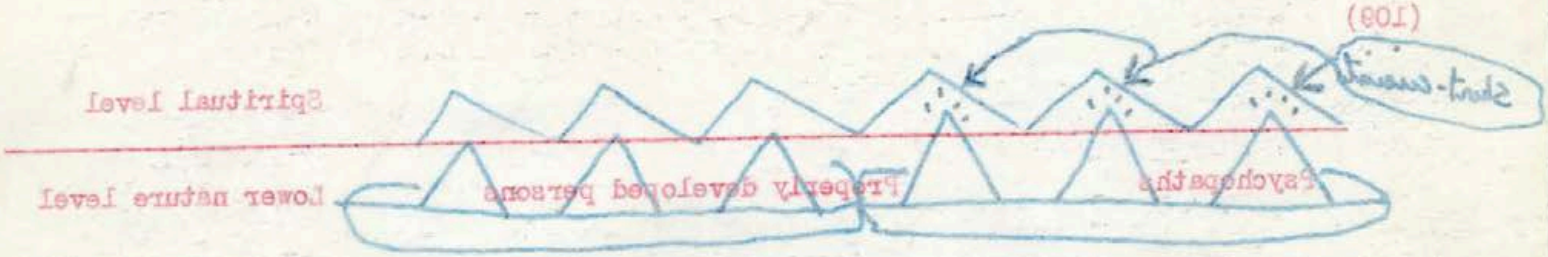

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(1) There is no escape so sure from the coming war as the protection given by conforming character and conduct to Jesus' higher standards.

(2) In the evolutionary stage of real perfect humanity, there will be no money, no competitive system, but everyone will sincerely strive to serve others. In the earlier periods, the large corporations will be taken over by the state. The present social order is based on selfishness - the coming one will be based on service. The present mercantile system leads to gain by selfishness and egoistic profiteering. This in turn creates dark karma. It is really an expression of the killing principle.

(3) When human beings have disagreements they use animal ways to settle their differences - they fight it out and let the strongest win. This gap between the scientific approach to the outside world and to its own human consciousness is so wide that it is leading to catastrophe. It is leading to atomic war destruction. Spiritual Science is needed to fill the gap, to supply the missing knowledge needed to complete the immense already existing outward knowledge. The coming war will force an awakening to the need of this Spiritual Science.

(4) This principle of dictatorship is a remnant of primitive times, when undeveloped people had necessarily to be ruled in a dictatorial way by an initiate who really had their welfare at heart. At that time all government was religious too. The ruler was instructed by and collaborated with the High Priest.

(5) If you investigate in what humanity has most developed its genius, you will find it is the expression of the killing principle. It shows that they are now at the stage of the death, the cold, the winter, the night principle. But as in Nature's seasons we find that dawn follows night and spring follows winter, so we may expect to see among men the first signs of a change-over to love, goodwill, non-violence and non-killing. These exist in the form of hospitals, charities, and other philanthropic efforts.

(6) Previously, parts of the same nation fought each other. Later on nation fought another. Still later, groups of nations fought together. Today, one half the world will fight the other half. Although there are many good and bad people on both sides, the leaders or principles of one side promotes culture and morality whereas the other seeks to promote its own ideas by force and subjugation. On one side, the principle is that of killing those who do not accept their ideas: It has no God. Such an evil principle cannot lead to the future.

(7) In the course of time, as primitive peoples began to develop their intelligence, their ~~intelligence~~ rulers began to be no longer initiates, wise and good, but men of inferior character and immoral or cruel ways. The reaction to this bad treatment was that the people rose in rebellion against their tyrants and hus got the idea of ruling themselves democratically. Monarchs today are mere figureheads, the principle of appointing them by family birth is the same as that of inheriting a house! The dictators and tyrants are bound to fail and fall in the end, as did Nero and Hitler because all the forces of the universe are against their rule lasting. Now hat mankind is ready to govern itself, through being intellectually developed enough for it, the principle of dictatorship is out of date and will destroy itself. The democratic principle, on the contrary, represents the willingness to let people think for themselves and thus grow mentally - which is what God wants. It offers fuller scope for man's true development toward the future whereas totalatarianism does not.

(8) We criticize democracy for its faults and weaknesses but that is only because we have now only the first weak infantile beginning of it. Because it is still so young and weak, dictators have been able to overcome it. But now the two principles face each other, a war between them is inevitable. The result will be a victory for democracy. After the war there will be no more dictatorship and no more ~~world~~ world war, for there will come the United States of the whole world. The navies and armies will become mere police forces to control those who are too ambitious and egotistic but even this policing will only be needed during the first few centuries. The wars will then be merely local and small. For it will soon be evident that the benefits of a single world government will stop national greeds and rivalries. The resources of the whole world will be made available to the whole world. Money will increasingly lose its value as things it represents become freely available.

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(11) The entities belonging to this planet are always with it, even if they dwell in the Spiritual World awaiting reincarnation. So, when large numbers of people will be destroyed by the coming war, enough will still be left to keep the human race going while Nature quickly increases the population again.

(12) In 3000 years the rulers of this planet will have full cosmic consciousness, while even the masses of mankind will have cosmic glimpses. Such will be the high state then reached! Meanwhile, from now onward, it will be possible for all to attain the Cosmic Consciousness.

(13) The wide prevalence of unemployment through the staggering inventions to come during the transition period will force a reshaping of the social structure in the new era.

(14) You cannot end war by war. It will only breed a fresh war. You can get durable peace only by using peaceful methods. However, a world-government, with an international police-army, will eventually have to come to bring about the end of war.

(15) People who devote all their lives to study and practice or promotion of this Spiritual Science will be protected against the next war. Its dark karma may wash over them but will leave them unharmed.

(16) Through the experiences sufferings and results of war people will find that only war - not peace - can come.

(17) Humanity can go on no longer without a knowledge of Spiritual Science.

(18) The atom bomb is the modern equivalent of the black psychic forces used in the last gigantic wars of Atlantis. It is evil.

(19) The flying saucers will probably prove to be a myth, like the sea serpent. However, I know nothing of them. Nevertheless, no person can pass in a physical body from one planet to another, but only in a spiritual one. Otherwise, gravity would stop his heart working.

(20) In the new age of 3000 years hence, the towns will be garden cities. Money will disappear as a form of exchange, because not necessary. The vocation will be that which is most congenial to the individual. The working week will be shorter, the leisure for creative, intellectual, artistic and spiritual pursuits longer.

(21) Humanity is quite illogical in thinking it can get peace by preparing for war. No, the only way is to use peaceful means. Nor is it peace when a weaker nation is fearful of, or subjugated by, a stronger one. It will be inwardly hating the other one. Until now, war was ended and peace was made only by one such weaker nation being subjugated by a stronger one. ~~It will be inwardly hating the other one.~~ It was a false peace, hence it broke down so often. It was based on Force. We keep internal peace or order by police law courts, but so long as they are necessary we have only a false or surface peace. The greatest of all illusions is that by the atom bomb they will be able to preserve peace. It will lead only to the same old rule by force again. It will lead to ~~the law, Christ's law, that a change of thinking is essential. It must become truly logical but also~~ war. The only way to gain real peace is to change the mental attitude and learn the law, Christ's law, that a change of thinking is essential. It must become truly logical but also loving. We must find peace within and love, not hate others.

(22) In these present days all beings are moving towards their crucifixion; it is the price they pay, the necessary means of ultimately getting them nearer the state wherein they will be able to experience cosmic glimpses. This means that both physical and mental sufferings are coming as the result and penalty for following the darker nature of their being, for deviating from the rule of loving one's neighbor as oneself. The crucifixion of mankind is the consequence of their clinging to selfishness, and not caring about what they do to harm others.

(23) By applying their intelligence to the service of their animalistic cravings - egoism and lusts - humans are creating a terrible destiny for themselves as in the atomic bomb and the latest forms of war weapons. This suffering will force them to stop serving their lower animal nature, which is what invention and intelligence has hitherto done.

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(24) All property in the new age will be available to all individuals, being publicly owned.

(25) A World-Government, as a kind of international police will eventually come and then war will be over. This will happen in our second or third incarnation from now, in 2 to 300 years time.

(26) The existence of atomic bomb explosions in our decade has a connection with the mental state of humanity. The globe is trying to purify itself through the sufferings which result. Those who feel them in their own body will learn sympathy with others who have to go through the same sufferings. Anger diminishes as experience grows, for the latter leads to understanding and sympathy.

(27) Dictatorship is a doomed principle. It will go down as Hitler's did and as Caesar's did. But today it exists not only on one side of the world, behind the Iron Curtain. It also exists invisibly on our side as the controlling power; for those who hold finance under their control thereby hold everything else under control.

(28) The worst effect of the coming war will be felt in the countries that stand most for it--the East and West; not much in Europe and least of all in Scandinavia.

(29) The 'Day of Judgement' is trying and punishing humanity for its adherence to the killing principle.

(30) The coming war will be between East and West, not racially but ideologically, between the two economic orders.

(31) Only when this Earth has completed its initiation will 'real' beings, fully developed, begin to incarnate here. So far M has not met one. Only those who have come here to help, are on such a level.

(32) The causes of robbery and crime will fall away in the New Era's social order, because it will then be so easy to have a plentiful life. Children will be economically provided for by the State from birth to attainment of mature age.

(33) In the new political order after the next war, National frontiers will not exist. People will be able to pass freely from one part of the world to another.

(34) We only incarnate in environments which provide what we need. Our large cities are our karma; they express what we are. As we get dissatisfied with conditions in them, we have to use our intelligence to improve them. We note by experience that to get such and such a better result, we must make such-and-such changes. The application of intelligence to the improvement of living and environments must, however, be balanced by morality, else the horrors of Communism will come.

(35) We are in the culmination of a dark period of a cosmic circuit. We should understand that it must necessarily be followed by a dawn period, since Nature's evolution works that way.

(36) All human beings are getting accelerated experience, knowledge, suffering and pleasure in accord with the speeding up of development of the earth-planet's own Spirit. This will go on from now on with increasing rapidity until its cummination in 3000 years: then the great mass of people will be very spiritual, will even like to be so, and will gladly accept wise initiates as rulers.

(37) All animals will diminish greatly in number during this accelerated 3000 year period. First the beasts of prey will disappear,--then the flesh eaters will vanish: lastly, small numbers of plant-eating creatures only will remain. Vegetarian people will alone be living then: it will be a golden age. No snakes, no mosquitoes will exist. All inventions will be for peaceful purposes, not war like. So developed shall we be that by thought we shall be able to influence photo-electric cells.

(38) The 3000 year figure for the Golden Age is a maximum one. In only 2000 years a bi-polar bi-sexed child will be materialized and many spiritual conditions will exist.

(38a) The contemporary state shows we have been satisfied with darkness, but because satiation is being experienced, the longing for light is coming again into people's hearts. Thus, experience shuttles back and forth. Thus a circuit is established. It is a similar process to the great cosmic circuit.

(38-b) Nostradamas predicted that between the second and third "upheavals" there would flow out to the world a new wave of belief from Denmark and that a reformer devoid of mysticism would found a new order.

(24) All property in the new age will be available to all individuals, being publicly owned.

(25) A World-Government, as a kind of international police will eventually come and then war will be over. This will happen in our second or third incarnation from now, in 2 to 300 years time.

(26) The existence of atomic bomb explosions in our decade has a connection with the mental state of humanity. The globe is trying to purify itself through the sufferings which result. Those who feel them in their own body will learn sympathy with others who have to go through the same sufferings. Anger diminishes as experience grows, for the latter leads to understanding and sympathy.

(27) Dictatorship is a doomed principle. It will go down as Hitler's did and as Caesar's did. But today it exists not only on one side of the world, behind the Iron Curtain. It also exists invisibly on our side as the controlling power; for those who hold finance under their control thereby hold everything else under control.

(28) The worst effect of the coming war will be felt in the countries that stand most for it--the East and West; not much in Europe and least of all in Scandinavia.

(29) The Day of Judgement is trying and punishing humanity for its adherence to the killing principle.

(30) The coming war will be between East and West, not racially but ideologically, between the two economic orders.

(31) Only when this Earth has completed its initiation will 'real' beings, fully developed, begin to incarnate here. So far M has not met one. Only those who have come here to help, are on such a level.

(32) The causes of robbery and crime will fall away in the New Era's social order, because it will then be so easy to have a plentiful life. Children will be economically provided for by the State from birth to attainment of mature age.

(33) In the new political order after the next war, National frontiers will not exist. People will be able to pass freely from one part of the world to another.

(34) We only incarnate in environments which provide what we need. Our large cities are our karma; they express what we are. As we get dissatisfied with conditions in them, we have to use our intelligence to improve them. We note by experience that to get such and such a better result, we must make such-and-such change. The application of intelligence to the improvement of living and environments must, however, be balanced by morality, else the horrors of Communism will come.

(35) We are in the culmination of a dark period of a cosmic circuit. We should understand that it must necessarily be followed by a dawn period, since Nature's evolution works that way.

(36) All human beings are getting accelerated experience, knowledge, suffering and pleasure in accord with the speeding up of development of the earth-planet's own Spirit. This will go on from now on with increasing rapidity until its culmination in 3000 years: then the great mass of people will be very spiritual, will even like to be so, and will gladly accept wise initiates as rulers.

(37) All animals will diminish greatly in number during this accelerated 3000 year period. First the beasts of prey will disappear,--then the flesh eaters will vanish: lastly, small numbers of plant-eating creatures only will remain. Vegetarian people will alone be living then: it will be a golden age. No snakes, no mosquitoes will exist. All inventions will be for peaceful purposes, not war like. So developed shall we be that by thought we shall be able to influence photo-electric cells.

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(38a) The contemporary state shows we have been satisfied with darkness, but because satisfaction is being experienced, the longing for light is coming again into people's hearts. Thus, experience shuttles back and forth. Thus a circuit is established. It is a similar process to the great cosmic circuit.

(38-b) Nostradamus predicted that between the second and third "upheavals" there would flow out to the world a new wave of belief from Denmark and that a reformer devoid of mysticism would found a new order.

(39) When world peace is established after the coming third war, there will also be peace between the religions, and also between the political parties. They fight each other now because they do not know the truth. With its knowledge and acceptance gradually after the war, the differences and competition between religions and parties will gradually die out. As spiritual science becomes familiar, the old dogmas become unacceptable. This will not happen overnight of course but by degrees. The spread of Spiritual Science will gradually change and then absorb all the political parties and religious organizations into a single form.

(40) In the New World state the entire social order will be changed. Machines will be so developed that they will fulfil all the physical needs of mankind. Those who are mechanically minded and like to work with machines will do so and thus provide for the needs of others. This will set free the others who do not want to work with machines and who prefer to do cultural work only.

(41) The excessive development of intellect devoid of pity reaches its culmination in atom bombs. Only people without pity could make and launch them. Consequently they will have to experience in themselves the same sufferings which the bombs will cause to others. Hence, Atomic War will not solve anything.

(42) Terrestrial humanity is placed at a particular point in the present cosmic circuit. What is its chief activity? It is the killing principle.

(43) "The Book of Life" will be regarded as its sacred bible in the coming period.

(44) The next war will come soon and will be chiefly fought out in the East, which includes Russia, for there the cruelty is far greater than in the West, and only by experiencing in their own person the sufferings which teach them to feel for others will the Russo-Asiatics learn to develope pity and finer feelings.

(45) The coming international second language for the masses is Esperanto. It will help the cause of international understanding. But the intellectual and technical classes will learn English also. There is too much racial or political antipathy against English-speaking Americans or British to make its leadership as a universal tongue easily secured, whereas Esperanto is neutral, easy and more likely to succeed.

(46) In the totalitarian forces today we see Anti-Christ. Their behavior alone evidences it.

(47) In three thousand years when the new era will be established even the wild beasts will disappear. The most ferocious animals will then eat only plant food. No one will need to work hard. Much later the physical state of the planet will come to an end. That will be the kingdom of wisdom. Love there will always take a logical form. No birth and no death will happen. The beings of that period will experience the highest creative ability. All the arts will be full of life, vital.

(48) In the coming era there will be no theft, no prisons, no locks on doors.

(49) Eisenhower becoming President is a sign that God is placing people in their places in preparation for the next war. It is a prediction that war will happen, since he is a soldier.

(50) Many children born in these times are spiritually advanced egos and will help to bring these spiritual ideas into the world.

(51) Confronted by the present war menace, M declares he would refuse to bear arms or make weapons, since non-violence is his guiding ethical principle. To the degree that anyone is able to denounce the use of force, to that degree he is an instrument of Providence to introduce the new culture. Even if aggressive invaders were to be given a clear path for conquest as a result, one should still practise non-violence and not resist them by violent war. However, one result of his attitude is that spiritual forces of a protective kind will be drawn to him. It is better to let oneself be done to death, in such a situation, than to defend oneself or bring death to others in war. This is the sharp difference between true Christianity and heathendom, this principle of non-killing. It is this principle which will bring real blessing to all peoples on earth. The criticism what would such a person do if foreign soldiers wanted to rape his wife, is based on illusion. Anyone who lived by this principle would not be placed in such a situation. Such a dark destiny will only happen to those who still continue to live by the violence and killing principle themselves. It does not really result from the relation between him and the enemy, but from the relation between him and Providence. Whoever is absolute(in) accord with this non-violent principle, need have no doubt about his being protected. If some doubt remains, it means that he is still not fully convinced of the truth of this principle. Protection is sure if he practises it sincerely. When all trace of the animal nature, especially of its violent and slaying tendency has been

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(1) The mentalist theory of the universe being an idea is correct. The materialist theory that matter is existing separate from the senses is wrong, because if any thing existed which did not have a thought behind it, that would mean a dead spot, a place where God is not. But this is unthinkable.

(2) Is the world an idea? Behind everything there is a living eternal "I". But all things which the senses can know are in reality thoughts; but behind the latter is a living eternal "I". This includes minerals.

(3) The first beginning of the coming social order may be seen now. Even now unemployment follows the mass use of new machines, because so many workers are no longer required. In the new era large numbers will be set free by the machine to follow other pursuits, especially creative, artistic and intellectual ones. After the war, as machines and inventions develop rapidly, unemployment will increasingly become a gigantic problem. The governments will be unable to prevent or solve it, except along the new lines advocated and necessitated by spiritual science.

(4) The universe is seen just as we see a house or a person; we really perceive it by a sense-mental picture. Hence, M's use of the term "Picture of the Universe" = the way each one perceives the universe. It has no connection with his Symbols.

(5) On the spiritual planes, thought is matter: mentalism is true, supreme and incontestable. The connection with the physical plane is made by the doctrine of X-1, X-2, X-3. They form the three sides of a triangle, which would collapse if any one side were withdrawn. The mental plane is the one we are really living in, even while on the physical plane.

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(1) The seventh fundamental energy is behind x-2 and is the creative energy, the capacity to create and invent, physically or mentally.
(2) X-2 embraces super-consciousness; it is beyond death. Its kernels of talent enable the being to create a new body for the next birth. It also contains the element of karma, destiny.
(3) The centre within us is the eternal (x-1). The creative power which is bound up with it is (x-2). The result of this creative activity through a long period is the body (x-3), whether it be physical or a spirit body.
(4) The regions of x-1 and x-2 are ones of fixed eternal realities; they are unchangeable by human will. But x-3 is the world of changing physical forms and hence subject to our free will.

(5) The Maltese Cross is a symbol: the long upright post = the spiritual side of man. The shorter cross-bar = his physical side. Only when both are brought together, and also in balanced harmony, is a Perfect Man developed.
(6) To look for cosmic glimpses in an egoistic way, doing nothing for others who are still less evolved than oneself, is to close the door to such glimpses.

(7) The I - consciousness of the Deity is connected to the I - consciousness of the individual, i.e., the "Son of God", by 'x-1', 'x-2' and 'x-3'. This individual can be either the minutest cell or the fully developed human being.
(8) The title of M's book THE LONGEST LIVING IDOL refers to the personal ego. The way to overcome it is to transfer one's interest to other persons, to be unselfish in dealing with them.

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(1) M says he would have died during the second day of his great cosmic illumination, owing to his unpreparedness, if he had not broken it off until the next day. The impact of the light on his nervous system and brain was so tremendous that this would have been the result.
(2) The Great Birth, representing true cosmic illumination, comes only when the ability for blind unintelligent belief has faded away. Hence intelligence must be present in it. It starts with increasingly frequent, and more and more prolonged, cosmic glimpses of the union with God, and also with the ability to go out of the physical into the spiritual body.
(3) The Holy Ghost simply means the Holy Consciousness.
(4) Inside the divine perfect consciousness that is behind the universe, we each have our role to play. The highest pleasure is to be in harmony with It. But to be in discord with it, is to experience suffering.
(5) M's own personal illumination is entirely free of the group-instinct to which almost all humans are subject in varying degrees. He has attained true individuality. All those who reach this goal will attain it also, as well as oneness with God. In this state he will see the meaning of all happenings in the universe, why they are so, and that they and all are well.
(6) All the bringing of latent imperfections to the surface, naturally causes unhappiness and troubles. But once one has had a cosmic glimpse one should try to learn from these sufferings and thus purify the self. This will quicken progress. After a number of glimpses and the subsequent working on various parts of oneself, the full cosmic consciousness will come like a thief in the night, unexpectedly, unfinished No one
(7) Cosmic initiation is symbolized by Christ's resurrection. Until that happens inwardly people are like animals or children, unconscious of their true selves. It is the beginning of their real life. Then they speak to God and He to them. They see and feel others in God.
(8) In the Holy Trinity symbolism, the Father is God, all living beings are the Son, and the Holy Ghost is the experience of life when the cosmic state is reached. In that state we see the plans of God and feel the bliss of God.
(9) After the resurrection Jesus speaks as never before, in perfect union with God. Before he said, "I and my Father", now he says "I am the Way". Re/surrection symbolizes the "Great Birth".

(10) Is God Personal or Impersonal? The answer is "Personal" in the sense that the more you advance spiritually, it is still yourself. Just as you feel there is a personal 'I' in your own being, so there is an "I" in the universe which feels its own existence.
(11) All phases of our being have to be purified of egoistic cravings, and also perfected, before the full cosmic consciousness can hold us.
(12) During the long period of development the living being does not experience his fellows spiritually. Only after he has had cosmic illumination can he do so.

(13) Whatever one seeks to learn in the state of cosmic consciousness, comes intuitively as soon as one thinks about it. There is no need even to concentrate upon it. But effort may be required to formulate the knowledge in words. The knowledge comes spontaneously into one's brain from the divine sphere, from the pure ocean of knowledge. Thinking is used only to make it manifest, not to create it.
(14) The cosmic consciousness aura extends around us in the shape of an egg within the centre of which is the body. The sexual balance is indicated by this oval shape.
(15) The Cosmic Consciousness experiences are very different from the mystical, dream, trance and clairvoyant ones. They are attained in a fully conscious wakeful state; there is no reverie, no ecstasy, no loss of awareness of the physical environment. They are entirely subject to will and control. They occur in a similar state to that which is passed through after the process of dying. M is able to work at his typewriter while in the cosmic experience, thus showing he is physically fully awake and in control.

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(1) The word "circuit" is used here because it allows for a spiral-like movement, whereas "circle" or"cycle" is a closed ring.

(2) The six fundamental energies are the root-origin of all kinds of living manifestaions. In their relation to each other, one is always dominating the others.

(3) You may observe the first reactions of incipient consciousness in plants, which react to sunlight and darkness, to warmth and cold. Even the wind blowing on a cornfield is helping to develop reactions - and hence, consciousness - in plants. Some plants begin to develop even their senses of sight or hearing in this way. The constant rocking of plants by winds is essential to their awakening to consciousness. Thus, God is developing them. Other plants open up at dawn and close again at dusk, thus learning the beginnings of the sleep and waking rhythm of consciousness, which properly and fully belongs to the animal kingdom. Through the shiftings of summer to winter, the experience of losing all leaves and reawakening to grow new ones, the plant undergoes a partial death and a partial rebirth. Thus, with it start the beginnings of reincarnation. When eventually they arrive in the animal kingdom, they will quite regularly reincarnate and for the first time pass back into the spiritual world as individual entities.

(4) The climate will gradually change as the earth's axis changes gradually returns to vertical during the next 25,000 years. The inclination which now exists is really due to a kind of accident which happened through nearly colliding with another planet. It is not natural.

(5) In the new era, with the disappearance of capitalistic struggles and national wars, all the energies of mankind will be free to be devoted constructively to improving mankind's physical environment and intellectual-artistic culture.

(6) The relation of man's idea of the world to God's world-idea is that we are His organs. Through us He is able to think and experience and create. Without all living beings it would be impossible for God to experience the world. All are as necessary to God as He is to them.

(7) All development goes through a spiral course.

(8) The weather and climate changes happening everywhere are not primarily due to scientific ray experiments but to the fact that the soul of this planet is going through a kind of fever, which is throwing out inferior things and quickening up its development towards the cosmic illumination which is due in 3,000 years time. It has not been a plant-animal man in previous evolution, like us, but its principles have only corresponded to those stages. It is now in the dark and red vibration but in 3,000 years it will be yellow.

(9) There is no fixed number for the continuous subdivision of living entities in the cell. It is infinite, without end. Therefore, the number of entities is infinite too. Similarly, in the macrocosm, the earth is part of the solar system, the latter in turn is part of the Milky Way, a galaxy, and that again is part of other systems lying beyond our time-space capacity to be aware of them.

(10) Behind minerals there are x-l's, living eternal "I's" too, but they have no individuality. There are living beings from the divine world of bliss and memory who are behind the minerals. They have passed through a cosmic circuit and have tired of divine blissful existence. They are approaching in memory the mineral, which has no feelingsat all.

(11) Every living being consists of many micro-entities building up his body, living in him and he living through them. This is true of God also and all his world of creatures. It is therefore literally true that we are made in God's image. In the same way that microbe-cells comprise our body so we are cells in God's body.

(12) Sooner or later all mankind will aspire to leave the animalistic stage of development. Then, they will seek the way to Cosmic Consciousness.

(13) There is no single individual entity in any mineral, and not even in any plant. There are many single individuals in each plant form. Nevertheless, the faint beginnings of the development of our physical organs begin in the plant. Only when the animal stage is reached are these organs specialized and refined, and only then is there a single individuality behind each separate form. However, the animal development is individual only as regards form. They still obey group instinct mentally. Even primitive humans do the same. So true individuality - mental and spiritual- does not appear in animals but only in the more developed humans.

(14) There is no ultimate merger for a higher individuality exists.

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(8) The weather and climate changes happening everywhere are not primarily due to solar-ray experiments but to the fact that the soul of this planet is going through a kind of fever, which is throwing out inferior things and quickening up its development towards the cosmic illumination which is due in 5,000 years time. It has not been a plant-animal man in previous evolution, like us, but its principles have only corresponded to those stages. It is now in the dark and red vibration but in 5,000 years it will be yellow.

(9) There is no fixed number for the continuous subdivision of living entities in the cell. It is infinite, without end. Therefore, the number of entities is infinite too. Similarly, in the macrocosm, the earth is part of the solar system, the latter in turn is part of the Milky Way, a galaxy, and that again is part of other systems lying beyond our time-space capacity to be aware of them.

(10) Behind minerals there are x-I's, living eternal "I's" too, but they have no individuality. There are living beings from the divine world of bliss and memory who are behind the minerals. They have passed through a cosmic circuit and have tired of divine blissful existence. They are approaching in memory the mineral, which has no feelingest all.

(11) Every living being consists of many micro-entities building up his body, living in him and he living through them. This is true of God also and all his world of creatures. It is therefore literally true that we are made in God's image. In the same way that microbe-cells comprise our body so we are cells in God's body.

(12) Sooner or later all mankind will aspire to leave the animalistic stage of development. Then, they will seek the way to Cosmic Consciousness.

(13) There is no single individual entity in any mineral, and not even in any plant. There are many single individuals in each plant form. Nevertheless, the faint beginnings of the development of our physical organs begin in the plant. Only when the animal stage is reached are these organs specialized and refined, and only then is there a single individuality behind each separate form. However, the animal development is individual only as regards form. They still obey group instinct mentally. Even primitive humans do the same. So true individuality - mental and spiritual- does not appear in animals but only in the more developed humans.

(14) There is no ultimate merger for a higher individuality exists.

(15) When the principle of loving all beings is wholly developed in a man, he ~~will~~ need the physical body no more. Then, he will exist in a super-physical body, requiring no food, later he becomes so connected with the World-Intelligence that he becomes an angelic creator of forms and beings.
(16) Evolution passes through cosmic days of activity and nights of inertia - each of immense periods of time.
(17) Plants are not yet individuals; they are colonies of several individual centers of life.
(18) There are human beings on other planets who are exactly at our own evolutionary stage. Yet they look very different from us. Some even have no hands!
(19) Our planetary soul is coming into tremendous mental ferment as part of its own initiatory development; hence, we humans being at the same stage, are experiencing the same thing in our own way. In the next 3,000 years development will be much more rapid than it was in the past because we shall want it and we will cooperate in making it.
(20) The whole universe itself is a living being.
(21) The colors in the symbolic pictures stand for the same fixed meaning, the same force. Red-orange represents darkness, evil, opposition and is always the energy of animals aggressive instinct. It is the energy of "gravity" which pulls us down to earth morally and leads to killing, anger or hating. Green = Intelligence; mind and thought. Blue = Intuition. Indigo grey-blue = Memory. The energies are never still, always active, going up or down. Yellow, of divine love, spirituality, and so on.
(22) Every living thing has many smaller living things existing in it, and we ourselves are cells of this planet, earth.
(23) The instinct in plants which makes them grow is a divine one.
(24) The soul of this planet came to birth in the same way as a sun. Its start, like our present sun's, began with consciousness inherited from previous circuit and originated out of the creative ecstasy-energy. It scattered sparks, they cooled, formed the earth-crust, then minerals developed and plant-forests appeared.
(25) The planetary soul is itself only an organ in a larger being in the whole solar system's soul.
(26) When anything goes wrong in the bodily organs, we humans focus our attention and care on it and try, through doctors or by self-effort to put it right. In the same way Providence helps to put right or corrects what is wrong in us. Thus, every living being acts as a kind of Providence to all the lesser living beings composing it. This same principle is expressed throughout the universe all the way up to God and all the way down to the tiniest cell.
(27) The moon is a corpse. Just as men live and die, so do the stars. While planets are still low in evolution they have dark karma and may collide and be destroyed. But our earth is sufficiently advanced for this not to happen.
(28) Some million years ago, the animal-entities passed into the bodies of the first primitive humanity on this globe.
(29) In the early cycle of human involution the soul had to know spiritual loss of consciousness as it went down into physical life. This is the Biblical symbolism of "eating of the fruit of the Tree of Knowledge."
(30) The circuits have four stages, corresponding to the four ages of man: they all repeat themselves as parts of an endless chain in the plant and human kingdom of Nature.
(31) The link between the higher ape's body and that of earliest humanity was a primitive human race which has vanished today.
(32) In the 'real' human kingdom, creative genius will abound everywhere and manifest itself in arts, inventions, homes and buildings.
(33) Where the non-mental energies are dominant, there is the winter-death zone, and vice-verse.

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(34) On surface view there is similarity between the universal 'energy' of instinct and that of intuition. But the latter works only with the higher forms and the former with lower ones. It would be a mistake to say, however, that intuition is the higher octave of it. Intuition arrives at its result all of a sudden. The work of instinct developes a child's brain, causes it to eat, for instance.

(35) As plants, animals and humans, all of us have experienced the principle of day and night. The Four Seasons also express it - darkness, cold and death during mid-winter and life, light and warmth in the summer solstice. The same principle runs through each 24 hour period and each year. These circuits are intended by God to demonstrate the renewal of life after death. You can find nothing in Nature which does not express this two-fold principle of day and night as well as that of the four stages. In physical matter we see four states; solid, fluid, air and radiation, but even spiritual matter exists in such a fourfold circuit. To understand how useful these revolutions of Nature are, note that its creations and the means of awakening the first sense-faculties in plants.

(36) When the 'real' human kingdom is attained, and all have cosmic consciousness, it will be like a world of fully grown plants, instead of like mere seeds as we are now: they will be able to shine forth creative genius and will radiate love, like the suns, to each other. It will be so really <u>living,</u> not merely preparing to live as now, that the entry into it is called "The Great Birth" because we are now as undeveloped and as unconscious as the unborn embryo in a womb.

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(37) THE FUNDAMENTAL ENERGIES: (Higher)

1. Instinct	(Higher)—X-3	(HIGHEST)
2. Force	4. Intelligence	7. Creation-- X-2
3. Feeling	5. Intuition	8. The Nameless 'I',
(L O W E R)	6. Memory	the Ever-Existent.--X-1

(38) The inhabitants of each planet are at different stages of evolution: some higher and some lower. Plant animal and human entities pass from one planet to another at certain stages in order to there find the appropriate conditions for the next step of their development.

(39) There is never an real, but only seeming retrogression of the living entity. In the planned scheme of things there is only advancing evolution. There is however, a return to states which correspond to former ones in principle, but not in identity. Hence the perfected man will never have to become a plant or animal again: but the principles of those kingdoms will reappear in his further evotution.

(40) Oour individual lives are only small links in the great circuits of Nature. They are based on orderely numbered phases. Everything in the universe is not only logical but also cyclical. The four seasons, the darkness of night and light of day appear also in personal lives.

(41) IN the coming era people will die of old age, and not as a tpresent of sickness, which will then no longer exist.

(42) The entity which has reached the goal of perfect development, will concentrate within itself for awhile in the world of bliss-memory. Then the longings for manifestation or activity will reappear in consequence and it will become a planetary being.

(43) Life does not repeat itself in the same way during evolution, nor in the same state or form. If it did, there would be boredom and stagnation. No-there is real development, the forms of our incarnational experience are always fresh.

(44) Even M is developing towards a new and higher goal, although he has already passed the one toward which this earth's humanity is moving. This is because the spiral evolution is infinite. It has no beginning and no ending.

(45) Our globe is moving towards its own "Great Birth" or cosmic illumination.

(46) When beings are satiated with any one principle, they start to seek something else. This alternating hunger and satiation rules the entity, which thus cannot help wanting the one or the other by (turns).

(47) The sufferings and darkness we undergo here on this earth are only 1/12 th of the whole life-circuit we have to undergo. The rest is bright.

(37) THE FORMATIVE MEMORY (KIMM)

(LOWER)	(Higher)--X-3	(HIGHEST)
1. Instinct	4. Intelligence	7. Creation-- X-2
2. Force	5. Intuition	8. The Nameless 'I',
3. Feeling	6. Memory	the Ever-Existent.--X-1

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(48) The "Symbol-pictures" are attempts to describe, in terms of this time-space world, forces, laws and truths which are themselves eternal; which are always there, and hence out of time and space. These pictures cannot therefore be correct and direct representations but are only symbolic and suggestive.
(49) The micro-organisms or cells, molecules or microbes in us will one day evolve into individual human beings themselves.
(50) There are six fundamental energies present in all things.
(51) When we were in the mineral stage, we did not incarnate on this planet earth but on a different one.
(52) Man is surrounded by Nature on every side. Through Nature God is in relation to him. All the persons and animals in his environment are there as means whereby God speaks to him, and influences or guides him.
(53) When this earth was still not of a fully stable and solidified character as now, volcanic eruptions and earthquakes were common. The highest animal forms then here were giant reptiles like the dinosaurs. We humans were then developing on a different planet and only incarnated here later when the earth had developed sufficiently to be fit for incarnation of primitive men.
(54) There is always standard number of ppulation on the planet. When the number on the physical plane is largely reduced by war, etc., Nature will readjust the matter by increasing the births and lengthening the lives.

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(55) Kroghs "Kradrat" table gives the proportions between the fundamental six energies required to keep the balance between them. Thus only a smaller amount of yellow-ray feeling is needed to balance the orange-ray (animal gravity.) This is because the former vibrates at a higher rate and more intensely than the latter. To make a harmonious balance with green-ray (intelligence) only half the same quantity of ~~[illegible]~~ yellow-ray ~~or~~ feeling or only 1/3 of intuition-ray is needed.

(56) In the earlier stages of this globe's history, man did not appear, for millions of years. The carnivorous plants were then the connecting link between the plant kingdom and the animal kingdom.

(57) The principle of circuit can be applied to everything. Take the theosophical movement, for instance. It has done its work, fulfilled its mission of preparing the way, and is not dead. It can give no renewal, no revivification and no inspiration. Its circuit is finished.

(58) When people reach the highest stage, our world will become godly,. This outer world has only one purpose--to bring human beings to oneness with God. Everything that happens in it is intended to carry them on to this goal. So why fear it? The only thing to fear is our own free will. To remove this fear, we need to bring it into line with God's will.

(59) The objection to the "only one-sex in a circuit" doctrine because it limits to such a long period in a single kind of experience is easily answered. Our human impatience is at fault, as well as our human limitation which makes a particular form of time seem alone real when it is not so: moreover, the law is that in the following circuit, sex is reversed, so that the objection regarding limitation of experience is not valid.

(60) The Energy of Orange rules digestive organs; Instinct rules muscles and flesh; Feeling rules heart and lungs; Intelligence rules nerve and brain; Intuition rules sex organs and Memory rules hair and nails. The Mineral world in us is placed in nails and hair, where there are consequently no feelings. The surplus energy from sex builds the bones.

(61) The Energies Revised; Terms:

1. Instinct	4. Intelligence	7. X-2 =
2.	5. Intuition	8. The Nameless Ever-Existent X -1
3. Feeling	6. Memory	

(62) The Law of life is not changeable. It is inherent in the very nature of life itself, it is a part of divine being.

(63) Where are these spiritual worlds or spheres or post-mortem realms? In the same way that so many micro-lives are building our body, so the medio-lives, we humans are building the macro-being, the earth. Each of the six fundamental energies builds its own sphere around the earth. The six spiritual bodies of our planet build the six spiritual worlds of our humanity. The M-symbols give pictures of this progress through the whole circuit. Millions of years ago, when this globe had not yet appeared on the physical plane, it lived on the bliss or memory plane, corresponding to the mineral kingdom. The five other energies are all extroverted but the Memory-energy is introverted; the being then live inside themselves. At each given point of development, these energies will exist in various states, active or latent, or else will move towards one or the other of these states. The globe at that time turned its whole day-consciousness inside itself, back towards the contemplation of a previous circuit. It had no physical body. Its memorizing brought a great feeling of ecstasy to the beings, which brought energy in its turn. This became nebulae later. The ultimate intention being, however, to incarnate on the physical plane, these great masses of solar material eventually split up into suns which again became solar systems. Thus the Milky Way was once a glowing mass of such sun-material, when it was of course more concentrated. When the globe cooled down enough to make plant life possible, the energy of instinct dominated.

(64) The system of numbers is inherent in the universe. When you count up to nine, then you have to return and start all over again with 0 and 1. This is connected with the spiral circuits of evolution in the universe, which likewise return to starting points.

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(65) The plants experience light, heat and cold, and this begins to develope their consciousness. It is needful for people to see that where Nature is allowed to fulfil her creations, something is brought into being that is useful or that brings happiness. The saying of Genesis "Let there be light", is still being uttered, for Nature is leading us upward to more perfect ways of living.

(66) This planet's body was at first in the sun-state, all fire, later it cooled and encrusted; this enabled minerals to appear. Still later plants were able to appear. As the planet itself developed, the surface became firmer and the incarnation of animals was then possible. When the consciousness of an animal is at last able to distinguish between the 'I' and 'That' which surrounds it, when it thus attains the self-consciousness that it hitherto lacked, it is ready for primitive human incarnation. These are the stages of evolution, showing it proceeds in an intelligent order.

(67) Man's world consists of his cravings demands and wishes. Inside this world the ego is ruling. Around him is another world--the stars, Nature, and his physical environment. The forces of Nature are not easily combined into unity with himself, in ordinary man's thought. He feels they are accidental only because he does not really understand them. The planets, stars, moon and sun do not primarily exist for his benefit. He must learn to understand that nothing in Nature is casual and fortuitous, not even the blowing of the wind. All is expressive of a single universal "I", each thing is in correspondence with other and inter-related things, The outer world affects him. Without the sun and its light, there would have been no use for sight, hence Nature would not have developed eyes in him. All the organs in his body are the effects of these outer forces--effects produced over millions of years.

(68) Man's creative ability leads at present through war weapons to death and horror. His energies are misused. He needs to learn to connect his outer experience with the perfection of God's world. Even if the outer world affects him unpleasantly through misfortunes or enemies, he must still learn to see it as God's perfect world. Usually he judges it by his likes or dislikes. He imagines that life would be perfect if only he had not the enemies or troubles he now has. This is stupid. A microscopic individual like man can no more correct Life than alter the course of the stars. He should look into and correct himself, rather than blame the world, God's world. Because the world is precisely at that point evolutionarily where it has arrived by its own development, no one can transform it. The world could not be otherwise.

(69) Those who think they can use atom bombs to change their enemies, are under an illusion. They will find only disappointment; they will cause instead, immense disasters and sufferings, to others as much as to themselves. From these experiences they will learn that it is not the outer world and other people who are defective but themselves. They need to see that their enemies' surroundings are just where God has led them to from their own past, that they cannot be spiritually older than they are, and that they cannot have tomorrow's wisdom today. Seeing this, they will see that all is as well with the world, as perfect as it can possibly be under the circumstances and considering its past history. Therefore they will accept it, even though they know it will be better in the future. By perfect, we do not mean beyond the possibility of improvement, but being in the only possible, the best state possible in the present stage of development.

(70) No straight line really exists. The arc is so slight as to be imperceptible. But since the earth-globe is circular, everything upon it must be circular too it. All instruments, such as spirit-levels and rulers, will necessarily be in conformity with the globe's arc-surface, however slightly. Even line 'A' is a part of a circle, but the arc is too slight to make this obvious. Thus everything is globular, the planets, drops of water, the orbits, for instance. Where they are not perfect but are elliptic, this is because of the interference or presence of an alien body. Thus the universe becomes a mirror. If we smile, it smiles back to us, and vice-versa.

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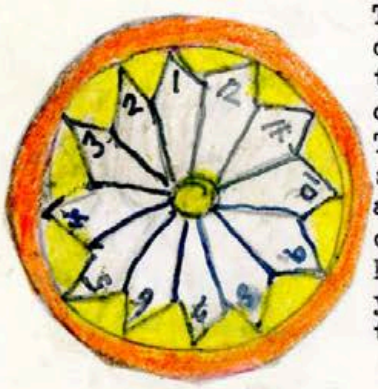
(68) Man's creative ability leads at present through war weapons to death and horror. His energies are misused. He needs to learn to connect his outer experience with the perfection of God's world. Even if the outer world affects him unpleasantly through misfortunes or enemies, he must still learn to see it as God's perfect world. Usually he judges it by his likes or dislikes. He imagines that life would be perfect if only he had not the enemies or troubles he now has. This is stupid. A microscopic individual like man can no more correct life than alter the course of the stars. He should look into and correct himself, rather than blame the world, God's world. Because the world is precisely at that point evolutionarily where it has arrived by its own development, no one can transform it. The world could not be otherwise.

(69) Those who think they can use atom bombs to change their enemies, are under an illusion. They will find only disappointment; they will cause instead, immense disasters and sufferings, to others as much as to themselves. From these experiences they will learn that it is not the outer world and other people who are defective but themselves. They need to see that their enemies' surroundings are just where God has led them to from their own past, that they cannot be spiritually older than they are, and that they cannot have tomorrow's wisdom today. Seeing this, they will see that all is as well with the world, as perfect as it can possibly be under the circumstances and considering its past history. Therefore they will accept it, even though they know it will be better in the future. By perfect, we do not mean beyond the possibility of improvement, but being in the only possible, the best state possible in the present stage of development.

(70) No straight line really exists. The arc is so slight as to be imperceptible. But since the earth-globe is circular, everything upon it must be circular too it. All instruments, such as spirit-levels and rulers, will necessarily be in conformity with the globe's arc-surface, however slightly. Even line 'A' is a part of a circle, but the arc is too slight to make this obvious. Thus everything is globular, the planets, drops of water, the orbits, for instance. Where they are not perfect but are elliptic, this is because of the interference or presence of an alien body. Thus the universe becomes a mirror. If we smile, it smiles back to us, and vice-versa.

(71) THE GREAT SYMBOL OF THE TWELVE POINTED STAR:

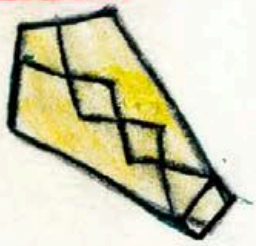


This represents the twelve chief analysis-solutions to the twelve chief problems. This symbol unites in itself the essence of all the other ones; it deals with the universe in a nutshell. Each of the twelve analyses arises logically out of the preceding one. The Great Symbol begins with an analysis of what exists, the world surrounding us, what we perceive and what is consequently undeniably a fact. It proceeds by an unbreakable chain of logic to the final conclusion that all is well with the cosmos. The outer circle is Red-orange (gravity). The background adjoining its inner side is yellow (the real human type). The star with 12 points, which is the main figure, is set inside the circle.

1st HOUSE:

This shows everything that exists. It contains the six fundamental energies. It cannot be denied by anyone that we find an internal and external world.

2nd. HOUSE:



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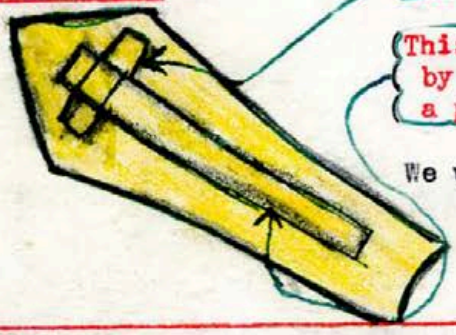

This is from the time-space finite standpoint.

This represents the Eternal point of view. Only by putting the two viewpoints together can you get a perfect result.

We will always be able to regard the world in a dualistic way.

4th HOUSE:

This is the world outside us. Regarded deeply, we shall find that every motion or activity in the universe has a logical purpose behind it. The stars depicted here have reason both in their own movements and in the developments upon them. Nowhere in Nature will you find anything that is pointless and irrational

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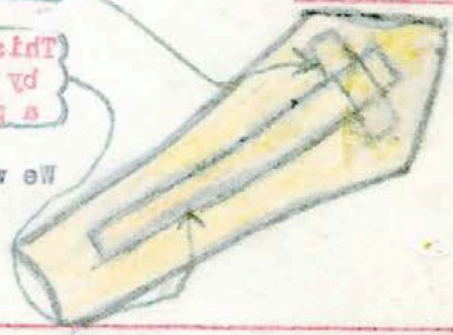

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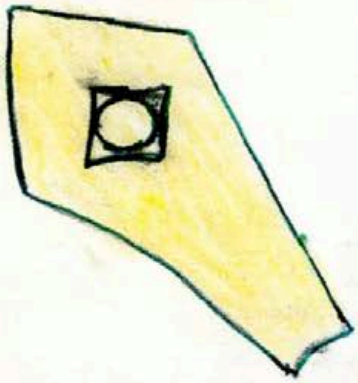

If we examine the plane around us, we find nothing comes into existence without a creator. We shall accordingly solve life's mystery if we see that thoughts could not come into existence without a living consciousness. Nor can anything be born unless it is consciousness. Nor can anything be born unless it is planned. This presupposes someone who plans it. Applied to the cosmos it indicates an Originator. If we cannot find anything among the familiar things of the world that lacks a creator, so, applying the same logic to the whole universe, we must conclude that it, too, could not have come into existence without a Being behind it, capable of thinking and logically planning it. Hence the universe cannot be fortuitous or casual. It must be governed by cause and effect.

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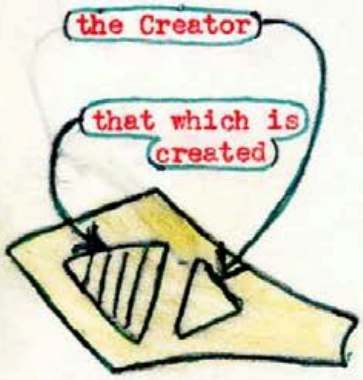

If we consider ourself, we feel an 'I' within, but outside it, everything else lies. Even the hands are outside it, for we refer to them as, 'my hands', not as myself. This 'I' differs from everything which can be experienced by the senses. The reason is that it is the Creator, whereas everything else is the Created. It is able to exist even when the latter comes to an end. This 'I' feels it can act upon the 'Created', feels it is separate from it; it stands apart from all other things. It is their originator, their cause, but it has no preceding cause itself. It is able to exist outside of time and space.

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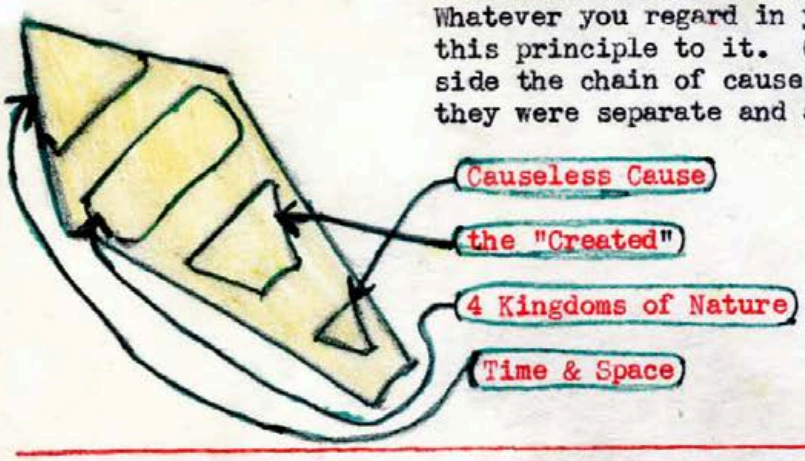

This repeats, in another way, the Second House principles of Cause and Effect: in addition it shows the Causeless Cause. Whatever you regard in your own life, you will be able to apply this principle to it. Only your 'I' will be able to stand outside the chain of causes and effects, considering them as if they were separate and apart from it.

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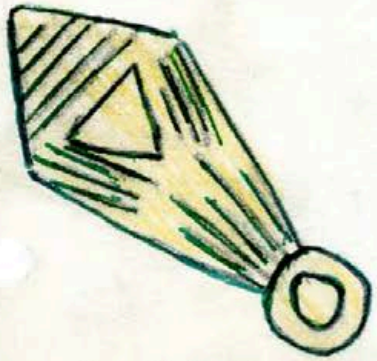

When you look upon a living being you will find an underlying cause and its effects. The 'I' inside it is not the only thing we find there. We find also the ability to create. This eternal 'I' is indescribable; we cannot say what it looks like; we cannot describe its color, age, size, etc., because all these qualities are effects only. This 'I' is itself outside all effects for it is outside all time and space. It is nameless also: let us call it, 'X-1'. Had it been without the creative ability at any time, how could the latter ever have come into existence? This creative ability is also outside the effects it produces; hence, it, too, must be outside time and space and nameless: we term it: (X-2). The eternal result of eternal creative ability is also nameless: we call it: 'x-3'. These three principles in unity are the necessary components of every living human being: In the Bible they are called, The Father, (x-1), (the "I") the Son = (x-2) (creative ability) and the Holy Ghost (consciousness) = (x-3). The Father which art in Heaven = the 'I' (X-I) behind the whole universe, i.e. God.

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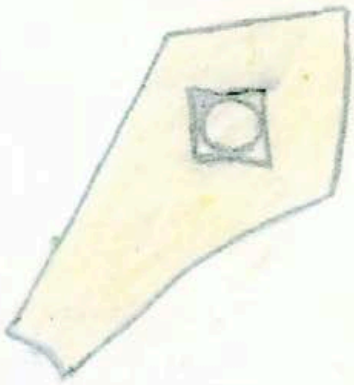

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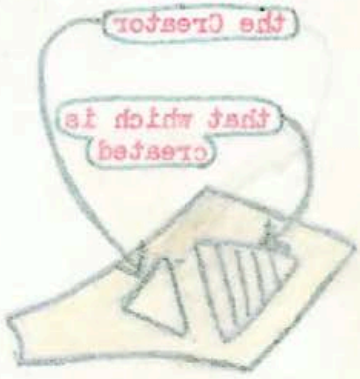

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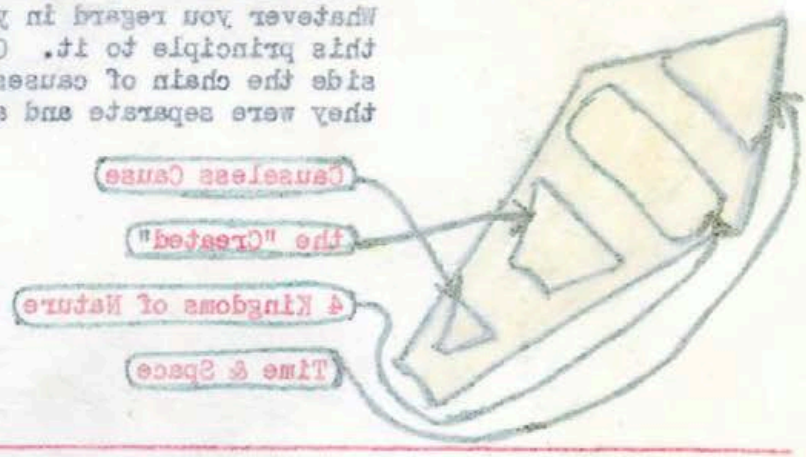

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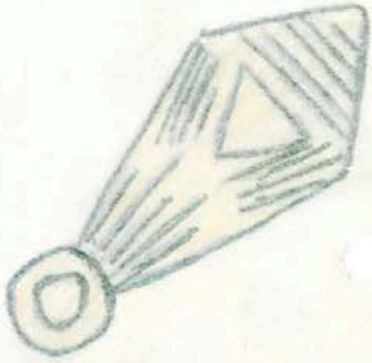

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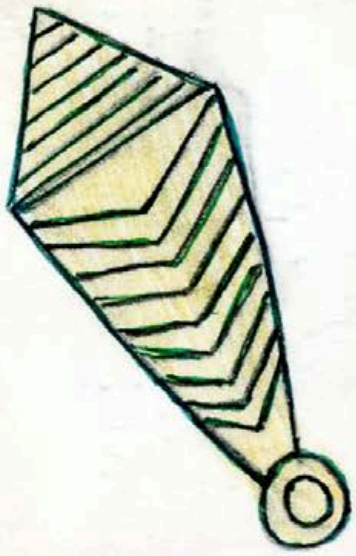

This deals with our relationship to the Deity and to other living beings. Inside our body there are millions of tiny living beings, which in their turn can be analysed into still smaller beings. It is only lack of perceptive power that makes us stop with those science knows; still more minute entities must exist nevertheless. If we humans were the final achievement, it would mean we live in a void. But in Nature the creative principle is everywhere at work; hence it must be active all around us too. When we eat for instance the vital energy enters our organism and vivifies us. But the energies from the sun passed previously into the food and gave it this vital element. Thus the principle governing our relationships is the same throughout the cosmos. We ourselves are tiny lives entering into and forming part of the greater life of the planetary being. This planet is in its turn part of the solar system. So we could go on examining indefinitely, either towards the infinitely minute or towards the infinitely great. Hence Paul say, "In Him we live and more and have our being." All these small and large entities are building or composing the body of God.

10th HOUSE:

All the movements and activities of the cosmos are expressions of God's Mind; they are logical, purposeful. It is like the Speech of God. The more advanced a man is, the more clearly and fully can he hear this speech and understand these activities. Thus he can see the principle of the circuit governing all of them, whether the seasons in Nature or the reincarnations in man's life. There are four phases in every circuit. Where the season's are well contrasted God's Speech is heard to greater effect than in those of ones where they are not. (Tropics.) Hence, the people of our climatic zone are fortunate, as they can better understand the truth about the universe and life. A human being who is experiencing hard times is passing through the Winter phase of the four phases, and when he is experiencing good fortune he is passing through the summer one. Everywhere the fourfold division of the circuit principle is governing everything. Consider this room. It would, given the proper temperature, take on another form. Everything lies inside this fourfold rulership. It cannot be broken. Just as summer follows Spring, so the four phases of existence follow each other naturally; each circuit becomes a little link in the greater chain of preceding and succeeding circuits. Each year follows another year eternally. The circuit principle and its fourfold character is to be found whereever we look in Nature or in our own lives. Its greatest expression is in our body. Quite logically, that too must be a link in the chain, since all perceivable circuits constitute chains. Therefore reincarnation becomes a logical fact and its opponents are illogical. The afore-going analysis is just as scientific an explanation as any offered by science concerning purely materialistic matters.

Are there any signs of a spring approaching in the fortunes and ethics of mankind? Yes. In frosty winter, all kinds of animal plant and even human life is destroyed by frost, hunger or disease. But where humanitarian ethics and activity begins to manifest, as they do today, we find Spring. When we fight hate, persecution, and the dark evil feelings of the winter-morality, we are in accordance with God's will and are supported by the whole universe. No church minister can tell us our duty so effectively as God himself is tellingus through such messages of Nature as these. The circuit does not revolve endlessly, however, on the same horizontal plane, but it is a spiral that leads upward to a new and better plane.

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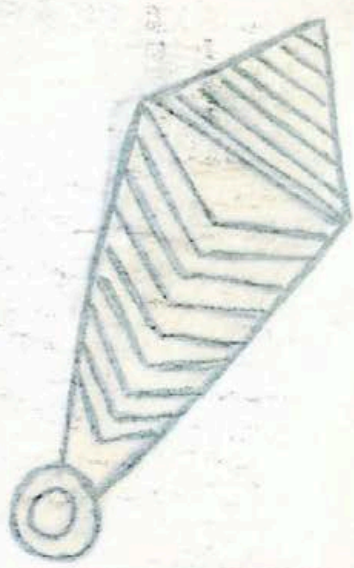

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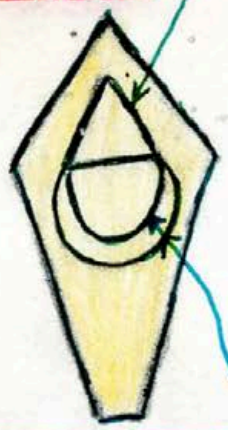

The energies sent out by the human being return to him. The murderer may be murdered himself at any time. There is a kind of mental wave going out and coming back from him. These waves in totality build an aura around him. If the dark karmic wave returns after a time, during which period he has developed his character so as to eliminate the murderous traits from it, this will nullify the karmic process, the element of destiny, that would have led to his own slaying. The focussing of Will-power on the determination to overcome faults, will be very helpful in achieving this gal. This mental attitude of resolution is part of the way to achieve victory over the negative dark traits in himself.

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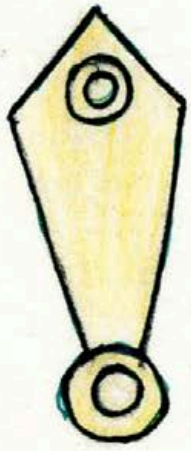

The living being learns more and more that staying in darkness or entry into light lies within its own hands. It sees in the end that God is behind everything and that all is right with the world. When it is satiated at last with darkness and wants it no more, it calls out for light, searches for it and eventually finds it. This circuit goes on eternally. Satiation with materialism produces hunger for spirit. When it wants no more of overeaten food, it is free to pass later into the next phase of hunger. But only by having passed through the one thoroughly and fully, does the living being feel the need for the other. Satiation is therefore a necessary phase in its development, even though it seems on the surface to belong to the very opposite kind.

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(72) When the living being reaches the perfect human state, it gains wisdom after a great number of experiences of darkness.
(73) The principle that entities after reaching the high and perfect spiritual worlds have later to descend again to low and imperfect ones is really the principle of eternal life, even though it seems a descent from life to death. To illustrate it take the fear of death. We do not feel this fear when we lay down to sleep at night although it is really a kind of death, for we believe or know that we shall wake up again in the morning.
(74) When one knows the whole world-picture one need not have any fear. All is then seen to be under God.
(75) The immense display of life indicates there must be some entity who is able to experience its phases; all that entity is 'x-1'. The living being with a developed intelligence is made possible today because of what happend in his past. Thus the experience of light is followed by the experience of darkness. A circuit is established. By understanding this theoretically, although it is not the same as personal experience of it, he may be able to get a glimpse of his own immortality and eternity.
(76) The circuit idea established that eternal life is a rhythm alternating between two contrasts, not a monotone of one state. The idea of eternal bliss is a religious one, not an intelligent one. It is for those to whose feelings the predominant appeal must be made, not for those to whose reason it is to reach.
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the eternal 'I'

the psychic waves returning to it

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(77) The development through the three lower kingdoms is really made possible by their interest to light. It develops the capacity for darkness, in which state the greatest pleasure is to kill.

(78) When experiences are hard and dark, one enjoys more the bright and pleasant ones which come later. The greater the former, the greater proportionately will be the latter. This principle explains why we see people everywhere longing for peace. It indicates they have reached satiation point with darkness. Even if good times go on unbrokenly, they too create satiation. After a period in the tropics one longs for and creates mental pictures of icy cool mountains. In the same way, if one has for an immense period experienced only light and bliss, there will arise a longing for the opposites, for contrast. The fact that one has in former periods experienced misery and discord there, will have been forgotten, for it faded away gradually from memory. Where the opposites are unknown to experience, consciousness, the ability for sensation, will begin to degenerate.

(79) The plants and animals are not affected by outside causes. The animals seek and select their food by instinct. A babe has the instinct after a few hours existence to seek the breast of its mother. The plant, develops by the wind, sun and rain playing upon it. It is completely dependent on Providence, on what comes to it from the outside world, like the babe. The animals are forced by Nature to develop until they reach a stage where they are almost ready to begin to think and discriminate. At that point they reincarnate as primitive human beings. Animals are capable only of unconscious thought whereas humans have conscious thought. Animals use their senses only to help them find nourishment whereas humans use them not only for this same purpose but also for thought. Man does not live by bread alone. At his present stage the spiritual being inside him is beginning to develop and must also receive nourishment, just like the physical being.

(80) The six basic energies are [redacted]dall contained inside 'x-3'.

(81) Our eventual destiny is to become first planetary spirits, then sun-spirits and later galaxy-spirits. But this could not happen unless the Circuit Principle existed to bring us out of the spiritual world when we become satiated with it.

(82) Everything that represents what we hunger for is Light; and everything which satiates us is Darkness. We are always going towards and wanting Light, never towards its opposite. The Circuit Principle therefore deals with relativities. So long as the physical world is satisfactory to us, it is light. When it no longer interests, inspires or attracts us, it is felt as darkness.

(83) The Circuit Principle teaches that life is experienced again and again but never in the same form. We do not come back to the same point or the same circumstances. There is a difference both of level and form. Gurdjeff's and Buddha's theory of Eternal Recurrence evidently mean that for it would be senseless merely to duplicate the past.

(84) The picture of the universe created by Spiritual Science is an eternal one. All things must fit into it. All things have a purpose, nothing is useless. All things move in spirals. All things in reality are good and everything is well with the world.

(85) Even a cosmically initiated person will have to go through the circuit. So he will use others, now on the spiritual planes, who will be able to inspire those who are left on the lower planes.

(86) When the cosmically initiated person gains the domain of wisdom he will contact others who have come from other planets. They will have bodies of quite different shape from ours.

(87) There is needed a cartoon drawn film, to be shown all over the world, as a means of teaching the masses who are unready or unable to study the Cosmic Analyses in the books. It would make the symbols alive and moving. The projected film would begin by showing the birth of the universe with first, a great solar-energy filling all space; then a sun throwing off particles which become suns in their turn. Next, the appearance of our globe, with a thin crust of earth. This is the mineral stage. There would follow violent eruptions and volcanic earthquakes filling th whole sky with dark clouds, fiery sparks, smoke and flame, so that there is no light anywhere. This would be succeeded by giant ferns, nearly thirty yards high, covering the earth with thick forest. Later, the scientific progress of humanity would be shown, culminating in atom bombs and showing how they bring catastrophe. Finally, the film would depict the further development of humanity leading into a new golden age, with the wonderful growth of the arts and sciences, the mind and aura of man. This film would be made from two points of view -- the physical plane and the spiritual world. It would also show by animated cartoons, the post-mortem state as well as the processes of reincarnation and disincarnation. The large painted circular symbol, hanging near M's desk, will provide the basic concept for the film, which would seek to prove, by demonstrating the course of involution and evolution, that love one another is a scientific injunction.

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(88) The Earth-globes consciousness forms the spiritual worlds to us. Keep firm hold of the idea that these worlds are states of consciousness, centered in and belonging to living Beings. The spiritual planes of human existence belong to the earth's own consciousness, divided into six. The stage of development of the spiritual worlds correspond to the stage of development of the living being to whom they belong. A primitive Hottentot has all the six energies represented in his spiritual world life but they are little developed. The spiritual planes of more advanced planets are themselves more developed than those of our.

(89) The second fundamental energy is heat, fire. It is the energy behind animals but it is not that alone. Animality is only a partial expression of it and hence not a correct name for it. These energies are thus expressed: Physically, as Fire and Cold; Mentally, as Gravity and Feeling. The third "energy" feeling, represents cold. These two energies cannot exist without each other. In their interactions they compose everything in the physical world that has motion. The heat explodes and expands, the cold contracts things; the two together create movement. But they are themselves directed by the higheg energies: Intelligence, Intuition and Memory.

(90) Nothing can go wrong in evolution. Every Being will eventually attain the cosmic illumination of the "GREAT BIRTH".

(91) One must be able to see clearly that the so-called dark and evil experiences are as necessary as the bright ones. Such contrasts create the ability to perceive the truth and reality in life. We can only experience anything by the help of its contrast. With further analyses, the human entity comes to perceive that there is a living and thinking being behind the universe, something which is experiencing and something which is experienced. The ability to experience is the same as the ability to create. But the creator must be existent both before and after the created. He cannot be identical with the created. The created has an end and beginning. Such notions as that something is possible which begins but does not end, disappear with knowledge. Hence, the creator is outside time-space. In each living being there dwells this creator. All beings are inter-acting and cannot live without each other. All other bings can be regarded as living instruments of God for through them God is creating the various kinds of manifestation, be they dark or bright by nature. All are parts of a great harmony and unity. All are acting as parts of a logical plan. All are sons of God and work together in manifestation. Through this interaction everything effects the others. Each entity is necessary to the plan; and being eternal, it cannot be wiped out.

(92) God, being eternal, never having come into existence, one cannot ask why he exists or whether he is necessary. All the living beings are his organs or instruments. He is speaking through them. Each is indispensable, to the experience of life as it evolves. Through the totality God manifest his laws. Through the wild beasts, he is able to show the killing principle. Through Nature, as shown in the new picture of the universe, even evil is allowed to play a role because it is necessary to the whole. All beings are part of it, no thing is accidental, dark destiny is as much an expression of divine love as the bright events. The finished picture shows that all's well with the world.

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(1) The reason why physical incarnations on the physical plane are necessary to development is because physical matter is obedient to man's thought only to a very limited extent whereas on the spiritual plane it is completely obedient to his thought. Here, in this world, we cannot successfully wish a table to vanish but there it will at once do so if we merely express the thought. Matter here must be handled in a completely logical way, as it is by engineers, chemists and all scientists, if it is to be rightly handled at all. This world provides a training ground for the spiritual world, where there is no such check as success and failure in results for the rightness or wrongness of our thoughts.
(2) It is a divine world that the gestating ego has left and this is why a child is so innocent. Only after the child reaches a certain age, does its egoism begin to appear. The joy of that divine world brought by the infant is reflected into the parents. Hence, birds sing all day in spring as they busily make nests, thus expressing their happiness.
(3) In the spiritual world no one ever wants to harm anyone else, so no one does so. Hence, the completely creative power of thought there is free to act unlimitedly for it will be quite safe to oneself and will not endanger any others. But we are not allowed to enter and stay in that world, not allowed to depart from this world finally and end all physical rebirths before we have used physical matter to train our thinking to be correct, truthful, logical, loving and harmless. This physical world is like a gigantic laboratory where living beings make innumerable tests, traials and experiments with thought and action until they learn the right way to handle hem. The resultant pleasure or pain of each endeavour teaches them to recognize and follow this way in the end.
(4) The twofold spiral (turning on itself to experience opposite contrasts) and the four-stage birth, growth, decay and death circuit of Nature is the key to the creative mystery of life. All things are links in a chain of circuitary activity. This must logically apply also to our individual human lives. This is why reincarnation becomes a logical reality. N.H's objection to it on the ground that Nature does not repeat the same experience twice, and that a return to this world would be such, is invalid and does not controvert it, for every birth is really a fresh experience.
(5) The suicide who at once calls out to God for help after his death will not stay long in purgatory, for the ever-wakeful guardian angel or other will respond.
(6) We will never be without consciousness. We only change the bodies carrying this consciousness.
(7) Cremation gives a shock to the still-living micro-entities of the body, despite the latter's death. Buriel is better.
(8) At death, the red-orange energy is left behind with the body. The 'dead' spirit is then unable to hear or be heard physically.
(9) By the time the unseen self of the tree has reached the animal kingdom, it has been trained to get the faculty of reincarnation through its births and deaths in leaf and trunk during the seasons. The plant learns that it can lose its body and yet come back and build up a new one. The training comes very, very gradually but eventually it leads to the human kind of rebirth, which is so much more developed.
(10) The pre-birth embryo symbolized the plant stage of evolution; the after-birth child corresponds to animal kingdom while attainment of the age of thirty equals the human stage. Our body's micro-beings are at the same stage in their spiral circuit as we are on our circuit. We ourselves are at the same stage in our spirals as the macro-being (the planetary soul) is on its own circuit. We build our bodies from micro-beings on all the three spirals below us.
(11) Our bodies are universes; to cremate hem is to burn alive all the tiny living micro-entities which are still living in the corpse; it is a crime. They do not perish with the body. Burial is not a perfect way of disposal but it is a natural one. All the different invisible body-entities, include corpuscles, cells, and microbes, will one day be the object of our are and compassion, just as visible animals are now a similar object for vegetarians. We shall then know them intellectually even though we do not see them.
(12) The spiritual world of bliss is the same as that of cosmically-recorded memory.
(13) Two hundred years is the period for two incarnations.
(14) At the culmination of the Memory-energy, after a man has spent a very long period in the divine worlds there is a return to physical life.

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(16) In two thousand years time the first beings will incarnate by the new process of materializing themselves. At the same time there will appear the first cases of the new process of death, which will be dematerialization. Even now the spiritualist mediums who are able to materialize spirits are being used by high spiritual scientists living in the spiritual world, who are experimenting in this way and preparing humanity for this new process of birth. The mediums have to be used because they possess a much greater quantity of ectoplasm than ordinary mankind. These spiritual scientists have to use it as well as a discarnate entity to produce the materialized spirit. If a medium who is pure and honest is found to do this work, the circle around her is kept secret and closed. If the medium is not pure and honest, the spiritual-plane scientist will sooner or later withdraw from her and her power will fade and she will resort to fraud.

(17) People should keep away from mediumistic seances because of the possibilities for deception, either by the medium or by the 'spirit'.

(18) Because the suicide did not expect to live after death, he finds himself disappointed and believes he did not succeed in killing himself. He feels just as miserable as before death. His thoughts project themselves into external conditions and take shape there as if separate from him. He sees his enemies or his victims if he murdered any, and his fears of them actually materialize themselves. He fights to defend himself against imagined horrors and antagonists. This distress goes on until the instinct for prayer, which lies deep within every human mind, makes him cry out for help. This call creates a passage in his environing darkness through which his guardian angel can contact and help him and lead him out of his terrible condition to higher and brighter planes.

(19) The real ability to materialize spirits is goingon in secret circles, and is quite unknown publicly.

(20) In three thousand years those who rule mankind will be able to materialize and dematerialize at will. Thus, they will consciously "pass-over" to the spiritual plane at 'death' according to their own developed capacity.

(21) Reincarnation has as its first purpose to teach "Do unto thy neighbour as to thyself." Second, to learn to think scientifically, logically and correctly. Third, to master physical matter and, in later stages, to use it to create a joyful life for oneself and others. When the perfect man is thus de veloped, then reincarnations stops and he goes to the spiritual world. This can be done only here, on this physical plane.

(22) The best of human beings act as brain-cells (micro-beings) to the planetary soul (the macro being). Like men, all planets have to die eventually. But their soul is reborn again in a new physical body. The ocean and rivers of this Earth-planet correspond to the blood-system of man's body. All the planets are organs to the solar system.

(23) The micro-beings must get into a body whose evolution is of the same stage as themselves, otherwise they do not get the karma or experience that fits them properly. The "symbol" for this is:

Here, Stages 2 & 3, for example reappear at the corresponding position on the next whorl of the circuit.

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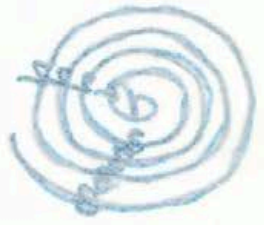

(24) We recapitulate previous incarnational development until the age of 30. Then only does the new life start afresh in reality.
(25) The last three previous incarnations are recapitulated over a much longer period during the pre-30 period, than the more distant incarnations. The former may take ten years to repeat, for instance, where the latter take only a year.
(26) The kind of after-death heaven-world that you expect, will be the one you will experience.
(27) The entry of beings from the animal kingdom will stop during the coming 3000 year cycle and only the more developed people will remain. The primitive backward races die out. Wild animals like tigers will also cease to incarnate here during this cycle since the bad human conditions required for them will not exist.
(28) When this planet can provide no more fit conditions for us, we go to another one. This happens to those individuals who are older souls, who are of an earlier life-wave and so, long before the earth finishes its initiation or spiritualization, they depart elsewhere.
(29) A living being will incarnate millions of times in the plant world before it is ready for the animal kingdom.
(30) The intervals between incarnations is 70/100 years for ordinary people but longer for advanced ones.
(31) Suicides often have to repeat the same earthly experience a number of times before they learn its lesson. After death, the suicide will find himself in a purgatory surrounded by other suicides. Eventually he cries for help and angels come to him. In the next incarnation at the same age exactly the same problem will present itself. If he has learnt the lesson he will overcome it in the right way. If not, he will kill himself again and repeat the same purgatory.
(32) To procure an abortion is just the same as murder. Its karma will be that the mother will, in the next incarnation, herself become an aborted foetus. When the child is eventually reborn it will have a feeble imperfect body. This will happen also to the mother who procures the abortion.
(33) The body is not fully dead at death merely because its "I" has withdrawn. It takes 30 years for all the micro-beings to pass away completely. The higher developed micro-beings pass out shortly after death but the lesser ones remain alive. Only by gradual stages do they leave it until at last only the mineral micro-beings incarnate in the body.
(34) In 2000 years the first few individuals will be able to give material from which spiritual beings may build up and use an incarnational body. Then the opposite sex will no longer be needed for the process of birth. Humanity in general however will take a much longer time to attain this.
(35) When beliefs are strong, their counterpart is born on the psychic plane. The primitive people thus create gods and demons quite literally, just as disincarnate spirits find heaven to be what they preconceived it to be.
(36) There is no suffering at all in the divine world. It is a natural attribute of the beings there never to feel miserable.
(37) Reincarnation ends with our departure from the physical world for higher planes. There our happiness is uninterruped, whereas here in the physical plane it is brief and broken.
(38) The theosophical idea of alternating the sex-births when reincarnating is illogical and against Nature. For instance, a small petitie shy delicate woman could not become a large hulking aggressive man in the next birth. The body has connection with, and takes after, the psychic inner being. There is no change in sex through hundreds and thousands of births until the 'real' human being is developed. Then only can the sex change into its opposite.
(39) When the human entity has had sufficient experience of darkness (ignorance) and suffering, it wants to get away and back to the blissful divine world which it has deserted.

(40) When conception takes place the creative forces "talent-kernels" begin to work on the embryo within the womb, building up its body.

(24) We recapitulate previous incarnational development until the age of 30. Then only does the new life start afresh in reality.

(25) The last three previous incarnations are recapitulated over a much longer period during the pre-30 period, than the more distant incarnations. The former may take ten years to repeat, for instance, where the latter take only a year.

(26) The kind of after-death heaven-world that you expect, will be the one you will experience.

(27) The entry of beings from the animal kingdom will stop during the coming 3000 year cycle and only the more developed people will remain. The primitive backward races die out. Wild animals like tigers will also cease to incarnate here during this cycle since the bad human conditions required for them will not exist.

(28) When this planet can provide no more fit conditions for us, we go to another one. This happens to those individuals who are older souls, who are of an earlier life-wave and so, long before the earth finishes its initiation or spiritualization, they depart elsewhere.

(29) A living being will incarnate millions of times in the plant world before it is ready for the animal kingdom.

(30) The intervals between incarnations is 70\100 years for ordinary people but longer for advanced ones.

(31) Suicides often have to repeat the same earthly experience a number of times before they learn its lesson. After death, the suicide will find himself in a purgatory surrounded by other suicides. Eventually he cries for help and angels come to him. In the next incarnation at the same age exactly the same problem will present itself. If he has learnt the lesson he will overcome it in the right way. If not, he will kill himself again and repeat the same purgatory.

(32) To procure an abortion is just the same as murder. Its karma will be that the mother will, in the next incarnation, herself become an aborted foetus. When the child is eventually reborn it will have a feeble imperfect body. This will happen also to the mother who procures the abortion.

(33) The body is not fully dead at death merely because its "I" has withdrawn. It takes 30 years for all the micro-beings to pass away completely. The higher developed micro-beings pass out shortly after death but the lesser ones remain alive. Only by gradual stages do they leave it until at last only the mineral micro-beings incarnate in the body.

(34) In 2000 years the first few individuals will be able to give material from which spiritual beings may build up and use an incarnational body. Then the opposite sex will no longer be needed for the process of birth. Humanity in general however will take a much longer time to attain this.

(35) When beliefs are strong, their counterpart is born on the psychic plane. The primitive people thus create gods and demons quite literally, just as disincarnate spirits find heaven to be what they preconceived it to be.

(36) There is no suffering at all in the divine world. It is a natural attribute of the beings there never to feel miserable.

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(40) When conception takes place the creative forces "talent-kernels" begin to work on the embryo within the womb, building up its body.

(41) Heredity is true only in a physical sense, for at the time when the stay in the inter-incarnation spiritual world draws to a close, the ego is drawn to those parents who are on the same wave-length as its own.
(42) The spiritual worlds go out farther and farther into space, but they are really together, inside one another, as well as inside the planet.
(43) When conception takes place, a living vibration starts in the Mother Energy.
(44) Each planet has its own spiritual world. For beings to go from one to another is possible only where they have the same electro-magnetic "wave-length."
(45) Everything ideal or perfect you have been able to imagine will soon after death, appear before you in your surroundings when you reach the higher states.
(46) As one gets older, values change. Things which were formerly important, begin to seem less so. Things which once seemed trivial, now assume importance. Interests once strongly held, recede from the horizon and new ones appear on it. This is why older people have a different outlook from younger ones, and why the old and young do not work or live together too easily.
(47) When the disincarnate beings have existed long periods in the spiritual world, they become tired of it. They are both satisfied and satiated. They have lived too long and look back to their former experiences with desire. The effort is supported by the help of memory. Although these beings dwell wholly within the spiritual world (they)? not only see their former lives but will live every detail again. Yet they have no actual contact with any other person; they are quite alone. The reminiscense brings on ecstasy. This provides the energy for another reincarnation, when satiation is reached.
(48) Experience on the spiritual plane corresponds perfectly with what was believed concerning it. All believers find it to be so.

(49) The Hindu belief that human beings can reincarnate into animal forms, is mere superstition. It is no more possible than that an old man should become a child again.

(49) Sooner or later all will have to gain the knowledge of former incarnations.
(50) Guardian angels are disincarnate people on the spiritual plane who are interested in helping you.
(51) The entire experience of life is the interaction between eternity and temporality.
(52) We never have to go out of any experience until we have a desire to do so. While we are quite satisfied with it, it will continue. We are never forced into anything. The directing factor is our own satiation with it or, contrarily, our own hunger for it. Hence, we never leave the spiritual world to reincarnate until we long to do so.
(53) The aura extends about one half metre around the physical body. The psychic centres are distributed in it, some being outside the body.
(54) During the period of recapitulation until the age of thirty, the farther back a life was that is now being recapitulated, the shorter time will the present recapitulation of it take. The most recent reincarnation will take the longest time. Hence they are not relived equally and the shock of frequent change appears less toward the end of the period. Moreover, as the number of reincarnations advances, each repetition of the same life will be pushed back to a younger age. Finally, the terminal age of thirty is not fixed for all persons; some finish the period at twenty-eight, for instance.
(55) There are two auras: one is seen by clairvoyants but the other is beyond their reach, it is the cosmic aura. The former contains only primitive ordinary energies feelings and moods; such as anger, bitterness, hate, love, affection--all of a very personal kind. There are different kinds of clairvoyance. All animals and primitive men have a kind of psychical sight. Then there is the common kind, which is psychometric, which feels the organic and physical state of other persons, and is able to see the different shapes of the auras in outlines, but nothing more. The cosmic aura is found around all living beings; it shows their place of development, but it can only be seen by someone who possesses cosmic consciousness.
(56) By painting wth dark colors on a dark background, nothing will appear. By living too long in a blissful world without contrasts, the remembrance of the dark contrasts will fade away and be lost to mind. The living being can enjoy its light-world only by remembering its dark experiences. It possesses the power in that world, and exercises it, of going back over all its experiences in former states and births, first human but eventually animal. It has to go back into its own interior world. This is why the world of bliss is also called a world of memory.

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(57) The dark experiences of former lives begin to seem more and more attractive to the entity that has lived overlong in the spiritual perfect world. At length it breaks out of the latter and manifests again in the physical world. When an immense number of living beings in the spiritual world are directing their energies to the physical world, the result is increase of heat(?)the latter: this leads to the creation of suns. This energy of ecstasy is known to us in the outer world as mineral kingdom. The living beings then pass up to the plant world, where the capacity to feel first begins. This was absent in the mineral kingdom. Thus the Circuit Principle shows its first work. In each plant body there are several entities whereas in the animal body there is only one. Consciousness develops there until it passes into the human form.

(58) During the course of the circuits, all experience the same kingdoms and go down into the lower ones again, but in a different form. Because of the immense length of time of experience in the inner-worlds, the capacity to experience in the outer physical world deteriorates. The being gradually loses its ability to express outwardly. Only the talent-kernels remain active, through instinct, which is present in the plant world, altho not fully developed until the animal world. After reaching the terrestrial human stage, the living beings strive to foster intelligence.

(59) On the spiritual plane, there is no gravity. There we do not find ourselves "in a place" but"in a state." One's beliefs, if firmly held, will be found in a wave-length which corresponds to his own. In the same way as on the physical plane you will fall if leaning too much to one side, so on the spiritual plane there is a kind of balance too, but it depends on this mental wave length, or firmly-held beliefs and outlook. The mental attitudes and convictions may be distorted and fall too much to one side and thus become unbalanced. If a conviction is firmly held, this mental state or fixed point resulting, is the one on which we live. Therefore the foundation of our freedom on the personal plane is really thoughts. They are creative. We should be able to think clearly and logically and show our ability to concentrate in the proper way.

(60) When a young child dies, the passing is usually very easy. The hardest case is when it has been violently murdered. It feels terror just before dying and in those moments cries out instinctively for its mother or father. The latter is the same as God to it, so the cry is equivalant to fervent prayer. Thereupon its guardian angel instantly appears and is able to help it peacefully pass over into the other planes.

(61) Until the age of about 14, a child still has some connection with the spiritual world which it left in order to incarnate.

(62) If the mother truly believes in existence after death, then at night during sleep when out of her body, she goes to the plane where the spirit of her child is dwelling and is actually with it. But if the mother does not believe in post-mortem life, then she obstructs and may prevent such a happening.

(63) The guardian angel can take any shape he likes. In that way he is able to give help in the form most familiar or acceptable to the person he seeks to help. He can appear just as he used to seem when incarnate on earth, or in any other way, although upon the spiritual plane where he swells he is brighter, more youthful.

(64) When a being reaches the real human spiritual state, in the course of evolution, after death he lives in a very beautiful youthful body; they never grow old for he has attained eternal life. If such a person were to show himself to anyone on earth, he would fail to be recognized: hence he would temporarily need to change his appearance to obtain recognition.

(65) The belief which spiritualists have that a child grows up after death is wrong. A child still remains such in the early stages of post-mortem life. It can not get the adult consciousness which it failed to attain on earth, since physical life is the basis for such consciousness. So it mentally makes use of the last three incarnations in order to pass very quickly through the spiritual planes and be reborn. The state of childhood is only an outer one. The eternal soul in a being is above it.

(66) Thoughts of things, perceptions of things make up the mental-spiritual world. Just as the physical world can be perfectly experienced only by those who have perfect bodily senses, so the mental-spriitual, after-death world can be properly experienced only by those who can think properly. Those whose nature and development are unfinished cannot experience the spiritual world completely. A dog does not know the physical world as fullay as a man, although both are on the same plane.

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(68) On the spiritual plane, matter is subordinated will and thought. A painter, for instance, can easier create there than here, but that does not mean that he can do it better.

(69) The fairy tales coming down from antiquity indicate that the primitive people of those times were closer to the spiritual worlds than our own, although not closer to them with their intellects. They cannot influence modern man. In a way they give a picture of the spiritual plane. There, if one thinks a thing, it stands before him. That is why these fairy tales abound in miracles.

(70) Hans Andersen's tale of the little girl match-seller is a true cosmic story. This story shows how one experience only what one thinks--mentalism! She wishes she were inside the house and eventually finds herself in there. She dies, frozen but smiling happily. It is an absolutely true account of a child's life after death, for she meets with those departed spirits who had loved.her. The meeting with her grandmother was not merely a self-made mental image but really such an experience, for he old lady was her guardian angel and met the newly liberated soul of her protege. His story illustrates also that our thoughts take form, that we create our experiences by our thoughts. Hans Andersen had great intuition and inspiration, without being so high as to be cosmically initiated.

(71) When life seems unendurable on account of overwhelming sufferings, and the sufferers either do not have the habit of prayer or do not put enough fervor into their prayers, or if they believe that there is no further existence after death, they may take their own life as the way out. Such persons will experience the greatest disappointment, for they will discover that it is absolutely impossible to end one's life. In fact, in the post-mortem state the thought-life is so vivid that one is really more alive there than here. The thoughts are not so hemmed in there by physical conditions, mental 'matter' responds more quickly to one than physical matter. If the suicide had refrained from his act, he would have been able to overcome his troubles in the end. The only way to overcome them must be the physical way: suicide merely postpones the same difficulty to the next incarnation. If he had really had sought the help of prayer, he would have been led to refrain from self-destruction.

(72) The Western materialistic phase has produce much immorality and selfishness, each fighting against all the others for his desires. When such persons get older they begin to fear the post-death consequences of their evil deeds. They join sects, both to get rid of this fear as well as their bad conscience, and to find peace of mind. This is good. Thus they pass through and out of purgatory before dying. Those who do not repent but continue to show hate, anger or cold selfishness until they die, will carry these characteristics over into the other world. Their physical senses have gone, but their thoughts have not. They see their thinking taking form and ~~even the earth~~ projected around them in 'matter' of this plane. Even the earth and sky they see alter and take on the shape of their thinking. The sky becomes heavy, stormy, filled with lightning and thunder if their thoughts are angry.

(73) Animals killed by beasts of prey are killed very quickly. Those fed and slaughted by men are, during the moments of dying filled with horror of them, and shrink from the human race when discarnate spirits, and flee from human abodes.

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(74) Higher beings swell on the higher after-death spiritual planes. Those spirits who pass through these worlds without having developed to the same degree ~~of~~ in evolution, feel blissful but do not have any personal contact with them. The spirits are like a dog taken for a walk by his master. Both see the same buildings but each in a different way. The man knows and understands what a post office building is for, but the dog does not. The spirits see and feel, but do not comprehend the inner significance of what is beyond their own evolutionary status.

(75) The only place where our faculties can be developed is the physical plane. After death this is not possible.

(76) Spirits have their leaders or guides, who are superior to them. But in the higher worlds, where there are no pains and no worries, the higher beings belonging to them are beyond the direct contact of spirits. The latter are happy there but after a time get bored with it and reincarnate. Just as they had to have on earth an allegorical myth to explain their spiritual beliefs and post-death paradise or hell, so now and here they have to have allegorical explanations of their impending reincarnation.

(77) The 'guardian angel' is a discarnate being belonging to the human kingdom, but a being who has passed into the higher levels of the spiritual world, who has had all his evil nature purged away and is now able to help those on the physical earth. He is not a member of a higher kingdom, as in an angel, for he will later reincarnate again as an ordinary human being.

(78) The guardian angel helps a suicide by explaining to him how his own thoughts made his hell. When the suicide eventually enters the blissful spiritual plane he will pass more rapidly through it than he would have done had he let his previous life continue to its normal end. In the next birth when he reaches the same age at which he had formerly killed himself, he will be met by the same set of conditions and circumstances as existed in the previous incarnation, but he will probably have learnt a little more by then and so will have a chance to deal better with them. The horrors which he experienced after death in the previous suicide will have implanted a fear of it in his sub-consciousness. If this fear is strong enough, it will prevent him repeating the act. If not, then he will have to go trhough the tragedy again, but next time he will be born again with such an overpowering fear of self-destruction, that it will prevent him from falling into the same mistake again.

(79) Suicide leads to such a terrible post-mortem state that only the state of a murderer is comparable with it. Of course, the reasons for the suicide may modify them. These sufferings depend on a law of nature; the results of contravening it have to be experienced because they are needed. The guardian angel is always there, waiting to help the would-be suicide. The latter has to learn that it is a false way out. Only his later sufferings can show him that fact. If this seems hard and unmerciful, remember that not the least kind of suffering ever comes unless it is really necessary. Remember also that all beings at some time, in the past or the future, have or will have committed suicide; have or will have to learn its lessons.

(80) Young men dying on battlefields are often full of hate. The conditions around them stimulate it. They see their comrades fall, mutilated or slain, and their own revengeful feelings are aroused. They want to kill. In the period immediately succeeding their own violent death they believe they are still alive so they still seek to slay the enemy. Only if a contrary thought is able to enter their mind, will the whole battlefield scene suddenly vanish and will they be able to find out where they really are. Their own thoughts will change the external scene for them; this will confuse them. On great battlefields, many spiritual helpers will be present assisting the newly departed. In its tremendous importance and nature, entry into the first spiritual after-death plane is equivalent to birth on the physical plane. If a young slain soldier is by nature kind or devout in prayer his passing-over will be much easier. He will quickly pass over into this first plane. But if he is filled with rage or hate, he will make his own purgatory since his troubles will create its scenes. What is inside him, will reflect itself in what is outside him. In the end, prayer, the calling out for help to the higher power, will save him from these dark conditions. Such young men are quite unready to die. They are filled with physical longings. Therefore, they pass extremely rapidly through the higher spiritual planes and then reincarnate in so short a time as six or seven years!

(74) Higher beings swell on the higher after-death spiritual planes. Those spirits who pass through these worlds without having developed to the same degree at in evolution, feel blissful but do not have any personal contact with them. The spirits are like a dog taken for a walk by his master. Both see the same buildings but each in a different way. The man knows and understands what a post office building is for, but the dog does not. The spirits see and feel, but do not comprehend the inner significance of what is beyond their own evolutionary status.

(75) The only place where our faculties can be developed is the physical plane. After death this is not possible.

(76) Spirits have their leaders or guides, who are superior to them. But in the higher world, where there are no pains and no worries, the higher beings belonging to them are beyond the direct contact of spirits. The latter are happy there but after a time get bored with it and reincarnate. Just as they had to have on earth an allegorical myth to explain their spiritual beliefs and post-death paradise or hell, so now and here they have to have allegorical explanations of their impending reincarnation.

(77) The 'guardian angel' is a discarnate being belonging to the human kingdom, but a being who has passed into the higher levels of the spiritual world, who has had all his evil nature purged away and is now able to help those on the physical earth. He is not a member of a higher kingdom, as in an angel, for he will later reincarnate again as an ordinary human being.

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(1) There is an evolution in religious dogmas, as in other things.
(2) Those spiritual lights like Krishna and Christ who came to earlier times, had to deal with a humanity who were like children. The latter had to be ordered to obey commands blindly, and did not stop to question why. The situation today is different. Man wants to know the reasons also he has developed enough to demand personal spiritual experience of his own and without any intermediary interposing himself between him and God.
(3) M does not encourage the atmosphere of religious belief. He encourages investigation and search. If people merely believe then the belief is not really their own property and one day they may lose it. But if they work their way into it and try it out in their own life, then it becomes proper knowledge.
(4) The Bible's prediction of Christ's return refers to what has come to us now. "The Comforter" is not a person but a state of knowledge. Religious life will then no longer be a kind of dictatorship where people are told "you must do this or that" but an educative school where they are told why they should do it.
(5) Intelligent people see that it is illogical for most religions to claim the sole monoply of truth. They regard those who believe this as naive. These sceptics have reached the first step on the path toward initiation, even though they have lost faith in exoteric religion. The fact is that in former incarnations they have passed through the religious stage and do not need it again. Yet, when in the presence of men of realized truth like Jesus, they innately feel respect and are even deeply impressed. Hence, Pontius Pilate's respect for Jesus.
(6) Pilate gave Jesus up to the Jews for crucifixion despite his inner feeling that Jesus was innocent, because of his fear of offending the standards of conventional society. He symbolized the aspirant standing on the first step of the path towards initiation, who is faced by the mob's challenge; the still small voice within him opposing the mob's clamor without. Jesus actually existed and his encounter with Pilate is historically true; nevertheless, each person and incident is at the same time symbolical too.
(7) People will have decreasing capacity for simple belief in the major world religions as intellect and materialism developes - hence, the sway of these religions must inevitably diminish with time. This refers to Christianity and Hinduism.
(8) Jehova (Jaaveh) was symbolic of all the gods made by men in their own materialistic image. He was symbolic of all the hardness in man's ordinary attitude. Jesus had to come and show in his own personal life a new and higher attitude, pointing to forgiveness of enemies and to love for all.
(9) The universal unseen being conception of God which primitive people developed, culminated in the Semitic idea of a Personal God, with its accompanying idea of a Devil. This concept is now disintegrating because people find it hard to accept any more. This God, Almighty Jehovah, has human attributes and failings. The Intelligence and intuition of humanity are developing so fast, asto destroy belief in this Jewish idea. Critics reject this notion because it leads to the dilemma that such a God, being all-knowing, must have known that the greatest part of the creatures he made were doomed to hell. This shows he is a sadistic God, worse than a criminal. The Church is not logical for its God is either merciless or cruel, not All-Loving. If such a false idea were allowed to go on unchecked, it would have ended in perversity. To stop this, Jesus was incarnated as a World-Redeemer, to preach Love and Non-killing and Forgiveness.
(10) With Christ begins a higher and newer perception of God than the Semitic one, which was made by men in their own image
(11) The story of Pilate and Jesus symbolizes quite ordinary situations of life.
(12) The perception of God begins with the animals. When the animal develops into the primitive human, he believes life to be everywhere and finds it, as spirits, in something moving in Nature. As he develops the first possibilities of thinking, he believes in all kinds of Nature - spirits, good and bad, existent in the great forces of wind, earth, water, sky and mountains. These concepts of unseen good beings and devilish ones developed along with humanity itself. They were saddled with the same human attributes as themselves. This conception of several minor gods developed eventually into the monotheistic idea of a single, great God.

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(1) The descent of Pentecostal flame on the disciples of Jesus was only amental, not a physical experience.
(2) The ancient Greeks, despite their superior intellect and balance, still had not the mental development which the modern humans possess at his late date. It was essential to have lived in our present civilization for this alone has finally prepared humanity to understand the Cosmic Analysis. Therefore, the Greeks could not attain cosmic consciousness.
(3) Mystics, seers and other people who had revelations in the past, feceived them colored by, or in accordance with, the dogmas and beliefs in the environment surrounding them. They had not the scientific intellect which was needed to grasp fully the cosmic analyses
(4) Those who lead spiritualistic religious services are taking an improper approach. It is not the right way and it is not a real religious service.
(5) During M'e first cosmic illumination in trance, he saw Christ, his spiritual leader in a vision. "He came to and entered into me and wrote with me." He now knows that in reality it was his own higher self that he took to be Christ.
(6) We never get more than we give. A woman came to me and asked if she could spend her life studying my books and being supported by contributions from others. I told her to go out to work and earn her support, despite her quotation from Jesus, "Seek ye first the Kingdom of Heaven, etc." This is really an attempt to get something for nothing.
(7) The cosmic glimpses which come to a seeker and then pass away, pass because the unfinished development of the different sides of his nature does not permit him to hold the glimpses beyond a short period.
(8) Meditation is always good and safe if limited to this exercise: think for five minutes of the person you dislike or hate most, with thoughts of deep good will toward him.
(9) The revelations of the great seers of antiquity like Pythagoras were real glimpses. But the humanity of this planet was not sufficiently advanced to be able to get perfec t cosmic consciousness. This was only possible on another higher planet. Hence, these seers had then to reincarnate on that planet to gain it there. Hence, too, their revelations were necessarily imperfect. Only Jesus, who came from that planet, had this perfect state. And only M, since Jesus, has had it. M too came from another planet, whereonuntil now cosmic consciousness was possible.
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(10) One danger of meditation is that if it leads to an artificial cosmic illumination before the moral nature has been fully developed, grave dangers will result.
(11) The case of Sam Lohr is illustrative of the dangers of excessive unbalanced meditation. He needs to develop intelligence, to fulfil the cosmic laws of development. Yet he avoids doing so. In the spiritual world, he will become a cripple, because he has crippled his intelligence.
(12) The modern aspirant who has had glimpses must expect to encounter subsequently imperfect parts of his own nature. Thus they are brought to his notice for he has to give up or correct all that hinders his development. The more advanced he is, the more he will have put right these imperfections and abandon negative aspects of his character. He will have to give up his selfish desires and ultimately, even his own ego. He must eventually be like a sun to his surroundings. But as long as there are these darker things in his nature they prevent the entry or return of illumination. Only when they are all eliminated, down to the last little weakness, can the full final cosmic initiation happen and union with God become a permanent state.
(13) The yogis who seek to attain inner bliss are premature, not ready for withdrawal from society. They need contact with people for the discipline it brings, the lessons it teaches. They may draw great cosmic power down into themselves but this may lead later to nervous breakdown, illness insanity or the delusions of being a great prophet. If they were ready for it in body as well as in mind they would stay among people to help them. It is true you can force spiritual development by meditation but that often leads to hallucinations of ~~xprit~~ spiritual greatness or to religious mania. It is perfectly proper to meditate for a half-hour or 3/4 hour daily, if you have the time, this will balance the day. But meditation for several hours daily leads to unbalance, one-sideedness and delusions. The important thing is to think over one's experience, not to run away from it. Add prayer to this reflection, so as to contact God, and help and development will surely follow.

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(15) Mystics who have felt union with God, have thereby had glimpses of cosmic consciousness. But what they do not know is that each glimpse covers only a single field, not the whole field of the universe. It shows one aspect only. Even where saints like Brother Lawrence have the permanent presence of God, it is possibly part self-suggestion and part cosmic glimpse. The difference is that when there is a real cosmic glimpse one will gain knowledge of the true constitution of the human entity or learn something about the laws of the universe. Moses seeing the burning bush had such a glimpse...If people cannote explain their mystical experience, then it is only a feeling, not a real glimpse. Anyone who gets the latter will either learn something vital about life or become a changed person.

(16) People who have not eliminated vanity from their character and who practice meditation, may have an hallucinatory experience which will cause them to believe they are world-saviors as Christ or a Messiah: this is one danger of yoga. If he has egoistic tendencies the meditator's brain will overwhelm him with imperfect results, flattering his alleged greatness.

(17) The forces drawn down by meditation or solitude may often prove too strong and cause the yogi harm, such as madness, nerve breakdown, sickness or hallucinations. Three people who had meditated have come to me claiming to be as God-conscious as myself, but were obviously deluded egoists. Meditation is not all necessary. Yogis do not use all the powers or faculties of their body and intellect, which hinders their full and proper development. They will be reborn with inferior bodies and brains as karma of this error.

(18) There are great dangers in meditation as taught in India, hence, I do not advise it. If there is no harmonious development by a balancing of intelligence and emotions, along with the meditation, the latter may lead to wrong results.

(19) Clairvoyant perception of other people's physical diseases, character and thoughts, or of unseen beings, faces and forms, is on much lower a level than intuition. It is really a semi-materialistic faculty.

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(1) The killing principle will disappear with the advent of the new era of the Perfect Human being, first showing itself in 3000 years time. There will then be no war, and no meat-eating.
(2) The whole of mankind are going through a cosmic initiation which will purify them of the lower elements. It will take three to four thousand years for this process to achieve itself.
(3) Gossip, ill-will, jealousy, harshness are negatives which are effects of the dark principle.
(4) Darkness, evil and opposition are not the devil's work, but are only the other side of the light
(5) The planetary soul is throwing off its evil elements, such as destructive Bolshevism. It ~~purposefull~~ is consciously purposeful and now wants its developement speeded up. It is working hard itself to bring about this quickened growth. All the world-wide climatic changes are signs of this abnormal activity.

(6) THE GROWTH of intelligence is going to be the counter-acting force against the blind anger of the animal killing-principle in humans.
(7) The worst effects of the slaying principle or energy are felt today because now they are at the service of intelligence. Eating meat, murder and war are the expressions of it. The earlier forms were human ritual religious sacrifices and cannibalism. Animals also have the killing principle but it is simple, uncombined with intellect and hence not so bad as the human form of it. Mentally it expresses itself in jealousy, hate, cruelty and unkindness toward others.

(8) Today humanity lives by the killing principle and so must suffer its evil inner and outer effects.
(9) The primitive religions promoted the evil killing principle: they sacrificed living beings, promoted and did not discourage the killing of enemies.
(10) The stage of development arrived at by any person necessarily makes him act in the way he does. He cannot help doing so. Hence, however criminally he behaves, he is not evil. He is only mistaken.
(11) Jesus told people to put away their swords, but the leading Christian nations have been the most warlike.
(12) The criminal underworld is often peopled with primitive beings incarnating for the first time in a civilised or more cultured environment, where they naturally have difficulty in gaining a livelihood.
(13) The belief that other people are one's enemies, is a superstition. This superstition is held by nations and political parties as well as by individuals. The only enemy is in oneself.
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(15) The primitive religions promoted the evil killing principle: they sacrifices living beings, promoted and did not discourage the killing of enemies.
(16) The abilities may be highly developed, but they are often made use of by the devilish entities.
(17) We need not fear for the world. It will go on perfecting itself. People everywhere fear their surroundings. Humanity has developed so far that it is now able to participate in the work of creation. The animals do not create much but humans, by their ingenuity, are able to do so. They have become co-creators with God, but they have created good and evil, havhng the freedom to do so. Each living being has in his body a miniature universe, on which he can work creatively, as well as on his surroundings.
(18) The objection to non-resistance that it encourages the criminal to continue his crimes, is invalid. Firstly, our destiny will not encounter crime if we hold the right mental attitude of love to all: the latter is our best insurance against it. Secondly, such an attitude would beso surprising to the criminal thatit would initiate for the first time thoughts of doubt, wavering and hesitation about the usefulness of his evil course. Thirdly, all practical means may still be taken for self-protection, such as locking the house doors at night, for we are living in a moral jungle and just as we are entitled to protect our life against wild animals physically, so we are entitled morally too. Moreover, by locking doors, we refrain from putting temptation in the way of thieves.

(1) The killing principle will disappear with the advent of the new era of the Human being, first showing itself in 3000 years time. There will then be no war, and no meat-eating.

(2) The whole of mankind are going through a cosmic initiation which will purify them of the lower elements. It will take three to four thousand years for this process to achieve itself.

(3) Greed, ill-will, jealousy, hatefulness are negatives which are effects of the dark principle.

(4) Darkness, evil and opposition are not the devil's work, but are only the other side of the light

(5) The planetary soul is throwing off its evil elements, such as destructive Polshevism. It ~~purposefully~~ is consciously purposeful and now wants its development speeded up. It is working hard itself to bring about this quickened growth. All the world-wide climatic changes are signs of this abnormal activity.

(6) THE GROWTH of intelligence is going to be the counter-acting force against the blind anger of the animal killing-principle in humans.

(7) The worst effects of the slaying principle or energy are felt today because now they are at the service of intelligence. Eating meat, murder and war are the expressions of it. The earlier forms were human ritual religious sacrifices and cannibalism. Animals also have the killing principle but it is simple, uncombined with intellect and hence not so bad as the human form of it. Mentally it expresses itself in jealousy, hate, cruelty and unkindness toward others.

(8) Today humanity lives by the killing principle and so must suffer its evil inner and outer effects.

(9) The primitive religions promoted the evil killing principle: they sacrificed living beings, promoted and did not discourage the killing of enemies.

(10) The stage of development arrived at by any person necessarily makes him act in the way he does. He cannot help doing so. Hence, however criminally he behaves, he is not evil. He is only mistaken.

(11) Jesus told people to put away their swords, but the leading Christian nations have been the most warlike.

(12) The criminal underworld is often peopled with primitive beings incarnating for the first time in a civilised or more cultured environment, where they naturally have difficulty in gaining a livelihood.

(13) The belief that other people are one's enemies, is a superstition. This superstition is held by nations and political parties as well as by individuals. The only enemy is in oneself.

(14) Today humanity lives by the killing principle and so must suffer its evil inner and outer effects.

(15) The primitive religions promoted the evil killing principle: they sacrificed living beings, promoted and did not discourage the killing of enemies.

(16) The abilities may be highly developed, but they are often made use of by the devilish entities.

(17) We need not fear for the world. It will go on perfecting itself. People everywhere fear their surroundings. Humanity has developed so far that it is now able to participate in the work of creation. The animals do not create much but humans, by their ingenuity, are able to do so. They have become co-creators with God, but they have created good and evil, having the freedom to do so. Each living being has in his body a miniature universe, on which he can work creatively, as well as on his surroundings.

(18) The objection to non-resistance that it encourages the criminal to continue his crimes, is invalid. Firstly, our destiny will not encounter crime if we hold the right mental attitude of love to all: the latter is our best insurance against it. Secondly, such an attitude would beso surprising to the criminal thatit would initiate for the first time thoughts of doubt, wavering and hesitation about the usefulness of his evil course. Thirdly, all practical means may still be taken for self-protection, such as locking the house doors at night, for we are living in a moral jungle and just as we are entitled to protect our life against wild animals physically, so we are entitled morally too. Moreover, by locking doors, we refrain from putting temptation in the way of thieves.

(19) We are in the midst of God's workshop. His hands are moulding man into His image. But first the vague outlines only appear, later the finer clearer details. In this workshop we find all variations of types from the lowest to the highest, the stage of Christ who can do no harm to his fellows. We must imitate him and prefer to die ourself rather than do harm to them. Christ is the model. He was one with God. Hence, he said, "I and the Father are one", hence he also said, "Bless those who curse you, forgive those who trespass against you." They cannot help expressing what they do. In all situations, Christ knew this, knew that everything had to be as it was. Even when with evil persons, such as the High Priest, he still looked on them as being expressions of God. He showed that it was possible to live in contact with God, even under the ordeal of physical death. Hence he promised disciples, "Ye shall have eternal life." But this is no special st ate. All human beings are heading for it too. All experience all sufferings are leading them to be able to express God and Bless all in the same way as Jesus blessed them.

(20) The objections to non-violent non-resistance against aggressive invading armies , are illusive. They are based on the idea that there is real protection in military preparations. If this were true, why has war always followed war in history despite them? They have no practical value, since Providence is the real factor. Secondly, the real question is not between nations but between the intentions of God to me, the proper relation of the individual with God. He need not blindly imitate what others do, whether they are individuals also or whole nations. By refusing to harm another, by refusing to feel wrathful at others, even at nations for their wrong-doing, we can demonstrate that we live a protected life. Thirdly, there need be no fear that a nation will be left defenceless militarily, for only a limited number of persons are likely to respond to this ideal; there will be very many more who naturally reject it and would fight for their country anyway. Fourthly, the Bhagavad Gita" teaching of fighting impersonally and passionlessly was suited to an earlier, more primitive age which was not yet ready for Christ's teaching. The latter was higher and more difficult, for it rejected fighting in every way, sine it regard all violence as a remnant of the animal nature in man. If the Gita had contained the full truth, Christianity would not have needed to come. All teachings and experiences and surroundings are precisely what we need for our development. It is a superstition to believe that others are at fault in making our troubles: they are really little tools in the hands of God. No one could have been put into a Nazi concentration camp unless it had been his karma. By refraining from violence, one makes no dark karma of a similar kind, that is, suffers no violence himself. But it is not enough if it is physical only; mental deeds may be violent too. We must refrain from wrath, resentment and other violent feelings against others, if the non-injury isto be complete.

(21) The same clergyman who teaches the Sermon on the Mount, blesses destructive war weapons. This is a contradiction.

(22) The advocacy of non-killing and non-bearing of arms should not be done by vehement propaganda. That is a violent method. A non-violent end cannot be achieved through a violent means. The proper way is by change of mental climate. This can only be brought about gradually and naturally by quiet educative methods. In this changed climate, these new era doctrines will spontaneously become accepted. Gandhi used a kind of mental resistance against the ruling powers and also an aggressive propaganda. Hence the riots which attended his mission and his own murder. Here at Cosmos Institute we try to speak only to those who hunger for truth, and not to those who are not ready for it. We make a charge for admission to lectures, so that the merely curious keep away. Gandhi opposed machinery. We do not and will use them in the new era to liberate men for higher tasks. What is wrong with them today is that they are abused, wrongly exploited to enslave people instead. We are not likely to come into conflict with ruling powers since we indulge in no propaganda.

(23) If it be objected that the evil in ourself is unloved, so how can we love our neighbor, in wom the evil is also apparent, the answer is: If we want to eradicate the evil or imperfect in ourself, we have first to understand what is to be done. Hitherto we acted wrongly not because we did not wish to do better but because we did not know better. The same is true of all our neighbours. When we see that the results of our own wrong actions are coming back to us through the imperfections of our fellow beings, we realize that they are unconsciously acting as God's organs and channels. If we go into a jungle where snakes exist, and do not take care to protect ourself, then we can't blame the snakes for biting us. People who are thieves are

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(21) By the term "cosmic Consciousness" M does not mean what is commonly understood, i.e., a mystic, psychic or yoga experience. He says these latter usually happen in an unconscious or half-conscious state or dream-like state; or else they blot out physical suroundings and put the man into an immaterial world of being. Quite the contrary happens in a truly "cosmic" experience. The man is as fully alert as before and fully awake to his physical environment. He has the whole experience under his conscious control all the time. What he senses, sees, feels, experiences or finds does not cancel his awareness of the chair in which he is seated, the room in which he is working or the personal identity through which he is expressing himself.

(22) Alf Sorenson the Danish mystic living in Almora, in Indian Himalyas, is somewhat egoistic. He is doing nothing to help the world. His anti-intellectual "rich inner peace" represents a childhood state of the race, when intellect was undeveloped, and to which he has returned by going back to backward India. He refused to develop intelligence, thus tries to avoid growing up. He sits and meditates while others work to feed him. This is morally wrong.

(23) The great mass of Western people are only just at the verge of emerging from materialism. When they take up meditation, they will bring ~~it all their strong materialism~~ into it all their strong cravings, egoism and weaknesses. It will give them an excuse to avoid the unpleasant but needed work upon their moral characters by side-tracking their energies into psychic adventures.

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(25) Ordinary people, such as those who attend my lectures, may get cosmic glimpses quite quickly through the practise of meditation, yet they would gain nothing in reality through such glimpses. It instead would lead to nervous breakdown or to insanity. For their brain cells not being previously prepared, could not make a real connection with the high spiritual energies, for which connection a very high moral development must be achieved.

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(26) Trance is an unnatural state and therefore cannot be a proper goal. By meditation one may come for a few moments into harmonic vibration with the universe, but it is very dangerous for the brain cells are in most coses not developed enough to vibrate at the same rate and are likely to be injured. This injury will manifest as insanity in later lives. Most people have not gained the moral fitness and the intellectual wisdom to possess brain cells ready to receive the highly powerful wave lengths of trance or meditation contacts. Hence their cells may be destroyed or harmed.

(27) To seek trance states whereby one is able to go out of the body and travel psychically is to disqualify oneself to develop the true cosmic consciousness. M did in his early days, go into trance, but was forbidden to continue. All clairvoyant experiences are in time and space whereas the true consciousness is beyond them. All trance and meditation conditions are working against the proper path of development, which requires full intelligence and full awareness.

(28) This is the kind of balance meant when it is said to be demanded before cosmic consciousness can be granted. Until now, there has been no teaching about the need of reason for all, even for mystics. Here is the difference between ordinary mysticism and Spiritual Science. In this intellectualizing of feeling there is an indispensable preparation for the experience of cosmic initiation.

(29) Mystics touch a mental atmosphere which gives the feeling of union with God. It is nearly impossible to distinguish between the real experience and the imaginary one. The fact that they felt blissful, and with God, was no sign of its rightness. By taking opium, similar feelings are induced.

(30) There will be no use for clairvoyance in the future because, after the Great Birth, intuition will give access to the "ocean of knowledge." This is not put into forms or words.

(31) The danger of meditation does not exist for advanced types who have a very high moral character, but they are comparatively few. The mass of seekers have not reached this level, and consequently will only harm themselves if they practise meditation. This harm is moral, by developing conceited notions about their spiritual importance, or it is psychical, by discarnate entity taking possession of them.

(32) Clairvoyance is a faculty of persons who are strongly instinctual, primitives and animals. Those today who claim clairvoyance are to a large degree telling lies: They are trying to seem more important, more developed, than they really are. They belong to the ebb-tide of human evolution and are remnants of a former epoch when most people were clairvoyant but primitive. They are retrogressions, not advanced types.

(33) Going into trance will hinder both spiritual and intellectual development. As the "Great Birth" is not achieved until there is perfect balance between feeling and intelligence, it will not be reached if the latter's full growth is impeded. So trance delays the coming of true cosmic illumination. Thousands of years ago, intelligence had not been developed and people were unable by it to read a person's face and know if he was friendly, brutal or hostile toward them. But they had the ability to read his aura. This psychic ability is dying and should not be revived, since we have to foster intelligence to replace it. It is a relic of Atlantean times.

(34) The act of crystal gazing may produce visions of the past, even past incarnations, or of the future. But as the concentration deepens, it passes into the trance state and becomes dangerous. Only a person of highly advanced moral characher and moral strength, who is also equipped with intelligence and balance, may enter this and other trance states for he alone has some kind of protection. The mass of students lack this development so these practices ought to be forbidden to them.

(35) Christianity did not make a feature of meditation, as the Indian religious did. It left that only to a few mystics, supplanting it by prayer. This absence of introversion enabled the West to develop intellect and to foster materialism. Such an attitude was needful in the course of human evolution to enable us to master the outside physical world. When, later, we emerge from this phase of materialism, we shall be able to experience spiritual life in a scientific way, by the clear intellectual perception of facts instead of by the mere feeling and emotion about them. Providence arranged this as part of its world plan of development. Christianity rendered us a service by thus relagating meditation to the background. Its mystics and monastics who knew or practised meditation were exceptions, the mass of Christians were, by the will of Providence, not allowed into it. Just as reincarnation was dropped out of Christianity, so meditation

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(8) The time will come when some persons, having the help of cosmic glimpses, will be able to go inside the Pyramid and recognize certain stones and learn how to open them and thus enter secret passages.
(9) The candidate for Pyramid initiation as a would-be ruler or high priest had both physical and psychic experiences and ordeals to go through.
(10) Formerly people were able to get only cosmic glimpses, even if prolonged ones, which is probably what Buddha had. They did not get complete and permanent initiations. But from now on this will be possible here; whereas before they had to go away to a higher planet for it when their development here reached that point.
(11) In Pyramid initiation the initiate would experience a trance and thus come to know that death was illusory and that life was eternal. No one could become a king or a high priest in those times without having passed this initiation and thus achieved he moral fitness and higher knowledge needed to rule or guide his own people, who were even more primitive than the most primitive peoples existing today. This proved his capacity for the post.
(12) Through the Pyramid proof will be found that the old mysteries, which were closed down, along with the Pyramid trance-initiaion, 25,000 years ago were the common source of the religions which came later--the Hindu, Persian, etc.
(13) Egypt was selected as the site of the Pyramid because the high beings knew Atlantis would sink and so it was no use planting it there, if it was to give a message to future generations.
(14) The experiences of saints and yogis have been pure or mixed cosmic glimpses, usually the latter, and mixed with auto-suggestions. But until now it was impossible for any one of them to arrive at perfect cosmic consciousness permanently, for until now there was no clear complete perfect all-round picture of the universe available to the intellect. It did not exist in former times except in fragments.
(15) Many Indian yogis and Tibetan lamas have developed their psychic powers but the latter must be culminated and outlived. Hence the Tibetans and Indians are being torn out of their intellectual sleep before the true cosmic consciousness can dawn, as they have first to develop and correct their imperfect natures. Also, many are living as celibates and ascetics too prematurely. This is unnatural for them as they

(8) The time will come when some persons, having the help of cosmic glimpses, will be able to go inside the Pyramid and recognize certain stones and learn how to open them and thus enter secret passages.

(9) The candidate for Pyramid initiation as a would-be ruler or high priest had both physical and psychic experiences and ordeals to go through.

(10) Formerly people were able to get only cosmic glimpses, even if prolonged ones, which is probably what Buddha had. They did not get complete and permanent initiations. But from now on this will be possible here; whereas before they had to go away to a higher planet for it when their development here reached that point.

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( ) Several ~~persons~~ troubled persons come to me every day for interviews. I then try to contact their higher self or guardian angel to ask from it what solution of the problem it is trying to convey to the person, what is the lesson behind his trouble.

( ) M will not leave this earth orbit: he will remain to act as a guardian angel to the movement as long as possible; but in the end and after a long time he will have to go the same way as other beings and continue his circuit.

( ) Another person finding the same body of knowledge that M has found, would express it in a different way than by Symbols.

( ) Activity garners force whereas inactivity loses it. A public speaker never falls asleep whereas some of his audience often do! When M first visited the sick or sorrowful or depressed, he used to feel drained of his strength. Now he has learnt to protect himself.

( ) After his illumination M had to repeat the various evolutionary stages of mankind; one of the lowest was clairvoyance as the highest is intelligence.

( ) After the death of M he will continue to maintain a connection with those who are devoted to his teachings on the Cosmic Analyses. These people who give part of their consciousness to it are thereby living on the mental plane. They will therefore be sensitive to his inspirations even ~~if~~ when he is living out of the body. At pr sent M has to spend some time on the physical details of his mission whereas after death he will be free to give all his time. He will be present with and able to help all the groups which will form all over the world.

( ) The death of a person who has cosmic consciousness is different from all o other human transitions. M himself has free entry ~~in~~ into the spiritual planes, which was given him at the time of his "Great Birth." He then actually went through the process of death. It is now an act of free will as to when he shall die. So long as his physical organism functions normally, he is not allowed to leave the physical plane before he has grown really old. When he dies, there will be no purgatory for him. He will need no 'invisible helper' to teach him how to behave in the post-mortem state. The only kind of purgatory he will experience will be the sympathy with those persons who will be filled with grief at his passing. But he will be able to be with them in proportion to the extent that they are living with and by the Cosmic Analyses Teaching. It should be as close as the air they are breathing. There will be a great happiness in the spiritual world among the beings there when M arrives after his death. Discarnate spirits on the spiritual plane are longing for his presence there. His death would bring a great light and joy to them. Even tonight many such beings are gathered here listening to him teaching us, and profiting by his talk to us.

( ) M Never does anything without praying first and he cannot imagine any cosmically conscious person doing otherwise. There are no exceptions to this rule and no matters are too insignificant for it. It is true that his own will is connected to the will of God, but on this physical plane we are so surrounded by evil beings or conditions that it absolutely necessary constantly to remember God and ask for his guidance and protection.

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(1) "The Book of Life" is written by the united and balanced activity of both the masculine and feminine poles of my being, by the cold analytic intellect conjoined with the warm loving feeling. It would be cruel and hard to teach people only that evil and suffering are God-born just as much as good and beauty. It is needful to teach them also that the goal is so grand and that evil is transmuted into good. It is not enough to tell them they are beastly, half animals; I must also, with pity tolerance and parental love, show them that even this beastliness is part of the divine plan of evolution. Hence, "The Book of Life" presents the same facts viewed from different sides on the cirucit-spiral principle of contrasts. Although the material in "The Book of Life" is obtained by intuition, it is communicated with the help of intelligence. It is presented to readers in the form of analyses, logically reasoned out step-by-step, so as to lead any honest materialist out of his position by sheer thinking.

(2) Three and a half years after his illumination M received a vision of Christ. This was interpreted by him to mean that he was on the right way.

(3) PB has been prepared by Providence through the medium of all his past experiences to take on this work of introducing Spiritual Science to the whole world. No one else has understood it so quickly for he alone had the past history which prepard him to do it. The time has now come for a world-wide spread of Spiritual Science.

(4) When a teaching analyses eternity, and this analysis does not contradict itself but is in accord with the answers of the great sages; when it explains the golden rule of love and shows that everything is well with the world and is an expression of divine love: when it explains how nothing is wasted in Nature; and how all results belong to eternity, for they are outside time and space, this will be the proof of the truth of the teaching. Such a teaching cannot be surpassed.

(5) M's books will be circulated all over the world. Then only will come the animated-cartoon film he projects, for then the film companies will begin to see there is money in the idea. M is convinced that the proper persons to bring the film into existence will be found, since it is Providence's will, not his own personal will. The movement will spread all over the earth.

(6) M has the power to dematerialize his body or any article and later rematerializ e it again. But he never displays it for he believes that a miracle will merely arouse faith and thus lead backwards to the old dying epoch's attitude of blind belief: It will not lead foreward to intellectual conviction by logical understanding.

(7) As soon as M wishes to know a certain fact in teaching, he concentrates on it with his intuition by the help of his intelligence, and thus learns it. If he had depended on his brain alone to get it, the BOOK OF LIFE could never have been written.

(8) I experience in my own consciousness the eternal 'x-1', the affirmation that God is as he is; they are living realities to me.

(9) In addition to the 80 symbols now created, there are four or five still to be made. Many of the 80 have been published, especially in Garner Larsson's course, but several have not.

(10) THE BOOK OF LIFE has not been written merely for our time only, but also for many future generations who will live in the next few thousand years.

(11) The six basic energies have never before in the life of this planet been described and placed. This 20th century Revelation of Spiritual Science is entirely new. When it was being formulated, many sages and prophets—both in and out of the body—were standing close by in their spiritual forms and looked at the results with great interest, for it was something they had yet to learn.

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(1) It is only when physical hardship occurs that animals call out to Providence but more evolved beings--humans--ask for help through prayer also in merely mental difficulties.
(2) By always seeking to know and do the will of Providence in preference to one's own selfish will, one is always helped and the life-path made smoother.
(3) M never goes for a drive or ride without first praying for protection.
(4) Prayer is a most important force placed at the disposal of mankind. To pray in the name of Christ is to pray in the same spirit as him; he never prayed for what he wanted but rather that God's will should be done. In that way prayer remains in connection with the law of karma and in harmony with the belief that suffering is simply God's attempt to mold us in the right shape. Do not pray to have suffering removed but ask to get the strength to take it in the right way. And when the suffering is caused by forced growth, the worse we feel the quicker will the growth be.
(5) In prayer, you may rightly ask for material necessities, provided you add that if it is agreeable to God's will and not opposed to it. The wish to obey God's will must be stronger than the wish to get what you want. You will then come to see that all persons-to a small or to a great extent-are messengers of God to you.

(6) When a living being in its greatest distress feels it can get no help from its fellow beings, its deepest instinct makes it turn towards the unknown Providence and ask that for help. God will influence all his channels both physical and psychic to give this help. This is what lies behind the answering of prayer.
(7) It is useless to pray God to get rid of your suffering for God has sent it precisely because it is needed by you. So it is wiser to pray for understanding of the suffering and for strength to go through and into it until its purpose is achieved.
(8) Even in their own way, animals feel that God exists. When one of them is in utmost danger, it cries out--not to the persecutor, since it expects no mercy--but in unconscious prayer to it divine Parent.
(9) We may rightly pray for help to overcome our shortcomings but not to escape the painful results of them.
(10) Give Providence enough time to answer your requests or prayers. Learn to wait patiently until it does.

(11) In Prayer, ask to become an instrument of the divine will, ask to be filled by it and then to be used by it, to be emptied of selfishness and used in unselfish service.

(12) If one is praying for something one has not the natural fitness to receive, or ripeness to understand, one will not get it. For if one needs the experiences covering a number of steps in order to arrive at that knowledge or thing, it would be useless to have the prayer calling for the evasion of those experiences, to be granted. The experience must be first undergone, and hen requisite faculties will be developed. It will be of no avail or benefit to pray for the results of those experiences while missing the experiences themselves.

(13) It is necessary even for a cosmically-initiated person like M to take all ordinary precautions against evil-doers. For instance he locks all doors at night. This is needed to safeguard his mission. Prayer and spiritual means of protection should not be called up where one can use ordinary methods and ordinary means of protection.
(14) Prayer is not a kind of magic. If one prays correctly, one does not ask for one's own will to be done but for God's teaching to be received, even if it leads to and through suffering. The real benefit of prayer is not to take away sufferings but to give the strength to endure them. The real grace is to get understanding of the lessons behind them, not to have them prematurely removed while they are still needed. If one is praying for cosmic illumination and one is not developed and prepared for it mentally and physically, one simply cannot receive it. It would be like a child praying to be made twenty years old in a day! But if one is praying to do the will of God rather than one's personal will, wishing to be shown only the next step on the path, then it will be shewn. When prayer is used in this right way by more advanced people, then it is really beneficial. They will be given mental guidance or warnings, and they will be

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(2) Under the earlier prehistoric Pharonic rule men initiated in the Grand Pyramid ruled Egypt. They had great knowledge and came here to help the people they ruled, but even they had to go to another and higher planet to get their initiation into cosmic consciousness. Since then there have been no human beings here as highly developed as they were.

(3) The Egyptian Pyramids had their counter parts in the Mexican ones. Mankind as a whole are symbolically in the dark corridors of the Pyramid symbolically, but eventually all of them will find their way - some sooner but some later - to the chambers of initiation and light.

(4) The highly advanced Atlantean beings who incarnated amid a primitive race left the Sphinx as a record, to teach symbolic language comprehensible to later ages, the development of terrestrial man from his barbaric animal stage to the higher mental one. This could not be done in writing on paper. It had to be symbolic in stone.

(5) The humanity of the time when the Pyramid was built were like children mentally and had to be led by these higher beings who were like parents to them.

(6) The initiation given in the Pyramid was an artificial one, hence not so high as the organically developed one reached by a man like M. It was even dangerous to anyone who did not keep his presence of mind and calmly trust to God; for the horrors of the passage throgh ~~the~~ these ordeals in corridors and chambers were such as would otherwise drive him insane or kill him. At the end of them the candidate was received by one of the high initiated beings and put into a trance state. The candidates were usually only those being prepared for ruler-ship or priesthood or officail position.

(7) The Pyramid and Sphinx were built together 80,000 to 100,000 years ago by high beings from another planet. They were intended to be first, a sigh for later times and second, a place of initiation for rulers and higher priests only. At that time humanity were very simple mentally and these beings came to assist their growth. However, in later times the Pyramid outlived its purpose as an initiation place and was closed and sealed up, including some chambers still not found. It was built by the use of matter and rematerialising dematerializing magic.

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(17) When a man devotes all his life to the spiritual search, as PB is doing, it becomes a kind of concentration in itself and thus develops higher faculties. No further meditation is necessary and yet, he can stay in the world. From a long range view, the yogis are acting improperly sine they are not receiving the teaching available in outside activitie s. I n their later incarnations they will be forced back into the outer life and also into the development of intelligence as ordered by God's laws.

(18) India was the home of the highest spiritual teaching in the past, it is true. But now, it is going down into materialism, but only in order to be able to learn spiritually in a new way. The physical life and environment, if correctly understood, is really a teaching-message from God. If it is ignored, as the yogis who permanently withdraw ignore it, then the spiritual developement cannot be got.

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(19) What happens during initiation by an Oriental guru? What is the expression of consciousness in the disciple? It is a kind of hypnotism. It is based upon the feelings and sensations. It is of no value to Western people and will be left behind in the general human evolution more and more. The only initiation that will be of real value will be that of the balancing of the two sex poles and of the intellect and feeling. But this is a natural development which cannot be brought about artificially. If the latter were possible, then it would be like making a child of ten turn suddenly into twenty years old. In previous epochs, this artificail initiation was necessary because the kings and leaders and high priests had to be of a certain degree of ability. The people then were very simple and primitive and had to be told and taught everything. Those only were allowed to enter this initiation who had a good chance of succeeding in it, since the ordeals were such that death followe in the event of failure. The old artificial initiations and the still current Oriental ones, were really a kind of sacred hypnotism. They were then necessary but are not now in acoordance with the present needs of evolution, which are intellectual. They did not make any demands on intelligence: yet that is increasingly needful in modern spiritual development. There must be knowledge coming through the head, as well as high feeling.

(20) M never gives anyone the cosmic glimpse, or any initiation such as those which Indian gurus give their disciples. But then, the Indian initiation, as in Maharshee's case, does not reveal any of the knowledge of cosmic laws: it merely gives peace. M wants seekers to receive the knowledge logically through their brain, not just to feel peace.

(21) The Great Pyramid is too short in height to be a perfect triangle, but the Second Pyramid is perfectly equal-sided.

(22) The Sphinx and Pyramid were built by a small group of beings who were all high adepts, who came here from a higher planet expressly to help the inhabitants of our planet. There was a High Priest or Chief at their head.

(23) The ancient Pyramid initiations had two stages. First, the candidate passed through a series of horrible mental and physical ordeals. These tested him in various ways but the one pre-requisite quality needed to pass through them successfully was holding on steadily to faith in, remembrance of, and reliance on, the higher spiritual power only. If he passed the ordeals he could enter the second stage, when he was brought into the initiation chamber and put into a trance state. Therein he had certain mysteries revealed and illuminations given, although this state was not so high as cosmic consciousness.

(24) The Oriental religions have, by keeping meditation in a prominant place, prevented people from entering the necessary phase of materialism. To the extent that it yields itself to the rule of science, the Orient will have to give up meditation, and introversion and withdrawal into seclusion.

(25) Since truth is only one, the people of Asia will be able to meet the people of the West when they meet in truth.

(26) The teaching of reincarnation had to be left out of Christianity because the phase of materialism had to be deeper for the European-Western peoples than for other races. It was an essential part of the Providential plan for the White races that they had to go deeper down into materialism and spiritual-mental death than the Asiatic races. But the Asiatics turn for the same descent will come later although it will take a different form since they will have undergone much sufferings and will not need to suffer so much as the Westerners had to. They will pass through the phase more mentally than physically. Their passage will be shorter and easier, than it has been for the Westerners.

(27) The Atlanteans did not understand how, they simply and blindly repeated certain formulas, and thereby produced effects by a kind of magic, mostly black magic. With it they were able to attack their enemies. But they had no intelligence and hence could not comprehend the significance or rationale of the process. King Solomon produced electricity in the Temple by a psychic way. He did not understand the technical process involved. He may be pardoned for thinking the Light thus created was God. In reality electricity is the life-force of the planet. Those who built the Pyramid and Sphinx id know the laws and forces used in the building and applied them intelligently but the others were primitive people who did not. It was the latter who fought wars and, by blind following of formulas, practised black magic. Moses was a great occultist with a knowledge brought down from the Pyramid builders. In "striking" the rock, he merely used a diving rod to detect the site of water. He should have

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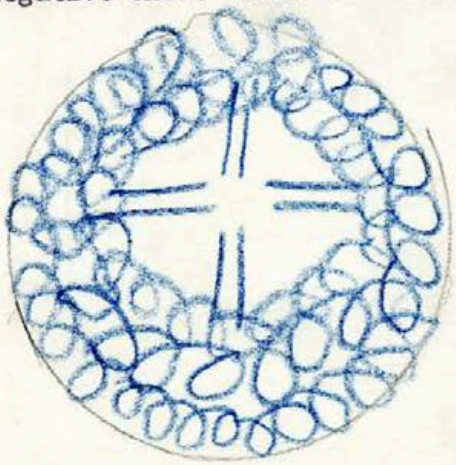
(1) The Maharishee may have died of cancer because of his wrong attitude to his body, because he did not it it enough love and care.
(2) It is true spiritualistic and psychic healers get successful results but if the cure interferes with karma, it becomes a form of black magic. The disease will then recur much stronger later on or in the next birth.

(3)The man who gets a cosmical glimpse possesses a more refined mental and nervous structure. He will suffer more serious consequences than ordinary people if he continues to think negatively.
(4) Cancer is caused by wrong thinking such as hatred,. All the other diseases which afflict mankind today are the result of improper ways of physical living and mental thinking. The time has come for them to correct such ways.
(5) If you are sick, you can practise self-healing by lovingly wanting to restore the microcosmic entities of the body-now disturbed-to their proper healthy condition; by prayer for healing; by placing your hand on the affected part and concentrating the healing energies on it. If however you do not know which part is the cause of the disease, it will be enough to pray and concentrate generally and to stroke the whole body. Then the healing force will flow of its own accord to the correct part. In addition to all this examine living habits, character weaknesses and thinking tendencies for the cause of sickness, and correct them too. If you cannot trace the cause, then accept the fact that you did or lived wrong in a previous incarnation, and now suffer for it. Anyway you were or are the maker of your trouble and it is you who must put it right.
(6) If there is a dear one who is ill, it is far better to pray for God to help him to support the illness: it is not real love for him to ask God to remove his illness. He is responsible for his body, and may have broken its laws, so he must learn from suffering to obey them. The pain in malfunction is the only way the body can tell him he has done something wrong.

(7) It is all right to go to a spiritual healer to cure sickness just as it is alright to go to a medical physician. It is also alright to pray for healing. But it is not alright if any of this is done as if the sickness were merely something that has got in one's way and must be got rid of only. No—its cause must be sought and understood, its lesson—physical or mental must be learned.
(8) The results of our thoughts and speech return to us like a boomerang. Hence we should be careful of them, avoiding negative ones. This is illustrated by the Symbol of numerous interlaced circles.



(8a) The masses heretofore believed what was told them by the great seers. But now many of them have lost this faith and have consequently developed a fear of dying. This fear creates dark karma in the following way: it is destructive to their health, nerves and feelings; that in turn affects the body's organs and tissue and makes it sick: even cancer may come from it.
(8-b) All difficulties arising from the matter of living with other people, cause all the known diseases, such as cancer. All unhappy moods, especially melancholia and all discord with one's surroundings, ause most of these diseases.
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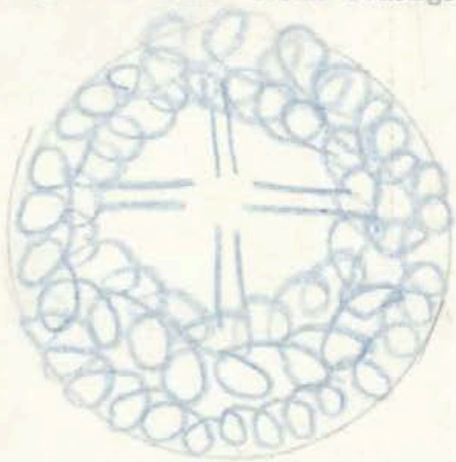

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(9) HEALING THEORY: Mind is the greatest power in the world. Therefore it can be used constructively to affect the bodily states, especially when used in conjunction with the other great power--love. The body is given in our charge, and it is our responsibility to treat it kindly and take care of it. Nevertheless, mind power has its limitations. Just as there is a certain physical weight which would be far beyond our capacity ever to lift, so there are certain physical results which are far beyond the capacity of mind to achieve. For example, it cannot join a severed hand to the body, nor can it mend broken limbs without the physical aid of a plaster cast. It is consequently wrong for Christian Scientists not to acknowledge the limitations of mind.

(10) HEALING TECHNIQUE: Place both hands on the part of the body which is ailing, and stroke it slowly with the palms. Mentally send all your love and kindness, as well as the wish and will for healing, to the thousands of minute cells which dwell in the affected part. Smile at it! At the same time place your thoughts on the Universal Spirit and ask it to give you healing hands. Realize that the pain or distress which the body feels is really the collective prayer of these living cells who regard you as their Providence, their God. You actually have the power to help them, just as God has the power to help you. When lifting an arm we draw force from the universe outside, and in the same way when we turn to God for healing we draw it into ourselves in a general way. Then we have to focus it, through our will and love, particularly and directly upon the affected organ.

(11) The medical doctors are just as much instruments through which the Divine can heal us as the spiritual healers. It is therefore erroneous on the part of Christian Science to refuse their aid.

(12) Occultists and healers in some cases only temporarily remove the personal karma of (sick) their patients. It does no good in the end for the patients are being robbed of needed experience. No one can lose his dark karma so easily. The sickness will return again later. This happens when the healer is not governed by true wisdom or selfless motives or adequate knowledge.

(13) Hypnotic treatments for medical or psychological purposes may be useful at times but only if the temporary respite thus afforded by the short-lived cure is utilized to learn the lessons of the experience. This will require the patient to use and develope his own understanding and will power, and apply them to remedy the causes of his sickness.

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(1) Anyone can practise self-healing of physical sickness. He should place the two hands on the affected part—more to concentrate the mind's attention there than for any 'magnetic' purpose—and then lovingly, kindly, wish it to get well. He should use his will and concentrate on its getting better, and also, ask for God to help him help the part.

(2) If we humans call ourselves macro-cosms, than our bodily organs are medio-cosms, and the tiny tissue cells are micro-cosms

(3) All the sex energies are needed for manifestation.

(4) Reason is always needed. Even the physical body has to be treated reasonably if it is to keep well. This body is composed of large numbers of minute living entities, and if you are acting unreasonably toward them they will react by signals of distress or pain to such treatment.

(5) The Human race will live on tropical fruits in 3,000 years time, some fruits of an old and others of a new kind. This will be possible because when the planet's axis returns to vertical, it will enjoy all the year round a pleasant September-like climate. Mentally, it is now in the winter zone, the animalistic slaying principle being still strong, but it is beginning to come out of it. When man gets cosmic consciousness in 3,000 years time the planet's climate will change to pleasant summer weather.

(6) Where one's knowledge of self-healing procedures, and one's capacity weak, it is quite proper to call in the help of another person whether a doctor or healer.

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(7) The practice of spiritual healing can be carried on in combination with, and at the same times as, the practice of ordinary medical therapy.

(8) Is the use of vaccination serums permissible? This is a hard question. M personally would never permit himself to be vaccinated unless he were going to a country where epidemics were rife. We live in an imperfect world, and it is sometimes necessary to choose the lesser of two evils. It depends on the spiritual development of the individual. The more developed he is, the worse are the results of his vaccination. A person whose karma keeps him free from epidemic or infections diseases may dispense with it, for it is certainly an evil. But one who is not, may have to be vaccinated for protection. If in doubt, he should pray, or if a child, his parents should pray for guidance. Without vaccination large numbers of people would have succumbed to epidemics. It has saved their lives.

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(1) Primitive people do not realize that their sufferings are self-made, and hence seek to avoid them by propitiating spirits, angels, demons and lastly by prayer to God. But later in development they come to study truth-teachings and so learn the real reason why they suffer.

(2) The living beings on this planet had to experience the results of not acting in obedience to the divine law, "Do unto thy neighbor as to thyself". Through the experience of the resulting darkness and suffering, they will be brought to the divine wisdom.

(3) The modern developed human being is being made to suffer because he has deviated from the injunction of loving his neighbor.

(4) The more we realize that our imperfect natures are the cause of our troubles, the quicker we will be able to end those troubles.

(5) Suffering is a necessary unpleasant good, to teach us how to think and act correctly. So when it comes accept it, don't reject it, or resent it. But at the same time as you try to get the utmost out of it, you may seek to ameliorate its effects by eliminating its causes.

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(8) We get the result of what we do. One day people will wake up and see that the cause of their suffering is inside themselves.

(9) Most people do not understand that their hardships and misfortunes come from their own incorrect acts. Instead they blame others.

(10) The sufferings we see are not evils but only the results of the free-will used unwisely, or rather misused by people. Through these sufferings the latter gain wisdom. They witness to the true Christ in the sufferers who prayed "Thy will be done, not mine," and "Father forgive them, etc." Christ knew that the Will of God could not be more perfect than it is. Should we then endure everything? The answer is Yes! Bear with persecution and adversity, resent them not. By such non-resistance of evil, we avoid sowing the seeds of future suffering.

(11) On this physical plane, we have had experience of all possible forms of suffering. This is indicated by the red-orange symbol. But in the future epoch of 'real' human beings shown (yellow in the symbol), we shall compensate and balance that by experiencing all possible forms of happiness. But when that in turn is eventually exhausted we shall be finished with the physical plane and leave it altogether.

(12) Where a difficult situation has been created by Providence to enable us to learn something about the laws of life and about the nature of our own character, the sufferings it causes should be endured in the proper way, that is, humbly and intelligently, until the lessons are mastered. If this is done, happiness will come afterwards. To regard the situation as God-ordained, to realize that it just has to happen because of our particular nature and our stage of development, to know that it is not less necessary and regulated than are the harmonious movements of sun and stars in their orbits, is the correct way to regard it.

(13) It is a miscomprehension to say that all of us have to experience all possible kinds of suffering in the course of reincarnations. We experience various representative kinds, but not all possible ones. We all however experience the same total amount, but not all the same kind of suffering. This amount is needed only until we have developed compassion, or fellow-feeling, and wisdom--and not afterwards. It is as if a certain druggist's prescription indicated that a certain amount of suffering would lead to a certain result. The Infinite Wisdom gives out this prescription to the whole human race.

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(13) It is a misconprehension to say that all of us have to experience all possible kinds of suffering in the course of reincarnations. We experience various representative kinds, but not all possible ones. We all however experience the same total amount, but not all the same kind of suffering. This amount is needed only until we have developed compassion, or fellow-feeling, and wisdom--and not afterwards. It is as if a certain druggist's prescription indicated that a certain amount of suffering would lead to a certain result. The Infinite Wisdom gives out this prescription to the whole human race.

(14) The capacity to put oneself in the place of others and understand their feelings especially their sufferings, is the scale upon which one's spiritual degree is indicated.

(15) Experience gained from one's own suffering has enormous value in conferring sympathy with another's.

Moreover, since the foundation gained on the physical plane is the one on which the life in the spiritual plane is based, if the former is short, the latter has to be short correspondingly. The exception is those of high intellectual nature or lofty character.

(81) The most advanced beings on this planet will be able after death to contact the higher beings swelling on the higher planes, but the former are very few in number.

(82) The Vikings of the past, the Hindus of today and even the animals themselves, will find after death just what they believed they would find.

(83) Purgatory does exist after death because the terrestrial consciousness still possesses great force -- an animal cannot have internal self-conflict but a human can. He knows theoretically good and evil but is unable to practise what he knows. He has been told that hell will punish him for evil acts. Therefore he often passes into post-mortem states filled with fear of hell. He has animal consciousness, which is C-knowledge,, automatically functioning. There is also the elementary "real human" consciousness in him, and this comes into conflict with the animal. Thus conscience develops and troubles him. The followers ~~suffer~~ of Christianity especially suffer from this conflict, more than those of any other religions. Hence, purgatory really exist to a larger extent in the Christian Peoples' post-mortem state than in others. The Sermon on the Mount is taught in Church and in schools to children: it is the highest possible religious teaching that could be given the human race. People are unable to live up to it: it is too high for them. Self-tormenting conscience results from this gap and lies firmly in their sub-consciousness.

(84) Old people get tired of life and want to die.

(85) Many Christians start their purgatory even while in the body because they fear death with such horror. The Asiatics, with their teaching of rebirth, have much less fear of death, and hence much less purgatory to suffer.

(86) The spirit of a violent murderous in the after-death state man will see the pictures of its own enemies and seek to harm them again: if such an evil spirit gets attracted to a seance, he may take possession of the medium and seriously harm or destroy him. This is one reason why spiritualism is so dangerous. It is also the reason why M himself has abandoned the trance state: when leaving the body, it became liable to possession by a dark spirit. A violent or hating spirit is earthbound for a long time and in his own world meets or sees the forms of other spirits of a like evil nature. The difference between the physical and after-death worlds for such a being is that in the former, he could see Nature, her beauty, flowers, etc., to relieve his dark thoughts but in the thought-world after death he can see only horrors, darkness, evil forms and furious environments in correspondence with his own character. So his life is like a nightmare, like a hell. It is filled with hate, murder and darkness. The sky is dark and stormy - never fair and blue. Eventually his subconsciouness begins to tell him through his faint conscience, that this is because he has done so much evil. If he was a Christian as a child, he was probably taught about a demon-filled, torture-chamber-hell. This conception revives in the spirit and, since its world is a projection of its own thinking, it begins to experience the same tortures that its bad conscience now bids it expect to meet. It meets former victims, or rather its own mentally created pictures of those victims, and they threaten it. If it had a severe physical disease during earth life that will now come back again. So long as it is filled with hate or passion, so long as it does not repent, its guardian angel cannot penetrate his self-made darkness to help him. The evil spirit may even conjure up the thought that he is being burnt alive. If at this moment he at last calls out for help, the guardian angel can at last get through and establish contact with him. From this time he can begin to progress upwards to the planes of light and happiness. The angle can at last show him that he really is dead, which is hard for him to believe. It can show him how he has created his own horrors by his thought of hate and fear. It can teach him to stop such thinking and begin to love his fellow beings.

(87) Each human being has one guardian angle to uplift but no demon to drag him down. In addition to the guardian, there are usually some departed human spirits who were his friends or relatives on earth. These are the group who guide, protect or help him as and when they can, both during his life on earth and after death.

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(88) Since it is not possible to end suddenly what has been a part of one's character, bad habits and traits have to be picked up again at rebirth. The purgatory and post-death experiences however, are not valueless since they leave a mark on the subconsciousness.

)89) If a man reaches old age, however hating and violent he was, his low passions will mellow and become subdued. If he passes into the post-death spiritual world, he will suffer less and have less to overcome than he would have had if he died twenty years earlier.

(90) The after-death spiritual-world is simply that which holds the dominant mental conception of the being. Thus a firm believer in Christianity who canno be changed in the narrow views he held on the physical plane, will remain the same after death.

(91) The thoughts are inside the body during life but build surroundings after death Only the spiritually advanced being will perceive the death-world properly, without illusions.

(92) The clearer and more concentrated a man's idea about his orthodox heaven were during earth-life, the clearer and sharper will his post-death experience of it be. Thus, the quality of his thought will shape the quality of his post-mortem life. Vagueness here will reappear as vagueness there.

(93) All beings on the spiritual post-death plane who have special interest will there meet with perfected conditions of that interest, both in themselves and their surroundings. The scientist will get perfect laboratory conditions since he can think them freely into existence and since other beings dwelling on the same plane will be more advanced in science than he is. This life will go on until he is satiated with it. Then, the energy of memory will revive within him, and he will be able to look back in his own inner remembrance of the last few incarnations. So, he will seek a man and woman who can provide him with the conditions suitable for his next incarnation. He connects himself to them by an automatic function, like wave-lengths between a broadcasting station and a radio set. The connection is really established by the globe, which contains all the human beings within itself. When he is ready to leave this domain of Memory and Bliss, only the preceding incarnation will be vivid in him. He will continue until he is from half to one year old, since nothing happens in Nature abruptly. This is why some infants laugh merrily for they remember the past and are still somewhat on the plane of bliss.

(94) The good man who dies of old age, and not of illness does not even experience loss of consciousness. He will suddenly see surrounding him some of those who loved but who passed on before him. He will be puzzled by this sight of those he thought dead, coming to life again. These friends and relatives will look and behave just as they did during their earth life. They will teach him about his new conditions. They will show him that their appearance is subject to their own control; by thought they take on and wear a young body. The form in which he sees them is an assumed one to make it easy for him to recognize them. They will show him that, although many sights are familiar, nevertheless, matter is here subject to the will: they can, for instance, rise up without staircases when they want to. Duringtheir sleep, his friends left alive on earth, do not live in the physical body but in its counterpart. At such a time the departed spirit can visit them.

(95) The first stage of the after-death world corresponds to the plane of the real human being. But the spirit will be able to find it only to the extent that it entered it during his lifetime. This preconceived idea will be realized in actuality by his after-death experience. His idea of heaven will be realized just in the way he believed,when on earth, it would be like. His ideas and beliefs hold him firmly and he cannot go outside them. When later he rises to the higher spiritual planes, he will pass through them in a vague superficial way without knowledge of any details and without inner understanding of them. This is because he is undeveloped, not equal to their level.

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(XV)

(1) Jesus referred to the Devil because he was speaking to ordinary people. When expressing his own private concept of God, he speaks as of a Personal Being, an "I" who is in heaven. He felt he could not get ordinary people to understand it correctly, lifting it out of time and space.

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(1) It is not right to say that the world is an illusion, because to bring the illusory experience into existence there must be a reality behind them. This does certainly exist. It is x-1 the eternal 'I'. X-3, world experience may be regarded as illusory only if it is recognised that behind it is the reality, X-1.

(2) Cancer of the lung is often caused by excessive tobacco smoking in a former incarnation. Tobacco causes a blockage of the intuition. It affects the brain.

(3) The triangle  x-1, x-2, x-3 applies to everything including God himself and including the very smallest cell. Even the ultimate cell of life can only be known up to the border of our time-space experience; yet beyond that border there is still a host of other kinds of life within it.

(4) In sleep at night the consciousness is withdrawn into the yellow (spiritual) energy. In the waking state during day it is carried by the red-orange energy.

(5) Without senses we always reach a limit in this finite world, but with our thoughts we can cross the boundary into the infinite world. Mind alone can transcend this time and space world. At the end of our analysis, we find a thought behind everything. The idea is God's.

(6) All that we are able to experience with the senses is an illusion. For instance, if we are in an express train going West at 100 km per hour, at the same time our planet is turning eastward at a far greater speed. Therefore the Westward direction in where we were travelling was an illusion. Moreover the whole solar system will be going in a still different direction, not an Eastward one. Therefore even the latter movement is also an illusion. There we come to the border line of time-space finite experience, for we are really moving in several different directions simultaneously. To cross this border is to enter the infinite. We are surrounded by illusions; they are the result of living in space and time—in the finite.

(7) The Indian idea of dismissing the world as Maya and concentrating directly on Reality, the Spirit, is impracticable. It is correct that the world is an illusion but nevertheless it is an absolutely necessary illusion. If it were not there, the eternal (x-1) could not experience its own existence, could not know and be aware of itself.

(8) The bodies are space and time creatures and hence have an ending, but the living being has no beginning and no ending, hence, it is out of time and space. Because it is eternal, it is inexhaustible. Nothing in the universe happens casually. If a speck of dust fell casually, there would be chaos. We are as necessary to God as God is to us. The things which are in existence may change their outer and material appearance but they themselves cannot go out of existence. For their innermost nature is eternal. All things, in this sense, have x-1 as the core of their existence.

(9) The teaching of eternal life in the New Testament has been much modified in order to make it comprehensible to the masses. But it really means something much more wonderful than the post-humous state is is supposed to be. It is irrational today to ask people to believe that they will enter a paradise of bliss and stop there forever, without going any further. Even if a living being starts in the womb and gains perfection thru reincarnations and then attains this bliss, it cannot be tenable. For such bliss must be outside time-space dimensions, whereas its start was in them. Thus, eternal life cannot logically begin in a finite way and continue in an infinite way. The contrast of even hundreds of incarnations against this perfectly bright eternal bliss would be as nothing. It would be the same as the experience of a single night followed by eternal day. This is illogical. Nowhere in Nature can we find a parallel to it. The notion that we can live eternally in the Light has no analogy in Nature. If it were true, if the principle behind it were applied to Nature, the world would not be able to carry on and would have to come to an end. If you were to hear the same funny story several times, its fun would vanish. If you enjoyed a movie but spent a whole year seeing it repeatedly, you would eventually find no enjoyment at all in it. Everywhere you find this principle, that hunger seeks satisfaction but after a time hunger re-asserts itself. The principle of Nature is hunger-satiation, repeating itself rhythmically, that is, the Circuit. Heat and cold, day and night, summer and ~~winter~~ all illustrate the circuit principle.

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(10) Regarding the difference of spiritual planes from physical worlds, we must remember that only when our life is fixed on the physical, in dimenstions of time and space, can we evolve. Inside those dimensions everything exists here as things but on the spiritual planes they exist only as states of consciousness. We sit in this solidly physical chair but if we could transform our wave-lengths, the physical chair and its surrounding world would vanish and we would be in a spiritual sphere. Those who dwell in a spiritual world dwell outside time and space. Here experienced sensations have a beginning and an ending; the clock ticks an hour and it is an hour. But on the spiritual plane an experience which seems a year may be only a second according to earth-time. Here time is independent of our wishes for it depends on physical phenomena; but there it is the opposite. Take the case of a drowning sailor, who is concentrating on his wife and home. She sees him in a vision at the same ,time, although there are thousands of miles between them. Her experience is simultaneous. This is a spiritual plane experience which shows how outside time and space it is. Here we are tied to the present moment in which we live, the Now. But there, on the spiritual plane, we can experience yesterday just as if it were today, or a century ago as if it were our own; in both cases as vividly and as immediately as they were "the Now." A person on the physical plane who was studying the archeology of ancient things will be able when on the spiritual plane to go back to the centuries pertaining to those things in vivid actuality, as if he were really living then. This is why we say there is no time at all there. When on the spiritual plane, ordinary unevolved persons can go back two or three incarnations but advanced ones can go farther back. In the same way that here we take a journey to America, on that plane we can take a journey to the Middle Ages, or to antiquity. Where is time then? The spiritually liberated man feels an immense freedom. He can go back and forth in time as naturally as we go from one room to another.

(11) On the spiritual plane, we can change our very bodies whereas here, we can only change our dress. We can there take on a different facial appearance and different figure, if that is necessary to make us recognizable by others swelling in the post-mortem world. This ability to change bodies is used by spirits working through mediums and pretending to be Christ, Moses or other celebrated persons. They can actually assume the corresponding bodies, the correct appearance, and thus deceive the sitters. Many sitters at seances talk of Christ coming to them, but this is rarely authentic. However, a very few may have been inspired by Christ and thus taken on his appearance. There are also some low spirits who take pleasure in playing a great role.

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(1) The suffering brought on by dark karma is not heavier than what justice requires.
(2) Most people have tied themselves up in a dark karma, thru misuse of free will, and then they seem to have none at all. They stop their own freedom of will when its abuse brings them dark karma that prevents use of it.
(3) To act in conformity with the eternal cosmic laws, leads to the least suffering in life.
(4) Those who try to speed up their spiritual growth will have to endure more karma to work off in order that this may be done. They have asked for it! Moreover it is better for them to get their dark karma worked off while their natures are coarser and better able to undergo them, than when they are finer and likely to suffer more through this extra sensitivity. The effect could then be disproportionate to the cause.
(5) He who kills another but learns by development to give up the killing principle in himself, will to that degree avoid the bad karma of his crime.
(6) Any good karma which brings a spiritual opportunity represents a cosmic chemical process. If one does not take the opportunity when it is available, it will recur again later, even though the form may have to be different, or even though it may have to appear in a later incarnation. It cannot be missed, since it is our due.

(7) There is no forgivenass of sins, since there are no sins really. We cannot act otherwise than as our nature and experience bid us act. Moreover, it would be unkind of God to remit our bad karma since that is needed for our development. Remitting it would rob us of valuable material for progress.
(8) We should regard all beings whom we contact as being expressly placed in our surroundings for a purpose, as being vehicles for speech and messages from God, as being expressions of God to guide and discipline us.
(9) There is not only no forgiveness of sins, because the law of karma is for our benefit and education, but there is also no grace. Nothing can come but what is self-earned.
(9) The criticism that people do not seem to learn from experience ignores the fact that evolution requires its time. It is in no hurry. If one is very inexperienced in any field, one will have to repeat the same lesson many times.
(10) By experience humanity will at last learn that doing the will of Providence, or obeying the cosmic laws, is the best. If there were no laws all would be confusion, and our use of will would be meaningless.
(~~xx~~)
(11) Karma mustnot be understood as a law of revenge, not as the law of the Hebrews, "An eye for an eye". The question is asked: As Hitler has slain millions of people, will he have to be slain millions of times in future lives? If so, he will never come out of his dark karma, his suffering will be for practical purposes quite endless. The answer is: No, as soon as Hitler comes to the full understanding and conviction that it is wrong and that he will never do it again, he is free of that dark karma. Yet we cannot say he has forgiven himself. It is the law itself that he has put into operatbn. He creatied the cause, I.e., his change of heart, and the law gave him the effect, i.e., the end of the dark retribution.
(12) The Being is able through the harvest it reaps in its fortunes, to learn whether the seed sown was good or bad. If bad, the harvest is likewise bad.
(13) Rebirth removes the charge of injustice, which would be true enough if we only had one life. Otherwise the anomalies of the fortunes prevailing at birth would be incomprehensible as well as unfair.
(14) The fortune-telling arts belong to a past epoch. They will fade out more and more as the new era develops. They belong to primitive peoples. Intelligent people must now find their own guidance, through using their own intelligence and their own contact with God.
(15) Nothing can happen which is not the will of God. We must not sow bitterness, anger or hate because others mistreat us, not even if they are robbers. They do so because their very acts are within the plan of God: they are His instruments. Are we then to fold our hands and let them rob our house? As long as people live who have a karma which makes them thieves, so long will there be a parallel karma which will manifest as policemen and judges, who will punish them. But their existence should not alter our attitude of non-resistance. Let the others do what they consider to be their 'duty' but let us do our ethically higher one.

(1) The suffering brought on by dark karma is not heavier than what justice requires.
(2) Most people have tied themselves up in a dark karma, thru misuse of free will, and then they seem to have none at all. They stop their own freedom of will when its abuse brings them dark karma that prevents use of it.
(3) To act in conformity with the eternal cosmic laws, leads to the least suffering in life.
(4) Those who try to speed up their spiritual growth will have to endure more karma to work off in order that this may be done. They have asked for it! Moreover it is better for them to get their dark karma worked off while their natures are coarser and better able to undergo them, than when they are finer and likely to suffer more through this extra sensitivity. The effect could then be disproportionate to the cause.
(5) He who kills another but learns by development to give up the killing principle in himself, will to that degree avoid the bad karma of his crime.
(6) Any good karma which brings a spiritual opportunity represents a cosmic chemical process. If one does not take the opportunity when it is available, it will recur again later, even though the form may have to be different, or even though it may have to appear in a later incarnation. It cannot be missed, since it is our due.

(7) There is no forgiveness of sins, since there are no sins really. We cannot act otherwise than as our nature and experience bid us act. Moreover, it would be unkind of God to remit our bad karma since that is needed for our development. Remitting it would rob us of valuable material for progress.
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(16) Palmistry is true or false: it depends on the intuitiveness of the person practising it.

(17) If one meets a boulder on one's path that is too heavy to lift up, why strive endlessly to do so? Better let it lie where it is. This means that if a certain circumstance or a certain situation is beyond your power to modify in the reasonably near future since the human nature involved must first be transformed and that would take too long a time, it is better to cease trying and to accept defeat.

(18) The proper way of digesting anything--an event, person, report, situation--is not to look upon it in relation to your own little self only, but also to The Great Plan, to the whole universe. This follows the example of Christ and gives a sense of right proportion. Only then are we acting in a tryly human way; until then we are only embryonically human. By getting angry, for instance, we get no benefit from a situation but by the help of intelligence, we can make it fit into the universal pattern and thus develop ourselves. We shall then be always in harmony with surroundings, as Christ was even amid the intense suffering on the cross.

(19) The number of children a married couple have depends not wholly on destiny, for there is free choice involved too. However, in previous incarnations we have used our free will in such a way that now we have a lot of karma. The children ~~in part the result of that karma~~ may be in part the result of that karma.

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(7) If M went outside his mission his life would come to an end. If he were to predict personal futures, for those who come to him he would lose his clairvoyant ability. He came from a higher planet where millions of people enjoy the same high development as himself. He was selected to be sent here, only after being well tried and tested first,. He must keep to his special mission, and not satisfy the curiosity of others. He must serve mankind in the pre-ordained way. He says he is an intermediary, representing a higher stage of knowledge among a lower developed race.
(8) The presentation of truth by concrete symbolic pictures is much easier to grasp by the masses than by abstract metaphysical books.

(9) All the events in Jesus' life were ordinary human ones, so he could at all times set an example of how to live a proper human life, culminating in the appeal on Golgotha to forgive his persecutors
(10) The idea of Christ's vicarious suffering to atone for humanity's sins, is exploited to mean that his death can save sinners; it is a misconception. It is connected with the illogical conception of God. If God were so cruel as to have to see his own son crucified, He would be a perverse being.
(11) I do not know what became of Jesus the man, but the Christ-self or consciousness that was in him, will not return physically; it will come spiritually. It will come as the Holy Ghost, which is "knowledge of the highest truth". Such a knowledge will be as impersonal as chemistry. And just as professors of chemistry are regarded as mere vehicles for its dissemination and are not worshipped, so those who bring this knowledge to mankind will not again be worshipped as Jesus was. But they will still be required.
(12) Our teaching of knowledge is to help every man to need no other man to tell him what to do.
(13) The "Symbolic"pictures are created by M: they are not given to him. He receives only the intuition: this he has to translate by his own effort into both descriptive words and paintings.
(14) The cases of a master apparently giving his grace, blessing or initiation to seekers are merely those of meeting him at the psychological moment of ripeness for the glimpse. He gave nothing. The glimpse of light came only because they were entitled to, and ready for it.
(15) There are about 80 "Symbols" created by M. The ideas behind them come from the divine world.

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XVIII

(1) Theoretically, it is possible for anyone to attain cosmic consciousness for himself, by his own search and efforts and without the aid of M's world-picture. But in practice this could be realized only after tremendously long periods of time. With the aid of this picture, however, his quest would succeed in an immeasurably shorter time. Nor does he need to visit M personally - the explanations and symbol-pictures alone suffice. However, such visits, though he resulting study of teaching and discussions, are naturally illuminative.

(2) The help or inspiration given by Maharshee to his devotees or visitors was given by his soul. He did not necessarily have to be aware of it. The inner contact with those who put their mind's force on him by their faith was actually made by their own unseen guardian angel or spiritual helpers.

(3) Although Jesus had perfect cosmic consciousness, nevertheless all his experiences happened in such a graduated way as to symbolize in his total life story the wandering of humanity towards the goal. His sufferings symbolized what the aspirant, and indeed all men have to go through as their imperfect natures are purified by such suffering.

(4) At personal interviews or in letters dealing with personal problems, M's chief object is to show people that the real cause of their troubles is within themselves; and the real cure is to be had only by changing themselves.

(5) "Pray to Providence in conformity with Providence's laws, then wait till the right hour then the prayer is answered." Do not dictate to Providence how or when to help you, but ask for help without conditions." This is the reply M gives to people who come with personal problems requiring decisions or arising from difficult circumstances.

(6) M came of his own free will from a higher planet to help us here. He wanted to be of service. In the case of Jesus, he too definitely came from another planet. The Sermon on the Mount alone shows he had cosmic consciousness. Buddha, however, did not teach about the higher kingdoms and it would seem that he was only a member of our own planetary race more highly developed but M is not sufficiently aware of Buddha to say with certainty.

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(24) Jesus had no karma to work off as sufferings. Long ago he had outlived all dark karma. He accepted them by his own free will. If he had not done so, and or if he had not gone to the cross, his preaching would not have been accepted by the Western world. Because of the crucifixion, his words have been kept alive to this day and have been of immense force. He was thus able to demonstrate the correct attitude--love, forgiveness, goodwill, to all who persecuted him--and to leave it in history as an example for imitation, as a model of the perfect way. Furthermore, it was a symbolic picture of the Ideal for all candidates for initiation. For instance, he taught them how to act in every day moral situations. The only way to initiation is to live in the same way that Jesus did: there is no other way.

(25) Christ said: "No one hath greater love, etc.." He practised this himself. He knew before incarnation that he would be crucified. But the principle that older brothers must guide the younger ones, still remains valid despite the tragedy of Christ's persecution.

(26) Rudolf Steiner was a very intelligent and honest man who assembled his teaching partly from reading and partly from a clairvoyance that was not cosmic. He predicted the decay and disintegration of his movement. It is really a branch of theosophy and much less intolerant. He was a disappointed man. He had great bodily suffering before he died. Steiner foresaw the failure of his society and said predictively that the new light would appear in Denmark.

(27) Through Buddha and Mohammed was sent the light of divine truth to help people who had no intellect and could only believe. (Utterly wrong as regards Buddha but quite correct as regards Mohammed.--PB) Such an intermediary was needed by the unevolved masses. In pre-historic times, he took the form of the initiate king. All these intermediaries were worshipped in their personality. But now this era of person-worship is ended. People must get the light within their own selves. The teacher is still needed to put the knowledge before them, but he must hide his personality behind the knowledge itself and get others to regard his person as insignificant.

(28) It is imprudent to accept the services of anyone whose moral character, excessive egoism or ulterior motives counterbalance his talents or work. Otherwise, trouble will result.

(29) PB's work is of great importance. It is an attempt to serve humanity spiritually. No greater work than that could be done. Anyone who helps him therefore, renders a great service to all humanity also. Even to lighten his load by small acts, much more to do his typewriting, will bring happiness in the end because it makes a very good karma.

(30) It was part of the earlier approaches to initiation to put the personality of the spiritual leader in the foreground, to worship and adore him. That approach ruled the medieval West and still rules the ancient East. But the coming of rationalism, materialism, atheism, communism and, above all, science, has led to a reversal of this position. The knowledge, principles and the teachings must now be put in the foreground, while the leader's name and personality must be treated as secondary and left in the background.

(31) How do I get my teachings? They come down by passing through the following three levels: First: the Highest plane, which is above all detailed time-space and form knowledge: it is the Ocean of Pure Knowledge. Second: Intuition--the plane next below it. Third: Ordinary plane of intellect where the formulation into words and language is made. This explains how hard is the task of bringing down such knowledge through from such a height to such a depth.

(32) The fact that Buddha did not teach that there was remembrance of past dark periods during Nirvana, or indeed of any periods at all, does not mean he did not know the Circuit Principle. It only means that he did not consider it advisable to tell the people of his time all that he knew about it, for the idea that Nirvana was not perpetual blissful peace would have made hem sad. M himself has not revealed all that he knows, for he must keep to the level of people and not go over their heads.

(33) When advanced people of our time ask how to apply spiritual teaching and what to do, the answer must be: they must find out for themselves what they have to do; they must be willing to think for themselves. Spiritual Science is offered hem as a help, not as a dogma. It does not want mere believers.

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(35) The World-Redemption ordained by Providence for the twentieth century, is not to be effected through a man who was a model two thousand years ago; it must now come internally, through the head of every individual person. Formerly it centered on a single being; now, it is the knowledge which the main factor, not the person who gives it out. Through Spiritual Science we shall build up the picture of the universe, and from that learn how to live and what to do. This leads to real love balanced by intellect.

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(16) If M wanted to he could look into every person's aura that he met, but he does not want to pry. He has been instructed by a message from on high to use his cosmic ability only for his general mission.

(17) The planet M comes from is of such divine beauty that it is the Kingdom of Heaven externalized. Here, on this darker planet, the Kingdom can only be internal, as Jesus said.

(18) It seems to M that no previous world redeemer before Christ's time attained the same degree of perfect cosmic consciousness that Jesus had. He was the model of the 'real' human being to come. He domonstrated his every-day contact with the Father, God. When Jesus prayed to this God, he indicated thereby that He was a Personal God, although outside space and time and bodiless. The word 'Father' used by Jesus expresses a personal relationship.

(19) M was in Persia and China in former lives. His faculty for drawing and painting was developed in former lives as an artist.

(20) Jesus said that his return as before, as a personal world-redeemer, would not be repeated! Instead he would come as the Holy Ghost. The latter means holy thoughts about life and the universe, that is, "Spiritual Science,". The return of Christ means that the cosmic consciousness of Christ will return to this planet: it means that people will be able to attain this state, either in glimpses or in the full "Great Birth."

(21) We should not indulge in propaganda for this teaching. Those who are ready for it will unconsciously be led by some power to it. Once in its sphere of influence, they can attend the lectures and study the books. Even the magazine "Kosmos" is used for educative purposes only, to teach those already converted and not to convert others.

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incarnated with thieves. It is useless to blame our fellows. We ought not feel hate as they can't do anything else. On the contrary, we should feel compassion. It is an essential part of development not to get angry with them, when they do us harm, but to regard it as an opportunity to train ourself in self-discipline. When we reach the stage where we manifest no anger despite their wrong conduct, but only pity and understanding, that is loving our neighbour. We should regard him as a child who has to grow up and who does not know how else to act. We ought to practise on him the cultivation of patience understanding and acceptance. Nevertheless it is needful to note this warning: do not embrace human stinging nettles or human poisonous snakes, or the painful results will teach us not to. This is a principal point of the coming new culture. The old culture, which is now approaching rapidly to an end, because it has become an impossible way of life, was based on force, violence and war. The new culture, will be based on psychological understanding and the principle of forgiveness, on the realization that the enemy to be fought is not outside but inside ourselves. Just as we do not get angry with mountains that are hard to climb, so we should not get angry with persons who display negative traits. We should regard them as problems to be overcome by a change of attitude. This is how the new culture will regard them, no matter whether the problem concerns a nation or an individual. This will mean the end of war. Just as one has to get proper equipment for mountain climbing, so one has to get proper mental equipment (sympathy, understanding, patience, knowledge etc.,) for overcoming the problems and difficulties of life caused by other persons. We have to learn to master all the moral and mental forces in the human being. When the next great war will be over, mankind will have learnt that by using weapons they solve no problem but only release death and destruction.

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First Volume **

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The vital purpose of these teachings is to enlighten persons in such a way that they do not lose freedom and independence. For the primitive being that is only a dream but for the evolved man it is a necessity. It is the road to inner peace harmony and happiness.

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Volume (1): Gerner Larsson's Course

THE RELIGIOUS STATE OF THE WORLD.

The Religious Instinct.

To obtain a lucid impression of the present religious status of the world it is necessary to undertake an elementary investigation of the religious instinct.

The very fact that the term "the Religious Instinct" has been adopted long ago proves that we are confronted with an idea known by all. The word "instinct" describes a function outside the radius of the day-conscious will-power. An instinctive action is performed automatically and testifies to our consciousness being divided into two parts; one part which we know and can control, and another part whose powers we are aware of but yet cannot control.

To this lesser known part of our consciousness the religious instinct most certainly belongs. Fundamentally we are all religious and simply must be so because the question concerns an attribute which actually forms an inseparable part of every living being's mind. But we are not all equally cognizant of our religious instinct. On the contrary, a superficial glance at the problem discloses to us that the religious instinct is found in all grades; from the purely unconscious automatic function, passing into the conscious and very devout stage, and to the apparently absolutely indifferent religious attitude.

The First Appearance of the Religious Instinct.

As already mentioned, the religious instinct is an organic function of the living being. Actually we meet its first appearance already in the animal world. Many of you may consider that so sublime a thing does not exist in the animal world. However it does. With our own powers of perception we recognise the religious instinct through the death-cry of the animal. This cry, a well-known phenomenon everywhere in the jungle and where animals are in danger, cannot possibly express an appeal to anything purely physical. It is no signal to their own kind for rescue as this shriek is not given until the disastrous moment. The cry is no supplication to the attacker for mercy or grace. The tiger is not moved to mercy by the desperate cry of its victim, nor does the bird of prey cease its flight towards its victim at the sound of the latter's pitiful screech! The animal's death-cry is, in its cosmic analysis, the spiritually dormant being's unconscious application for help to an unknown Providence. The cry of the animal is the religious instinct's first audible formed prayer.

The Religious Instinct is an Organic Function.

We meet a further development of this instinct in primitive man. It is a recognised fact that primitive man has no doubt whatsoever that spiritual beings exist behind all movements surrounding him. All the so-called natural forces connote for him the existence of a hidden spiritual world. That his belief in the reality of a spirit world also includes a belief in the survival of his dead is frequently seen by the complicated cult which binds him to his belief, and which mostly signifies an attempt to prevent the dead from harming the living which are left behind. Thus we see that the religious instinct is actually a function implanted in his mind. However, as an instinct is an organic function, an elementary sense independent of intelligence, it can by no

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means be the result of fantasy or speculation, which is the intellectual garb of thought, through which instinct can present itself. Instinct itself originates from causes far beyond intellectual ratiocination. Were this not the case neither primitive man nor animal could show a reaction towards an unseen or unknown world.

We see that the religious world's attitude towards an unseen or spiritual sphere is based on an instinct constituting part of the living being's mind. Instinct is thus a sensing or presentiment of something which cannot be experienced physically. This religious instinct is not only the cause of the animal's death-cry and the primitive man's so-called blind faith, it is also the basis of religious creeds in which man now believes.

The Religious Instinct Verifies the Existence of a Spiritual World.

Being apparent that man has an ability - an ability as afore said is a product of an organic function - to sense phenomena without his own physical consciousness, then these phenomena - in this case the physical world - must exist. An ability cannot arise of its own accord, it is the result of a stimulus. Were there not light our eyes would never have been formed, were there not sound, we would never have had ears. Were a spiritual world not in existence, the definite existence of the religious instinct could never have been proved.

Degeneration of the Religious Instinct.

It is a fact to-day that the religious instinct has in most people degenerated to such an extent that in the occident one openly talks of the world having become irreligious or dechristianised. This degeneration also applies to the other world religions and thus the question arises as to why. The so-called modern individual acknowledges no Deity. True in his opinion there does exist certain religiously inspired moral ideas, but generally these things do not particularly influence his doings. If you allude to this subject, he replies by ascribing his mental perception of it as a kind of mental atavism of which he would prefer to divest his mind, or at least something of which he is ashamed. If one persists and desires his verdict as to the existence of a God, a distinctly clear "no" is the answer, or a remark to the effect that if a loving God really did exist, then he could not possibly permit of the conditions which are found on earth to-day.

The Cleft between the Animal, the Savage and the Modern Man.

Thus we witness an abysmal difference between the animal, which, in all cases where it is doomed to destruction, gives out its despondent death-cry; the savage who generally arranges his daily life with regard to an existing spiritual world even if this world fills him more with fear and horror than with joy; and finally the modern man of culture who totally repudiates his appurtenance to a spiritual world and merely acknowledges himself to be a product of heritage and milieu and of the material world.

The Cause of this Situation.

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intelligence by nature undermines every form of instinct or presentiment and plays such a dominating part in the conscious life of modern man that it would be amazing were it otherwise. Intelligence in itself represents a higher mental phase than instinct, and this greater power of conception naturally induces terrestrial man to undertake a critical revision of those religious views and traditions which have been handed down from the past. The form of these religious views in words and metaphors will certainly seem vague and apparently illogical. Hence, we witness to-day a growing remoteness from divine things. Man does not believe in "miracles" and "revelations". He demands a clear reply to clearly defined questions and relegates the religious questions more and more to the category of those things one "cannot know anything about" and on which he consequently does not wish to reflect. Is it possible, however, to abandon such problems arising from a cosmic functioning of organs in all living beings so easily? Let us investigate the matter!

Has Modern Man's Profound Knowledge of Matter Made Superfluous the Conception of God.

Compared with the savage, the modern man - due to his superior knowledge - has by application of his intelligence, learned to control matter as never before dreamt of. Man has unprecedented forces at his command. No wonder that this very man has succumbed to the illusion that homo sapiens - the knowing man - is the highest product of the universe, and that his vast insight into the mysteries of the physical world has made superfluous the existence of a Deity.

But is this the case? Has not this almost over-dimensioned power over matter shown gruesome results? Has life been made happier for the individual? Do not the cities of Europe and Asia lie in ruin because of this force? Is not the world swarming with millions of crippled, mutilated and disabled people as a result of this very force? Do not the vast majority of people live under an extreme fear of new and even more dreadful explosions than those hitherto experienced? Let us also look at the life of the individual! Does he accept every form of adversity and disappointment as a natural thing against which one does not react? In our mechanical world is there no longer room for the conception "fate" or "destiny"?

Is one fully reconciled to the idea that man is but matter and consequently subject to its laws? Does every father and mother greet the premature death of their beloved child as a matter of course, something "one must get over" as one knows that the child has no immortal soul, and that there is consequently no reason to hope or dream of ultimate re-union? Has the world become so devoid of every such "influence of undefinable or dim senses" that due to one's scientific knowledge one is emancipated from any form of illusion about such a ridiculous idea as "immortality" or the like?

The reply to this must be a definite and plain"no". Is it not a fact that on the almost interminable rows of soldier's graves which the recent and past wars have provided, millions of crosses stretch towards heaven? Can it be disputed that man, in dire need, in circumstances analoguous in principle to those of the animals when confronted with destruction, clings to the hope of the existence of a God, and to the belief that there must be a greater and deeper meaning in life than that which our crude senses are able to grasp? Is it not in such situations that the original religious instinct again revives and,

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despite repudiation and intellectual reasoning asserts itself as inseparable from our entire sensorium? Mundane man may deny divinity and he may repudiate every notion of the existence of a loving God. But God does not forsake man for this or any other reason.

The Great Role which the Religious Instinct has Exercised in the Past.

If we direct the searchlight of our consciousness back into the past we observe that there actually was a time when the religious instinct played a decisively greater part than it does to-day. We see that in primitive man it formed the basis for religious conceptions. Even if those ideas may appear naive and barbaric to us, their significance to the lives of these people was so great that it coloured the whole of their lives. The fervour with which the savage casts himself before the fetish is not less than that with which the Mohammedan turns towards Mecca or with which the Christian beseeches his God for help and protection. Ideas as to the appearance, the form, the conduct or the power of these Gods may change, but the effect of worship is the same in all cases: contact is achieved and the peace and harmony emanating therefrom enters the mind. It is this contact with the unseen spiritual world, and the consequent inner harmony and peace that is the fundamental reason for the thousands of temples and churches abounding in the world. Within their walls, culture has resisted every form of war and revolution. When under a spell of misunderstood desire to demonstrate one's irreligiousness one gives vent to one's feelings by denouncing these institutions as "hopelessly antiquated" this fact should be borne in mind. "The church is an ancient house" and we are all indebted to it, whether it has played its rôle as an embellished or ornamented temple in the Far East, or as a whitewashed house of devotion in the occident.

The Downfall of Blind Faith.

As already intimated, the increased use of intelligence - which later will be termed the "Force of Intelligence" - must inevitably lead to the undermining of the religious terminology or symbolism. Most of us are aware that religious expressions of the past cover a far more expansive territory than the words literally connote. However, it seemed impossible to perceive the abstruse bearings when conscious life gradually grew more external, and man was engaged in all the many new inventions which the growth of his intellect enabled him to construct. Thus the moment inevitably came when the religious instinct not only discredited but was actually doubted. The result of this negative view can perhaps be most clearly seen in the attitude of modern man to the ecclesiastical and religious institutions. Half-empty churches are to be seen everywhere, and remarks about the decline of interest in the preachings of the church are customary. But is this strange? Reflecting quite casually on the Divinity the church to-day preaches about as being "the Only True God" one cannot reproach man for his apostasy were the "True God of the Church" to behave in that way. Do we not see that this almighty and omniscient God allows innumerable millions to be borne into a destiny of the unhappiest nature? Furthermore, if we omit to worship God in the prescribed manner, the the outcome of one's physical life will, after death, be an eternal existence of"weeping and gnashing of teeth". Moreover, the picture is not made more attractive by this Deity having had a Son whose frightful sufferings through judicial proceedings, torture and crucification mitigated this God that the Gates of Heaven were thereupon opened for

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those who - perhaps by nature - were criminals and sinners, but who on their deathbed were repentent. A Deity who can be induced to forgive later sinners because of the sufferings of one not guilty, can never be a moral source of inspiration for thinking people who in such an attitude will see rather a sadistic tendency.

The Birth of Atheism.

With the coming of the Force of Intelligence into terrestrial man's sphere of mentality, the ecclesiastical throne of the Deity began to rock. In most instances the growing power of cogitation resulted in irreligiousness; many men became freethinkers while others fell into religious indifference. Only a small part of them ventured to search for a Deity of a more universal nature than the physical-egoistic and primitively human one they had met within the limits of the undefined religious beliefs.

What does the Holy Spirit Mean?

In addition to the above it may be added that the figure Jesus of Nazareth - who in the occident stands out as the highest source of inspiration - has prophesied an era when mankind, in virtue of deeper insight into the mystery of existence, will be able to apprehend far more of life than he, at that time, could make them realise. Through the well-known words "by the spokesman, the Holy Ghost, whom the Father shall send in my name, shall ye be taught all things, and ye shall be reminded of the things I have said unto thee" Jesus prophesies a time when belief will be superseded by realistic conscious knowledge. For is spirit anything but consciousness? And what is consciousness other than thoughts? In the light of cosmic consciousness the "Holy Ghost" is identical with pure consciousness, meaning a mind purged of all primitive and vague ideas about our mental make-up, i.e. our immortality and that which exists behind the eternal cosmic lawful universe.

The Divine Suggestion.

The term "The Holy Ghost" indicates a state of mind where conscious knowledge of the principles and laws of spiritual life have superseded the undefined emotionally disposed belief, which, for the less developed individual is simply a kind of "go-cart" preventing him from losing contact with the invisible, yet no less realistic side. Belief is a faculty which provides unlimited confidence in an idea or conception imposed upon one's mind by means of authority i.e. suggestion. As the suggestion in question has elicited responses in the mind of terrestrial man to such an extent that the birth of humanism has taken place in the consciousness of those barbarously inclined, it can only be termed divine. If you are desirous of studying psychical problems it is essential to know that, devoid of the divine suggestion - the effect of which we encounter in all the existing creeds - the world would never have known the humane aspect of life, concentrated in the cosmic-chemical formula "thou shalt love thy neighbour as thyself". Therefore it can never be the object of the spiritual-scientifically disposed man to launch an attack, or be intolerant towards religious sects or associations whose very existence is based on religious suggestion. One of those gems which spiritual science has brought to

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The Divine Suggestion.

The term "The Holy Ghost" indicates a state of mind where conscious knowledge of the principles and laws of spiritual life have superseded the undefined emotionally disposed belief, which, for the less developed individual is simply a kind of "go-cart" preventing him from losing contact with the invisible, yet no less realistic side. Belief is a faculty which provides unlimited confidence in an idea or conception imposed upon one's mind by means of authority i.e. suggestion. As the suggestion in question has allotted responsess in the mind of terrestrial man to such an extent that the birth of humanism has taken place in the consciousness of those barbarously inclined, it can only be termed divine. If you are desirous of studying psychical problems it is essential to know that, devoid of the divine suggestion - the effect of which we encounter in all the existing creeds - the world would never have known the humane aspect of life, concentrated in the cosmic-chemical formula "thou shalt love thy neighbour as thyself". Therefore it can never be the object of the spiritual-scientifically disposed man to launch an attack, or be intolerant towards religious sects or associations whose very existence is based on religious suggestion. One of those gems which spiritual science has brought to

the individual is, that by its light it has elucidated the fallacy of the "Principle of Condemnation". The right of free thought, belief and speech is naturally essential for those who of their own free will begin to search into the depths of their own souls. Where the spiritual-scientifically interested person supports intolerance it discloses that immaturity of the soul which distinguishes the disciple from the master.

The Conception of Divinity is Subject to Growth and Development.

As will be comprehensible from this analysis, terrestrial man's conception of God, as all other ideas, is subject to growth and development. The God worshipped by the Buddhist, the Christian and the Mohammedan is not identical in form with that which inspires the primitive bushman. But all these notions of a Deity have, however, a common keynote, they are all a source of inspiration. Our mental development has led us to a point where a great majority of people cannot sympathise with the conception of God preached by the Church, and therefore are inclined to deprive it of all value. This, however, in no way means that the majority have succeeded in neutralising or disintegrating the functions of the religious instinct. On the contrary, life in another field has proved that this instinct is developing more actively than ever, the object or mission being to influence the individual to abandon his inane egoism in favour of altruism.

The Conquest of Materialism.

The result of terrestrial man's evolution from the jungle up to our time shows that the materialistic attitude has conquered. Modern man generally repudiates the thought of the existence of a God and a higher spiritual aim in life than that based on heredity and milieu. On account of his ability to correspond with the force of intelligence - which is of a neutral and analytical nature - he has blocked the channels through which the religious instinct functions as he has not met with ideas in the sphere of religion which agree with his everyday experiences and is therefore no longer able to uphold them. However, it is not possible to blockade a force which represents an inseparable part of one's mental structure for any length of time. This force will inevitably seek its outlet elsewhere. Thus we observe that notwithstanding the fact that man, in practice, has abandoned the idea of a loving God, this does not mean that man has relinquished the idea of living in a better, in other words a more just world, than that into which he was born.

The Social Instinct.

Man has expressed this desire in the idea called "the Social Instinct" which is the main force in every form of politics. The social instinct endeavours solely to convert the society in which we live from an egoistical and inhuman state into an altruistic and human state; we can easily see that we are confronted here with the effects of the religious instinct which in this manner strives to realise its dream of "paradise" on our earthly continents.

Does the Religious Instinct only Concern Life after Death?

When judging the religious instinct, far too many people are inclined to overlook the fact that this does not exclusively concern a

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possible life after death. The deepest purpose of the religious instinct is, as already intimated, through contact with the eternal and immutable laws of nature so to influence the individual that he abandons his attitude of selfishness in favour of a more unselfish attitude. But nowhere is it written that this unselfishness should not begin to function until after death. Has it not, ever since the appearance of the humane principle been so, that that which made man great and worthy of imitation was his humble and humane conduct? Is not then humbleness and the exercise of humanity the same as an understanding, loving and tolerant behaviour? Can an arrogant, egoistically inclined person be described as cultured, even if conventionally he is considered irreproachable? No! As you will see, there is in practice no difference between the person who, via the religious instinct, has reached the eminent stage, and is worthy of following, and he who has attained the same goal via the social instinct. That the former acknowledges a divine world-plan is only of theoretical interest in this connection. In practice both types are equally as agreeable to meet and equally as positive in their contact with their fellow men.

Can a Political System Save the World?

Have man's political interests led to any overwhelming number of this ideal type? No! It has achieved just as little as their former religious attitude led to a happy and harmonious society. If we observe the world to-day, we see it divided into a multitude of large and small political parties - circumstances which also apply to the emotionally accentuated religious life still existent - but at the back of which certainly does exist a common source of inspiration and urge towards social idealism. This, however, does not detract from the fact that the political parties, each with a paradise for society on its programme, have been as little able to put these pipe-dreams into practice as Christianity - the professed religion of the majority of the occidental countries - has been able to bring about mutual peace.

What can the reason be for this fact - a fact so obvious to all? Is it not perhaps just the simple reason that although political parties in practice actually do replace the gradually weakening religious systems, they in themselves do not contain a nucleus round which the existence of a Deity is concentrated? Several of the world's greatest political parties are "godless" - meaning that they openly declare that religion is something belonging to the past. This attitude must however necessarily lead to dictatorship. A political party which does not accept a moral code based on a clear spiritual attitude must necessarily devise something to take its place. Such a party will therefore inevitably mobilise all forces for the preservation of its own moral code which in this case undoubtedly is "godless". And is there any shadow of doubt that, were one of these parties to win totally over the opposition, every form of religious tolerance would disappear? What would then become of our right to "free thought, belief and speech"?

No, the continuous rivalry between political parties all over the world has not led to less display of hate, envy and vengeance, revolutions and the breakdown of culture than that which the religious conflicts have on their conscience. The political parties can no more save the world and give it absolute and lasting peace than can the religious sects and societies.

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Is the Science of Matter the Right Path?

To-day everyone turns towards science as being the power able to deliver the world from the catastrophe apparently threatening it. Everywhere enormous sums are spent on the altar of science in the hope that deliverance may come from that source. But what is science? Does not science constitute a group of people whose individual morale is of the same quality as that of others? Is there, within their ranks, any positive reluctance to focus the intellect against destruction and homicide? Do we seriously think that any scientist will succeed in discovering a moral synthesis capable of impeding the constant waves of hate, vengeance and terror? No, science has celebrated, and will continue to celebrate, glorious triumphs within the realms of physical research, but it has failed - beyond conception - in the psychical world. The only thing science can tell us to-day is (+) that we now possess such stupendous methods of destruction that we, if need be, are able to destroy the peoples of the earth, and that only a moral revival can prevent us herein.

As will be seen, we are now in a period of evolution which with terrible clarity shows us that the control of matter is not enough. One must also have the morale to regulate this force. To-day our knowledge of physical phenomena is greater than ever before, greater than any former age dared dream of. Indeed, our power is great - and our loneliness and fear greater than ever before.

The Mission of Spiritual Science.

We have now concluded our analysis of the religious state of the world. We have seen that a religious evolution, the broad lines of which we have been able to follow from the definitely animal realm up to our own age. We have seen how religious development at a certain stage became fossilized in a number of ideas of such an unintellectual content that mankind gradually deserted them - a fact which is as true of the orient as it is of the occident. Furthermore, we have seen a political world be borne on the ruins of the old religious world, and we have observed that this has also been unable to bring to the world that peace for which we all long. Finally, we have ascertained that science, the first delicate blossom of the force of intelligence, has also failed to fulfil the demand for redress which might have led to the world-peace so ardently desired. The conclusion which must be drawn from this examination of a problem vital to all mankind is: if we wish to obtain more light than darkness, more love than hate, more peace than war, more happiness than sorrow, then we must be versed in the understanding of a cosmological picture that is capable both of satisfying the developed intellect as well as the deeply religious feelings, and which, as Emerson says, confirms for us the science, beauty and joy of the saying: "thou shalt love thy neighbour as thyself".

Guide to the Use of "Martinus' Symbols".

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It must be said at once that experience has proved that Martinus' symbols, at the first glance, are not always comprehensible to new students, in fact they are at times considered superfluous. However, this misconception will soon disappear. But it does not take long to understand the technique of the symbols and to feel at home with them. The cosmological pictures revealed delineate in a way a mental sphere unknown to most people. This mental sphere, similar to an ordinary landscape or territory, has its rivers and mountains, its centres and its outskirts. All these realities do actually exist, bound together by law, and it is of decisive importance that one does not go astray and thus become victim of whims of the mind. No geography teacher would think of instructing pupils without the help of a map of the country in question. And the same applies to that tuition relating to Martinus' spiritual science. The symbols, by their formation and entire structure, are guarantee against miscomprehension in the interpretation of Martinus' world picture, particularly in other countries, where translations of such a difficult subject can so easily cause misunderstandings.

The principle in Martinus' symbolism is invariably that each colour has its specific significance in every figure-composition. Being once and for all familiar with the meaning of the signs and colours, the symbols will instantly present a comprehensible key to the cosmology which Martinus teaches. The following gives a brief outline of the meaning of the colours. We impress upon you the importance of carefully acquainting yourself with these definitions, as this will greatly facilitate your understanding the following symbols.

The red colour	: Energy of Instinct	- the plant world
" orange "	: " " Explosive Power	- " animal "
" yellow "	: " " Sensibility	- " real humane world - the feminine principle.
" green "	: " " Intelligence	- the realm of wisdom - the masculine principle.
" blue "	: " " Intuition	- the divine realm.
" indigo "	: " " Memory	- the world of bliss - the mineral world.
" mauve "	: Maternal energy	- the Divine creative principle or X II.
" white "	: X I or "the living something"	

Although these definitions may at first seem incomprehensible, we ask you to attempt to acquaint yourself with them so that you are in no doubt as to the energies or powers each colour symbolises.

Explanation of Symbol No.1. The Road Towards Light.

You will observe that symbol No. 1 is dominated by a horizontal conical-shaped figure divided into three sections. The cone

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You will observe that symbol No. 1 is dominated by a horizontal conical-shaped figure divided into three sections. The cone

itself symbolises evolution from a lesser to a more developed consciousness. The uppermost of the three divisions, i.e. the white field, symbolises the unseen living "something" which exists behind each physical form. The second of the three fields, the mauve colour, symbolises the unseen living something's "creative power" - the ability to create - while the third field, which from the left is divided into indigo, red, orange and yellow partitions, symbolises the mineral world, the plant world, the animal world and the world Martinus has given the name "The Humane World" respectively; the nature of which we shall soon learn to know. Furthermore, a closer examination discloses that the cone is cut by a row of vertical lines. This denotes that every individual within its zone of life or development has the qualities depicted in the main figure, viz. "the Self", "the creative power" and "an organism". These three factors, X.I., X.II., and X.III., you will become conversant with in the following chapters.

Below the conical figure you see an orange-coloured star from the left of which runs a green ray and from the right a smaller greenish-yellow ray. In the centre of the orange-coloured star there is a white triangle. In Martinus' symbolism this triangle signifies the immortal "I" underlying all matter. The complete figure composition represents terrestrial man's science of matter, which he has acquired through the green ray (energy of intelligence) and which is approaching a climax. Man has calculated, measured, weighed and classified all material phenomena whether belonging to what we to-day call animals, plants or minerals. So advanced has man become in his physical research that with the mastery of the atomic science he is about to transcend the boundary line between the physical and the psychical. From the myriad of details of which science is cognizant, those scientists who are more spiritually developed conjecture that not all is open to our physical senses - even with the aid of microscopes and telescopes. In philosophical writings this type of man has sought to conceive of a possible higher plane of life than that which we characterise as the "material world". This attempt to penetrate into the psychical region of life by means of thought is expressed by the yellowish-green ray (intelligence + sensibility).

Above the conical figure you see an orange coloured line stretching from the mineral world, striking the globe and bending down towards the vertical line which divides the animal world from the humane world already mentioned. This line indicates, as we shall see from the following analysis, that the world is actually in the culmination zone of the destructive principle. By the side of this line you see first a red and then a orange star. The red star indicates the boundary area between the mineral and the plant worlds, while the orange star indicates the boundary area between the plant and animal worlds. These two stars symbolise the religious instinct and signify that although the consciousness of plants in our world is apparently totally dormant, the religious instinct is inherent in the consciousness of plants just as much as in all other forms of consciousness. The religious instinct, we shall see later, is an eternal reality, and thus constitutes an indivisible part of any form of life. Whereas plants show no outward signs in this respect, at any rate not directly, we are now already conversant with the fact that it is the real force behind the animal's deathcry.

At the centre of the orange field in the conical figure you see a vertical line on the right side of which a little white star

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can be seen. From this star runs a yellow ray which again culminates in a star, at the centre of which we again see the triangle, the symbol of the living being. This yellow ray symbolises the religious principle, which in the form of the religious instinct, viz. a direct automatic function, plays a certain part in the animal's existence. It is, however, of decisive importance, even in its first primitive stage, in the spiritual awakening of terrestrial man. The figure denotes that were man really to listen to this inner "hidden voice", then at some time in his eternal evolution he will certainly reach the high level of moral genius and acquire cosmic consciousness, in the light of which nothing would be hidden from his then complete sensorium. It is this high knowledge, this perfect view of life, Martinus has expressed in the rays emanating from the yellow star, illuminating the past as well as future development.

In his principal work "The Book of Life", Martinus refers to the appearance of this high form of sensory capacity in man's consciousness as the "Great Birth" as terrestrial man, after having had this experience, is then equally as conscious in the existence of the spiritual world as he previously was in the physical. The religious instinct, or principle, can thus be compared with a little door, almost hidden giving access to the secret room of the soul wherein the absolute truth of man 's divine origin is preserved. If man is capable of listening to this instinct and obeys the impulses from this source, the outcome will inevitably be the experience of the process described. However, all people through their growing ability to correspond with the intelligence energy gradually lose contact with the religious element only to rediscover its valuable importance when the emptiness of the purely material attitude has become so apparent that one begins to hunger for a horizon broader than that which even the most unique technical knowledge can encompass.

At the lower left hand corner, Martinus has put a little figure depicting the difference between the range of the senses of the ordinary man and that of the cosmic-conscious individual. While matter and substance are apparently a sufficient object for the sensory organs of those materially inclined, a conception which totally disregards its own unseen, but no less realistic spiritual or psychical phase, the symbol illustrates how the cosmically focussed individual's sensory area encompasses the living being in its entirety.

As you will see here, the symbol serves as a key to the subject matter of the first part of the book. It remains only to emphasize that the conical figure as depicted in the symbol in no way must be thought of as limited. It represents a part of an eternal evolutionary process. within this section we are given the opportunity of forming a first impression of our own present mental level, and of the course our spiritual ship must steer, if it be our wish to attain an inner really lasting peace and harmony.

Explanation of Symbol No. 2. Intolerance.

If you look at the symbol, you see a clear field to the left from which emanates a stream of impulses. These impulses symbolise the Divine Creative Principle. These divine creative impulses are behind all forms of culture. Their culminating release in a society will always give rise to new epochs. Here on earth we are faced with no less than three cosmic impulses which have been greatly influential in our lives and on life around us. The oldest, and for the more developed man, the almost extinct cosmic impulse is that

can be seen. From this star runs a yellow ray which again culminates in a star, at the centre of which we again see the triangle, the symbol of the living being. This yellow ray symbolises the religious principle, which in the form of the religious instinct, viz. a direct automatic function, plays a certain part in the animal's existence. It is, however, of decisive importance, even in its first primitive stage, in the spiritual awakening of terrestrial man. The figure denotes that were man really to listen to this inner "hidden voice", then at some time in his eternal evolution he will certainly reach the high level of moral genius and acquire cosmic consciousness, in the light of which nothing would be hidden from his then complete sensorium. It is this high knowledge, this perfect view of life, Martinus has expressed in the rays emanating from the yellow star, illuminating the past as well as future development.

In his principal work "The Book of Life", Martinus refers to the appearance of this high form of sensory capacity in man's consciousness as the "Great Birth" as terrestrial man, after having had this experience, is then equally as conscious in the existence of the spiritual world as he previously was in the physical. The religious instinct, or principle, can thus be compared with a little door, almost hidden giving access to the secret room of the soul wherein the absolute truth of man's divine origin is preserved. If man is capable of listening to this instinct and obeys the impulses from this source, the outcome will inevitably be the experience of the process described. However, all people through their growing ability to correspond with the intelligence energy gradually lose contact with the religious element only to rediscover its valuable importance when the emptiness of the purely material attitude has become so apparent that one begins to hunger for a horizon broader than that which even the most unique technical knowledge can encompass.

At the lower left hand corner, Martinus has put a little figure depicting the difference between the range of the senses of the ordinary man and that of the cosmic-conscious individual. While matter and substance are apparently a sufficient object for the sensory organs of those materially inclined, a conception which totally disregards its own unseen, but no less realistic spiritual or psychical phase, the symbol illustrates how the cosmically focussed individual's sensory area encompasses the living being in its entirety.

As you will see here, the symbol serves as a key to the subject matter of the first part of the book. It remains only to emphasize that the conical figure as depicted in the symbol in no way must be thought of as limited. It represents a part of an eternal evolutionary process. Within this section we are given the opportunity of forming a first impression of our own present mental level, and of the course our spiritual ship must steer, if it be our wish to attain an inner really lasting peace and harmony.

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underlying primitive man's religious cult, the culmination of which we meet for example in the old Nordic religion. Apart from the fact that the religious significance this impulse brought with it to a great degree is the underlying cause of our habitual thoughts, a problem we shall enter into later on - this no longer plays any great rôle for us. The next cosmic impulse is that on which are founded the main religions of the world, viz., Buddhism, Christianity and Mohammedanism. Each of these religions have given birth to an extremely influential cult. Although increasing degeneration and inner dissolution within these faiths are apparent to-day, this does not detract from the fact that they have been the mainstay in terrestrial man's conception of morality for two thousand years.

We have already observed, that in the same way as the first cosmic impulse was superseded by a new one when it no longer satisfied man's spiritual craving, and so we are able to witness the second cosmic world-impulse being supplanted by a new, a yet stronger and still more stimulating message than that brought by the two former impulses. The temporary effect of the fading away of the second cosmic impulse is seen by the might of materialism gained at the expense of the religious life. Mankind has apparently become irreligious and is atheistically inclined. The result is clearly perceived by the gigantic effort to create a technical-scientific culture devoid of a religious kernel - centre. We have seen contesting political parties trying to reinstate the great religious movements but without any noticeable success.

We see on the symbol two yellow stars illustrating how society to-day is divided into two different mental fields. One of these fields, that represented by the lower star, symbolises that part of society which is still bound to the principles of religious moral teachings, whereas the upper star symbolises the field of those who consider themselves emancipated from religious restraint. But within this field a steadily increasing number feel the advent of something new. From this group a constant cry is heard for " a change of heart" which in itself confirms the fact mentioned that no technical knowledge, however perfect, can stifle the soul's call for food. "Man cannot live on bread alone" is a truth which has begun to become essential for the modern intellectual man.

All this, however, would have no unpleasant significance for you and me were life organized so that tolerance were an innate quality for us all. It would then be natural for everyone to grant all others the right of free belief and thought. Circumstances, however, prove the contrary. We live in a world, which has reached a stage in which newspapers abound in open discussions on the justification of this right. It is, therefore, not without reason that Martinus has drawn two orange coloured rays which cross each other. The orange colour symbolises the energy of might, or the explosive energy, and the object of these two rays is to show that whereever two parties collide - no matter of what nature, even two persons - destructive conditions will arise which we know by the name of war, hate, revenge, terror, anger, violence, jealousy, indignation and ruthlessness, etc. Briefly, intolerance arise.

What is intolerance.

Intolerance is a state in which the living being, in this case terrestrial man, is so convinced that his own opinion is identical

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with perfect truth, that on the merits of this conviction he does not hesitate to employ even the most sadistic and perverse methods to enforce his opinion. Intolerance is the human yielding to the brutality of the jungle. Whereever we encounter a man who covets power for the sake of power alone, and thereby espies a road onwards, there we meet intolerance accompanied by all its sufferings. The explosive energy accounts for the destructive principle, and in conjunction with primitive sensibility and limited intelligence, constitutes the behaviour reminescent of the jungle we have outgrown in form, but the mental forces of which continue to constitute a substantial portion of our psychical structure.

It is obvious from the symbol how the rays of intolerance from the two groups prevent the light and energy from the Divine productive forces from asserting themselves. We witness a continent in flames, whereas, had true and natural tolerance reigned, we should have experienced a continent in the bloom of cultural development. This state is, however, not only conditioned by man's innate capacity of distrusting all who think otherwise than he; it also arises because of the simple fact that the earthly sphere of thought is a cosmic reservation within the area of which we meet the effects of an illogical attitude to life's most serious problems.

We live in a world where innumerable millions swear to the principle of brotherly love and altruism, while at the same time, under the cloak of so-called "righteous indignation" or "holy anger", they discharge enormous loads of cosmic explosive force on people who allege they are fighting for the same ideals themselves but along other paths. Church opposes church, sect is against sect and clergy against clergy within those walls where mutual love and tolerance should be the common characteristic. Similarly we witness how political parties that likewise postulate they are fighting for the common good, for liberty and individual security, employ methods ranging from clamorous propaganda to direct terror and torture. We behold a world where representatives from the so-called intellectual world openly talk of "sound hate". We see a world where man's culminating disunion from divinity and confidence in a regular and orderly world has simply led to the total experience of what on the whole is commonly termed "hell". Murder and mutilation is prevalent everywhere. Everywhere violence is exercised. Everywhere hate and vengeance exist and everywhere that life whose divine motive it is to provide the experience of a greater divine light, is sabotaged.

But the effects of a life in hell is suffering, and suffering at some given stage gives rise to a longing for its opposite. Behind the din of the battlefields and the weeping from the bombed cities, arises a gradually increasing passionate longing for divine realms, for peace and understanding. Terrestrial man groans under the effects of his own desires, of his own mental shortsightedness and begins to long for broader mental horizons than those his own intellectual arrogance avowed to be definitive.

As we have seen, the culmination of the intolerance terrestrial man has experienced on all continents is actually the basis for his longing and consequent receptivity for a new inspiring world-picture where divinity and the spiritual realms are not reduced to "fairy tales for children and the senile". This new cosmological picture can not be one where access is possible to the slightest grain of intolerance - which by nature is of direct unintellectual or bestial origin. The cosmological picture, the religion thus revealed, must by

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its own power be able to lift man above the mental shortsightedness which characterises the intellectuals of our period. Therefore, I will quote as an answer which elucidates the internal nature of this religion from Martinus' own statements made in the "Book of Life", first volume par. 90:

"A religion capable of awakening the interest of the whole world must be such that it is inspiring for the most eminent representatives of the scientific world as well as for the most primitively ignorant. It must give infallible answers to all manifestations, happenings and experiences of both the East and the West. It must satisfy all nations. A religion devised to fulfil such enormous demands can in no way be of a local nature. Its objective cannot be one particular people, science or field of experience. It cannot be biased towards anyone or anything. It must leave open all possibilities for development. Such a religion must not only be of an international nature but also of a universal nature. It must not be a representation of the truth, it must be truth itself. Otherwise it will fail and prove to be a disuniting instead of a uniting force. Both adherents and non-adherents will be at variance and it will discriminate between "believers" and "non-believers" between "those saved" and "those damned". It will work contrary to its mission and create nationalism instead of internationalism, selfishness instead of unselfishness, and thus be a source of strife instead of providing for the fulfilment of terrestrial man's longing for peace. The religion thus able to unite races, nations and beliefs into one flock can only be mastered by a reality absolutely unprejudiced towards anyone, whether they belong to the white or the coloured races, whether they are primitive or cultured. A logical explanation of the presence of all things in the divine world-plan must be given thus making comprehensible all and everything. This religion cannot be a "constructed" religion but must necessarily be "life's own religion" or the eternal truth in its purest unveiled state. It must embody a knowledge of life's immutable and eternal laws and experiences in harmony with the divine plan. An understanding of life's greatest problems powerful enough to assemble and unite the highest interest of all mankind within it thereby becoming the bedrock centre of gravity on which the coming human race can lean, cannot be a myth or a legend, an assumption or theory, a combination of traditions or dogmas. It cannot be a conviction that has become popular because it is oriental or occidental, European or American, materialistic or religious. It can only be a conviction that has authority because it is an analysis of facts, because it is based on terrestrial man's daily life and daily experiences. The spiritual basis capable of assembling all peoples into one flock cannot be established in belief of, but in knowledge of God. It must be the vision of the Eternal Father. Just as the individual is able to apprehend day and night, summer and winter, land and sea, so must he be able to apprehend the great Almighty, the one great "Shepherd". In this recognition alone lies all wisdom, happiness and harmony leading to world-peace for the continents of the earth and creation of a true human world. But to experience Divinity means experiencing its manifestations. These can be expressed as the daily life or activities of beings. But to fathom daily life and all its manifestations, the so-called crimes, mutilations, wars, sorrows, poverty, want and illness, as well as the bright side of life as identical

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"with the manifestations of God the individual is incapable of doing until he recognises the true identity of these realities, their place and mission in the divine plan that leads to a divine goal, and that all, without exception, is in complete accord with the concept "and all's well with the world". To acquire the talent of viewing life from so great and elevated an horizon that the prevailing design of the world is disclosed and becomes knowledge will thus be the common mental interest, the only absolute religious basis on which all mankind can be united into one people, one kingdom and one flock."

II.

THE CONTRAST PRINCIPLE OR MENTAL LIGHT AND DARKNESS.

If one examines an ordinary man's attitude to mental light and darkness concentrated in the notions of disappointment, pain, adversity, and good fortune, joy, happiness and prosperity, one observes that it is customary for such a person to regard the first-named qualities as an indication of evil, whereas the last-named properties are identical to all we conceive as "good". For ordinary man it is a natural thing to fight against the so-called evil, which, if he is religiously inclined in the old fashioned sense, he will undoubtedly ascribe to the "devil" or "satan". Many people actually still live in the belief of a personified devil, exclusively occupied in trying to tempt them and do them harm. Not for a moment does it occur to such people that the two notions "good and evil" actually are a cosmic plan and that the structure of the world is simply based on the contrast-principle thus open to our view. People of this description fail to understand that without pain, sorrow and suffering, the ability to sense joy, happiness and bliss would be lacking. They are not yet on the trail of the absolute necessity of contrast and live in the illusion that it is possible to paint a white picture on a white canvas.

Nature is Organised Circuit.

The contrast-principle being a cosmic phenomena without which every form of perception or experience would be impossible, it is of paramount importance for us to find out the cause of its being in the world which encircles us. And what do we observe here? Simply the fact that the very thing which we term "nature" by way of circuits organises contrasts so ingeniously that life through this organisation becomes colourful and attractive. Without colour, life would be monotonous and therefore repulsive.

The Day and Year Circuit.

The first circuit we meet in our examination of this fundamental principle is the day and night circuit, manifested in four divisions: midnight, morning, noon and evening. The next circuit we then meet is the year-circuit which, by its four seasons, winter, spring, summer and autumn creates that wealth of contrasts that makes nature so diversified and attractive. These two circuits combined form the frame of our outward life and determine its colouring. A breach in the circuit of the day and year would be catastrophic for our conception

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of life. But is such a breach of law possible? Is it not incompatible with the logic that life has actually devolved on mankind since the beginning of creation? No! The circuit of day and night and of the years are fundamental conditions which will last eternally, being the evidence of the existence of cosmic laws in matter.

Circuit of our Own Life.

The next circuit we encounter is that of our own life. In keeping with the foregoing, this circuit, too, is divided into four fundamental sections with which every man is fully conversant, namely childhood, youth, manhood and old age. Does not each of these phases mark a contrast to the preceding and the succeeding section? Would not life, in eternal youth, in eternal spring, end by becoming a curse? Do we not, even ere summer departs, begin to long for the winter evenings in company with pleasant people or with a book? And does not each section of our life at a certain time make the coming of the new one desirable? Indeed, without contrast, there would be no life, no sensibility, no realisation of our existence.

The Circuit of Matter.

If we direct our attention to the matter surrounding us, we encounter also here the law of circuit. Is it not true that the raindrop alternately forms the sewage puddle, the ice-covering on our lakes, the fresh air we breathe and the moisture that accounts for the dawn and the sunset? Does not this circuit range from darkness to light? And does not all matter follow the same laws? Life has long since taught us that all matter can appear in solids, fluids, gases or rays.

As you will readily understand, the law of circuit is prevalent whereever we care to look. Then why presume, when all that is accessible to our sensory organs follows this immutable law, that conditions in the spiritual world should be otherwise? Is this not accounted for by the fact that we, on the physical plane, have not received that corresponding tuition that nature never tires of imparting to us through our coarser sensory organs? Yes, it is! If we direct our consciousness towards the cosmological picture presented to us by Martinus, we see that it reveals a cosmic circuit of such gigantic dimensions that the aggregate cosmic laws and principles are unveiled to the full, a revelation of such irrefutable logic that it shows us distinctly how life in larger things follows the same laws and principles we meet in the smaller things.

Explanation of Symbol No.3. The Circuit-Principle.

In symbol No. 3. Martinus has given us the first impression of the great cosmic circuit in which we meet a culminating manifestation of mental darkness and light. Although in the following explanations we must inevitably touch upon a number of problems which will first be fully elucidated later on, we nevertheless ask you to direct your attention very carefully to the symbol in question, as here for the first time you get an insight into the whole extent of Martinus' cosmology.

On the symbol you will observe a row of coloured fields commencing with red and followed by orange, yellow, green, blue and

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indigo and then repeated. These colours symbolise, as you now know, the forces of instinct, explosive power, sensibility, intelligence, intuition and memory. But, you are not yet aware, however, that each of these cosmic fundamental energies or forces, the detailed analysis of which we shall revert to later, is the guiding element, or the basic force, in that zone or evolutionary sphere which bears its name. Instinct is the fundamental force in the plant world, while power, or the explosive energy is the supporting element in the animal world or the mental zone, to which the larger part of terrestrial man's consciousness belongs. Following these two zones, with the functions of which most people are familiar, is the "sphere of sensibility" where feeling is the dominating feature and which is not yet "of this world". This is called "the humane world". This is a zone within which shortcomings that prevail mentally in our present world are bygone evolutionary stages. This does not imply a world of excessive sentimentality, a world of unbearable angels or beings life has stripped of the last shade of humour. On the contrary, this is a world whose inhabitants by nature have the inherent quality of loving each other just as naturally as we, in our world, are able to hate, persecute and harm. This zone, however, is not the keystone or final climax point of our spiritual development. Beyond this exists a world or a mental zone to which Martinus has given the name "The World of Wisdom". The mental factor fundamental in this world is the intelligence energy. Not until then does the culmination of our mental or spiritual development follow in a zone where the intuition energy, the most distinguished and most penetrating cosmic energy, asserts itself as the supporting factor in all experiences of life. Martinus has called this zone "the Divine World", because at this point the living being "has run the course and reached the goal" - meaning that his sensory appreciation of life is from "God's own observation post". Intuition, apparent at times in terrestrial man in the shape of glowing inspiration, is thus by nature the first tender glimpse of a mentality which, when fully developed, actually represents the really perfect mental or spiritual state. Succeeding these five active zones or mental spheres comes an inactive one in which the memory-energy plays the leading part. Martinus, having named the intuition realm "the Divine World" - life here being the culmination of light and perfection - has given the domain of the memory-energy the name "the World of Bliss", as life in this zone consists of a repetition in recollection, devoid of suffering and pain, of that vast panorama to which the living being has access by means of his own experiences of the different stages of the cosmis circuit.

As previously mentioned this explanation is merely the first introduction to cosmic principles which probably have hitherto been unknown to you. Each of the realities mentioned will be analysed separately as this course progresses. In order to give you a clear impression of the tremendous scope the contrast-principle requires for its full exposition it has been necessary to undertake this rapid voyage with you through the zones mentioned. Repetition of the colours signifies that life, in its eternal unfolding, follows a spiral circuit, a problem we shall revert to later.

At the top of the symbol you see five circles, of which two are black, two half black while the fifth is clear. These circles symbolise the cosmic circuits, the winter solstice, the spring equinox, the summer solstice and the autumnal equinox. The two dark fields in the centre of the symbol illustrate that only within his mental

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solstice, that is to say in the divine world, has the living being his maximum mental bloom, whereas in the other territories he suffers more or less from lack of complete control of the cosmic forces.

The hatched coloured sections illustrate the cosmic seasons' scope of unfolding, whereas the lower figure depicts the growth of consciousness from the animal world's latent mental state up to the culmination of the divine world's unfolding. In the culmination of darkness to the left, i.e. in the animal zone we observe two ray-like figures, the upper one green and the lower one yellow. These figures denote that in this world, the commencing phase of the humane world, some people are more emotionally disposed while others are more intellectually inclined.

To the right, in the beginning of the next zone, we see two figures overshadowing each other. This overshadowed field is thus a mixture of the two forces and is meant to symbolise the harmonious equipoise of sensibility and intelligence. This harmonious state in itself forms the conditions necessary for the entry of the intuition-energy, ensuring the birth of cosmic consciousness. Moreover, this is the cosmic state of consciousness Martinus has symbolised by the figure at the base of the symbol. Its scope of development ranges between the two dotted lines which cross the figure. You will observe that it is present in all the cosmic spiral's zones with the exception of the animal zone, in which it forms no part of the living being's day-consciousness. Thus the living being is cosmically unconscious in his animal-physical state. Martinus says that "here the living being is most remote from divinity, remote from the knowledge of his own immortality and high identity as the son of God". Therefore this zone is one of darkness meaning the true homestead of ignorance and suffering: this is indeed the cosmic twenty-four hour day's true night ~~or of the~~ spiral's

The Genesis of our Present Mentality and its Position in the Cosmic Circuit. Terrestrial Man's Two-Mindedness.

If we attempt to form a picture of our own mentality's coming into being and its position in the cosmic circuit depicted, we observe that this process has taken place within the region of the cosmic winter solstice; as we see, the winter solstice actually culminates in the animal world. Thus the animal world is the "paradise" in which the mentally dormant being is given the option of remaining in his mentally dormant state or "eating of the tree of knowledge, good and evil" and then meet his death. But the living being was weary to death of this "blissful state". It longed for contrast and immediately it began to eat of the "tree of knowledge" a totally new mentality was formed. If we examine the structure of our own mind, we inevitably discover two totally dissimilar mental worlds, two cross ~~(counter)~~ currents in our spiritual life.

As an inheritance of immeasurable ages within the so-called animal world, the "dark age", we have a tremendous number of talents and propensities for manifesting the jungle mentality: vested - of course - in terrestrial man's mode of thought. These aptitudes and dispositions are all part and parcel of their own special moral code known under the cosmic formula of which the inspiring essence is "an eye for an eye and a tooth for a tooth".

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Meanwhile, terrestrial man has talents for other things than murder, hatred and violence. Talents are beginning to dawn for altruism and humanism. These talents, however, are not compatible with a moral code, the bearing factor of which is destruction. Thus we observe that, in the mind of every developed man, a completely new moral code is in the process of growth. The main idea or inspiring element of this known to all cultured people by the words "thou shalt love thy neighbour as thyself."

While the first moral code, by nature, sustains "winter cold" in our mentality, evidence of this truth being proved by the symbolic account that "he who ate of the tree of knowledge should suffer death", which in this context means life distant from all contact with the truth of life, from God, and those laws that comprise a life in happiness and harmony, the new moral code foretokens that the first tender shoots of spring and longing for contrast to the spiritual winter cold and desolation, are now becoming so powerful that the mental ice is about to break.

Terrestrial man, however, has lived so long in the region of hate and suspicion that it is extremely difficult for him to hearken to those speaking another language. Hatred and fear cling fast to his inner being. The moral code of the jungle, with its call for subservience to all who have power plays an almost completely dominating rôle in terrestrial man's mental life. It dictates our attitude to almost everything with which we come into contact: our worldly possessions, our native country, the mate to whom we are bound, and our children. Everywhere an almost fantastically developed and consolidated egoism sits firmly on its throne, and whoever ventures to dispute the justice of the hitherto accepted truths meets with bitter opposition.

Life, however, is stronger than death. Beneath the apparently hard surface of the ice there is unrest and fermentation. The whispering of the spring winds is audible to those "who have ears with which to hear". Signs of a new mental spring are apparent to all "who have eyes and can see". The contrast-principle's cosmic nature which always arranges for "satiation" to be followed by a new "hunger" is at work in the soul of terrestrial man. Dissatisfaction, which is always a sign of mental hunger, is now so intense everywhere that receptivity for a new cosmic attitude to life is in rapid growth. The contrast-principle is about to fulfil its primary mission in the mind of terrestrial man; to satiate him by homicide and murder, by war and suppression, by hate and ruthlessness, by sorrow and weariness, to such an extent that from the depths of his heart he longs for a life which contrasts with this destitution and darkness. It is from the ruins of this Armageddon that have just passed over the continents and which by nature simply were the culminating and last frightful contortions of the doomed animal zone before it released its grip on the soul of man, that the cry for a peace - never to be superseded by violence - was loudest. Terrestrial man to-day is to be compared with the prodigal son, who, of his own accord, returned eventually to his Divine Father. The religious instinct is again beginning to assert itself with intense power. In the distance man scents the coming of spring which actually is the tender forerunner of that brilliant cosmic summer, beckoning him ahead.

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which our present mentality develops is not the ultimate one, but that it forms by nature a limited territory within which the most primitive mental energies are displayed, we can now begin to direct our mind on an exploration of the cosmic summer solstice, the existence of which we are just beginning to grasp. We have learnt to know the contrast principle, one of the fundamental principles in life behind which are yet hidden for us exceedingly important truths. However, before entering into these problems it is of extremely great value to verify from a mental-scientific point of view the moral foundation treated in this chapter, thus stabilising the necessary basis for our future investigations.

The Mental-Scientific Moral Basis of Terrestrial Mankind.

In the preceding chapter we were told that all that exists is bound by the law of circuit, which as we have seen, forms four sections or "seasons"; it will thus not be difficult to determine the positions of terrestrial man within this circuit. As already intimated, terrestrial man resides within the region of the cosmic circuit's winter-solstice, i.e. within the transitional stage between total mental darkness and the dawn of a new spiritual or mental light. But how can we explain mental darkness and mental light in the mental circuit of terrestrial man? Are we not right in regarding as darkness a mental behaviour that is totally adverse to the laws of life, killing and rending, torturing, revenging and hating, a state nourished by the flesh and blood of other things and beings? And may we not regard the contrast to such behaviour as absolute light, meaning conduct compatible to such an extent with the laws of life, that its outcome must be joy, happiness and inspiration both for one's fellow creatures and for oneself? Will not the first form of conduct be equally as destructive as the second is constructive? Does not the first mode of conduct point to the zone of unbearable suffering, whereas the second mode is indicative of spirit, art and culture?

To which of these two so dissimilar forms of existence does the life we lead belong? Upon examination of our life from the moment it began to exist in mineral substance and so on through the plant realm where the first apparent evidence of the killing-principle asserts itself, we cannot but see that in the purely animal world as well as in terrestrial man, this principle has undergone development towards culminating genius. The road goes from the carniverous plants' tentacles, the beasts' dagger-like teeth and sharp talons to terrestrial man's super-ingenious destructive methods, showing us that we have trained ourselves to be experts in the art of transgression of vital laws. What exceeds terrestrial man in his ability to murder, mutilate, hate, persecute and use violence? Does he not excel in both physical and mental torture? Have not the modern concentration camps so outdistanced the inquisition of the middle-ages that, in comparison, the latter appears almost humane? Is not terrestrial man the greatest murderer our earth has produced? And is not human society the unhappiest on earth? Is it not a recognised fact that amidst a world abundant enough to provide us all with a life in prosperity and plentitude as never before known, we live in fear of what the morning may bring? Is the dream of a world free from fear and aggression, a world of free and happy people, of spirit, art and culture, anything but a dream, though more vivid today than ever before, but which has yet to content itself by being a never-ceasing inspiration for those minds whose life has ripened to deeper discernment.

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Indeed, life around us confirms to the full that our position in the cosmic circuit is within the dark zone. We still reside in the cosmic "winter-night". Our mentality is still fettered by the chill of hate. Our spirit is restricted by narrow-mindedness and the strong chains of intolerance. We do, in truth, know what it means to "suffer death".

But is not the blackest night the greatest contrast to the light and brightness of day? And is not night the mother of day? Would anyone to-day dare allege that the conditions under which we live are the blossom and goal of our development? Is it not the horrors of the battlefields that have compelled us to think, to seek? Is it not the grief of our own afflicted soul that has caused us to turn again towards the religious instinct in order to find out what its remaining languishing impulses have to tell us?

What then do we meet here? Are we not confronted with the widespread instinctive feeling that what we experience to-day cannot be and is by no means the final issue? Is it not a fact that all over the world there is a presentiment of our approach to a new cosmic epoch, the coming of a new age? And is it not so that the greatest minds among men believe, least of all, that we are on the verge of self-annihilation, but are rather inclined to think that what we witness and experience to-day are the last writhings of an antiquated and effete world?

These advanced minds are right! What we see to-day are only the "last days" inas much as the jungle mentality just at its highest stage encounters its own limitations by the fact that in its culmination its nature is disclosed as being hostile to life. We are now aware that within the range of our own consciousness we have two diverse minds. If we permit the older of these, that inherited from the jungle, to predominate, we are the most bitter opponent of our own destiny. By the aid of our own day-consciousness, our so-called common sense, we discern that it is no angry and inexorable God but terrestrial man himself, who is the innermost cause of the circumstances in which we are placed. In the light of our own sensory appreciation we are able to see that only a moral, anchored to a realistic knowledge of the cosmic laws of life, of the living being's immortality and personal responsibility for his own actions, can bring us the peace for which we all hunger. No state, however great or extensive, can ensure peace. The most it can grant us in this instance is the outward frame, the outward conditions for such peace. But real peace, inward spiritual harmony, the sole foundation of all true peace can only come to light when terrestrial man has gained control of the forces menacing this harmony. Terrestrial man must learn to understand that his "ego" is something apart from his consciousness. Consciousness itself, according to the logic nature reveals to us, is a product of the "ego's" interaction with both the physical and psychical outer world encompassing us. The more intense the interaction the greater the consciousness. The outer world thus being one of the main factors in the formation of our consciousness - without which we could simply have no consciousness - we are compelled by life itself to acknowledge that it is, in reality, our only true teacher. This teacher we call "nature" and most people live in the illusion which is deprived of all inspiration that this nature comprises "dead forces". The truth is, and of this we shall be convinced later, that everything we contact in the physical and psychical world alike, are manifestations of God's own brilliant

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consciousness. By regarding nature as a collection of dead forces, we thus allege that the source of all we call our spiritual life is a dead teacher. Such an illusion must needs lead man astray. But the duration of delusions is limited. Terrestrial man is at a point of evolution where he is able to experience with his own senses that God, in whose image he is made, is not remote in distant heavens but on the contrary is in and around every one of us and it is with Him and Him alone we "talk" when joy pervades our heart and when the bitterness of disappointment is over us. Terrestrial man's wanderings over the tracts of hatred and mental darkness are about to cease. A new heaven and a new earth in which justice reigns beckons to us from afar. This new heaven and earth are not hidden in a secret spot in the universe. Verily it is here and becomes apparent to us to the degree we earnestly seek to master our innate and imperfect nature.inherited from the animal world. The battle on "the outer front" is almost at a close. There man stands as the absolute victor, as the unrivalled specialist in the art of killing. But when the day comes when the fight on the "inner front" is ended, then the same man will be a specialist in the art of loving. Man will then have become a moral genius. Life will then have conquered death. The prodigal son will then have returned to his Divine Father.

Thus we found ourselves, our mental stage classified within the cosmic circuit's winter. But we also found that although mental darkness culminates around us, bright rays from a higher mental sphere are beginning to vibrate, penetrating the darkness. No longer do we live as true animals, exclusively ruled by automatic functioning. Our consciousness has been enriched by experiences, which although dearly bought, are wholly and fully the outcome of our own conscious interaction with life around us. We know - which the animals do not - that there is something called "individuality". Although to a great extent proneness to "tribal" mentality still influences our behaviour, inwardly we are hostile to it. We want to think for ourselves and rule our own lives. We are quite prepared to amalgamate our forces but we want to know for what purpose. Whereas the mentally dormant animal obeys its inherent instincts, we wish to know the "purpose". This, our desire, has made us specialists in the research of the secrecies of the elements to such an extent that we have succumbed to the temptation of believing that everything is inanimate substance. We have got so far in this "idolatry" that we have dedicated all our power to physical and psychical destruction. Before us we see the fruit of our ingenuity, a world in ruin, a world of hopelessness.

Hereby we have reached the boundary zone between mental darkness and light. The contrast-principle, as already mentioned, has fulfilled the first part of its mission. All over the world, longing for contrast to our present life is so pronounced that there is no difficulty in our recognising ourselves as transitional creatures between mental darkness and light. As Martinus has expressed in his "Book of Life", we are "wounded fugitives between two zones". We are no longer animals, nor are we "perfect men". We must concede with the Apostle Paul "that the good we wish to do we do not", but the evil which in the depths of our soul is repugnant to us, we are experts in exercising, be it an atom bomb or but a cruel and malignant remark. Thus, we have found our mental position, but we have also found our

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spiritual course, and in its light we are able to orientate ourselves in the cosmic problems connected with our appearance as the "sons of God".

III.

THE CREATION OF AN INTERNATIONAL WORLD.

In the preceding chapter we have become acquainted with our present mental status and the course development has mapped out for us.It must therefore be of fundamental interest to examine whether both course and position coincide with the experiences which the society, of which we are members, have enriched us. If it be true that we are transitional beings, on the borderline of an existing animal world and the coming humane world - which in this connection signifies a society of people devoid of the mental shortcomings terrestrial man is encumbered with - then this should be evident by the activities of this transitional mentality: our present society.

If we allow our mental searchlight to glide back over thousands of years, we meet society, at a certain point, in its elementary stage. We see the savage with his centimeter thick cranium and his, as yet, not quite erect gait. How did these people - our ancestors - live? More or less as the advanced apes of to-day. But they differed from the species of apes we know to-day in as much as they had "leaders" that possessed superior brutal strength and a certain amount of primitive intelligence. These leaders were the uncrowned rulers of the tribe and flock. Herein lies the origin of the notorious "master race". Biologically we know that terrestrial man belongs to the mammals, among which we have been classified as appurtenant to the great category of "Eastern Apes". As our zoological attachment to the animal world is of less interest than our mental contact, let it suffice for us to ascertain that the jungle's indisputable "might for right" continued to play a sominating rôle in the elementary stages of the mental awakening process. It continued to be a matter of course to submit to those who had power. The "heroes" of the past were certainly not those who "turned their right cheek when they were smitten on their left". On the contrary, they were those who, victorious because of their crude brutal strength, coupled with cunning, conquered their opponents and forced them to submission. However, as no community can live and thrive without a moral code we observe that primeval man, having reached the first stages of tribal organisation, not only had a moral code but this was strictly in accordance with the law of the jungle, actually a regular extension of it. The basis of this moral code was, as previously mentioned the cosmic formula "an eye for an eye and a tooth for a tooth". When the expression "cosmic" is used in this context it is accounted for by this formula being the inspirational basis for bringing about the culmination of mental darkness. Had terrestrial man at this stage had doubts or scruples, there would have been no perfect culmination. Hesitation or scruples in fulfilling the call of hate and revenge did not exist then, the religious cult, on which all life was based, being firmly anchored to the conditions described. A study of the Nordic religions or corresponding religious systems, the origin of which appears in the era prior to the establishment of our present society, or probings into the Old Testament, fails to find a loving and under-

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standing God, but one meets a vengeful and unmitigable God. Closer examination of the coming into being of our present society reveals the presence of moral ideas that are simply intellectual jungle morales. The gods were the gods of might whose graces one purchased at the cost of bloody sacrificies in the same way as one bought the sympathy of those in power by costly gifts. Murder was an amusement, and hate and vengeance a natural thing. This was the starting point of our present society. From this step and up to this day we observe how this society from being groups of different tribes of people, have gradually become "condensed" and are now the world we know. But what friction has this condensing not wrought? A retrospective glance at evolution reveals a world of hate, war, and persecution. It is a view of an epoch in which our earth has drunk oceans of blood. On sober consideration it is a glimpse into hell itself.

We know that at a certain time tribes began to join together thereby giving rise to the concept known to-day under the name of "the state", whose mission it is by legislation and government to afford every subject assistance by exercising "right is might". The state is, therefore, the first outcome of terrestrial man's encounter with the vibrations of a superior moral plane. Receptivity for these vibrations is an undeniable proof that a process of satiation of the old ideals is in full activity. The longing for a life under the auspices of justice is the first consequence of the tyranny of might. But has the state been capable of fulfilling this demand? Do we live to-day under the auspices of justice?

The Birth of Plutocracy.

The steadily increasing unification of the respective groups all over the world which led to the formation of "national states" so well-known to-day, caused a gradual transference of power from those who had appropriated wealth by plundering, to what we to-day call "money" which is based on the illusion of the everlasting stability of the value of gold. The acquisition of money became the sacred aim of all individuals. One had power and was respected only to the extent of one's means and from this developed the renowned exploiting and exchange system embodied in the "business principle".

The expressions may seem harsh to some people but the analysis of these things does not in any way imply intolerance towards the business world. Explanation here is purely analytical insolving no form of attack whatsoever. As the state could only develop on the basis of previous experiences it stands to reason that terrestrial man with the mentality he has been furnished with hitherto, has been more occupied in trying to find out the deficiences of existing laws and judiciary systems than in fulfilling their demands. The business-principle actually became an eminent school for the evasion of laws and enactments. Thus the result is the indisputable fact that the power-principle still celebrates its triumph, not only in the form of direct theft, but also by an ingeniously developed aptitude, practised under the cloak of recognised "business methods", to satisfy its desires. Life has become a commodity; all is to be bought and sold. The business world, therefore, is a refined struggle for values. As Martinus has expressed "it is war transferred to another plane but with the same outcome as in ordinary warfare, viz. ruin, poverty and suppression for the vanquished, and wealth, luxury and power for the

standing God, but one meets a vengeful and unmitigable God. Closer examination of the coming into being of our present society reveals the presence of moral ideas that are simply intellectual jungle moralas. The gods were the gods of might whose graces one purchased at the cost of bloody sacrifices in the same way as one bought the sympathy of those in power by costly gifts. Murder was an amusement, and hate and vengeance a natural thing. This was the starting point of our present society. From this step and up to this day we observe how this society from being groups of different tribes of people, have gradually become "condensed" and are now the world we know. But what friction has this condensing not wrought? A retrospective glance at evolution reveals a world of hate, war, and persecution. It is a view of an epoch in which our earth has drunk oceans of blood. On sober consideration it is a glimpse into hell itself.

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conquerors." (Book of Life, par. 75).

As mentioned before, these analyses are no attack on anyone or anything. It is a lucid explanation of our present conditions of life. Examination of the cosmic nature of the business principle reveals that in it there is actually nothing ignoble or detrimental to society. Life can be maintained only if one value is paid by a corresponding value. This principle is not ignoble unless it is misused - that is to say applied in the service of selfishness and egoism. This will inevitably result in the formation of a "private fortune" enabling its creator to live at the expense of others. We cannot enter into details now about these special analyses but must refer those interested to Martinus' chief work. In this course we wish to give our readers a complete explanation of Martinus' cosmology rather than engage ourselves in a special analysis of details.

Examination of terrestrial man's attitude to the business principle discloses the connection between its application and the existing generale morale. Although we talk publicly of having reached "the age of democracy", this does not signify that the two parties concerned in the business principle, "the upper class" and "the lower class", are agreed to such an extent that inequalities have been adjusted and that even the smallest and most poorly mentally-equipped have been relieved of their fear of not getting their daily bread.

We have reached a point where "power of capital" on the one side and the "power of the state" on the other confront the question of solving these many problems in the best possible way. It is obvious to us all that the solution of these many problems must necessarily lead to a still greater amalgamation of the powers mentioned. However, what is of the greatest importance to us in this course are the facts along which we can follow the main features of development towards a new mental zone. Here it is that life to-day clearly reflects as an undeniable truth that the business principle joined to a deficient law of morale has actually made life a trading commodity, and that the life of nations as well as that of the individual is based wholly on what we can "purchase and sell" or "trade".

However, as all communication between countries is actually dependent upon the business principle, we have meet the foundation of the reality known to us by the name of "military forces". We know how it arose. As far back as history takes us we are told of the fight of the "propertied classes" not only to retain what they had conquered but to conquer even more. For this purpose armies were essential and as the nature of war was never morally condemned, it is no wonder that our evolutionary wandering leaves so many bloody traces as is the case. The illusion of "death on the field of honour", a direct attribute of primitive religions of power in the past, has cost mankind more tears than has any other illusion. Because of this, millions of mothers have wept bitterly and suffered the deepest pain. And yet, this illusion still continues to live. Uniforms are a common feature of the picture and symbolise more than anything else the forces against which life now arms itself to fight. Ideals of the past, but which in our daily life are so present, rise in the shape of two flaming pillars, the capitalistic power and the military power. Development has now reached the stage where the idea "attack" is no longer spoken of, but this does not alter the fact that the fear of attack to-day causes thousands of people to tremble with fright and fear, and is the direct cause of so many people agreeing to military expenditures and re-armament, which with our present knowledge appear to be of no avail in the event of a coming war.

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Explanation of Symbol No.4 Darkness.

By symbol No.4 Martinus has given a concentrated explanation of the culmination of life within the cosmic circuit's winter zone. The main feature of the symbol is the skull encircled by darkness which illustrates the fulfilment of that punishment which the living being would suffer who ate of the "tree of knowledge". We see the figure of death surrounded by darkness which symbolises the fact that terrestrial man has reached the stage where he will not recognise the existence of a spiritual world because it is not "tangible". He has never seen a "soul" and therefore considers himself justified in stating that it is non-existent. He considers thinking to be the product of the brain, and the individual a combination of organised substance which upon death returns to the circuit of matter. The higher spiritual world, illustrated on the symbol by a bright edging round the dark semicircle, is called by such a person "religious hysteria", and he assigns a personal continued conscious life after death to "man's mental nursery, which he has fortunately outgrown".

The symbol is intersected by two orange coloured arcs which meet in a white triangle and symbolise the living being. Beneath this triangle is a heart-shaped figure pierced by swords. This figure symbolises the explosive energy's immediate reaction to thoughts of the same quality, viz., the principle of "an eye for an eye and a tooth for a tooth". Thus we see here man retaliating offence by means of offence, hate by hate, in brief a representative of the El Dorado of intolerance, the real name of which must be hell.

Behind the town in flames, we see that all the cultures that have arisen and fallen under the cult of death have "been on fire" and have been borne by suppressors and suppressed and have been the seat of countless orgies of bloodshed and affliction. Fire and the sword have ruled, and what man has been incapable of bringing upon himself of suffering, innumerable natural catastrophes have accomplished.

It stands to reason that the outcome of such behaviour, so thoroughly antagonistic to life, necessarily had to lead to social conditions where expenditure on militarism, hospitals and prisons are the main expenses. A world whose daily activities are based on transgression of those laws upon which real happiness is dependent must inevitably be overflooded with mental hospitals and nursing homes. Within the walls of these hospitals tens of thousands of mentally wrecked people languish as "living dead" while other tens of thousands if not hundreds of thousands perish in prisons and concentration camps for the same reason. To believe in, let alone imagine a worse hell after death than that encircling us, is certainly suggestive of mental perversion.

The yellow and orange fields drawn on the symbol illustrate a reality we are now beginning to approach namely the living being's eternal existence which in the section of the cosmic circuit in which we move takes the form of changing physical and psychical or mental states. We cannot enter into details of these analyses which appertain to the next chapter, but for the time let it suffice to say that these fields symbolise the cosmic truth "as man sows, so doth he reap". In this instance the "seed" has principally been hatred and the persecution of others. It is a matter of course for those who have the slightest insight into the mystery of life that the result of these doings must

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inevitably be a personal experience of the same conditions. To believe that our own life changes its character of its own accord so long as we do not intend doing so is to attach to life one of the most dangerous illusions, which means that "the law of fate" does not exist. It certainly does, and a continued study of cosmic analyses inevitably reveals that as long as we lay the blame for the disappointment and adversity we meet on those causes outside ourselves, life will not weary of reiterating its inculcations to us.

The small orange coloured bows connecting the orange coloured sections symbolise the truth mentioned above. Our present life follows a spiritual continuity which, to a far greater extent than we perhaps imagine, confirms the well-known saying that "everyone is the master of his fate", from which can be deduced that our own ill fortune comes under the same heading.

Explanation of symbol No.5. Light.

Whereas Martinus in symbol No.4. has given a concentrated explanation of life within the cosmic circuit's winter zone, he has in symbol No.5 made clear the change that takes place in terrestrial man's life the instant contact has been made with the spring zone of the same circuit and fighting on the"inner front" begins. As is seen in the previous symbol, we observe also here the returning dark wave of fate. The triangle again denotes the living being, but, while the previous symbol illustrates a person whose attitude to life bid it answer with the same coin, the symbol now described presents a man whom life has taught to think. We see that he submits to the blow and "turns the other cheek" meaning that he refuses to be misled and apply the explosive force in requital. In other words he repays hatred with love, offence with indifference, intolerance with tolerance. The effect of this attitude is revealed in the figure, which, at the base, depicts former and future lives. We observe how the increasing application of the power of love gradually causes the returning explosive force to cease. The figure of Christ in the centre symbolises that the day man behaves as related here, then he has adhered to the teachings of Christ which say "take thy cross and follow me." However, although acknowledging the supreme mental standard of Christ, he was not alone in directing the road to a higher spiritual perfection. As far back as history can be traced, eminent spiritual teachers have arisen amongst men. When analysing development from the first feeble awakening of our mentality in connection with the great part these teachers have played among mankind, we must endeavour to understand that it can not be in their spirit to place one above the other. All these men of wisdom, both renowned and unknown have been of unestimable value and we can never forget and be grateful enough to them. True homage can only be paid them in circumstances where, by virtue of their precepts, we allay in our own mind the fire of fury or intolerance which so easily enflames us against others.

Furthermore, the symbol illustrates how, in the manner described, the world gradually liberates itself from the dark clouds of violent and hateful thoughts which retard man's entry into a world of spiritual sunshine. The symbol in this connection does not relate to the earth alone, but also concerns those who venture to break with the primitive habitual mode of thought which keeps them bound to the lower forms of life. We must never forget that to the extent that we wish to acquire a higher mental world's mode of thought, there will

inevitably be a personal experience of the same conditions. To believe that our own life changes its character of its own accord so long as we do not intend doing so is to attach to life one of the most dangerous illusions, which means that "the law of fate" does not exist. It certainly does, and a continued study of cosmic analyses inevitably reveals that as long as we lay the blame for the disappointment and adversity we meet on those causes outside ourselves, life will not weary of reiterating its inculcations to us.

The small orange coloured bows connecting the orange coloured sections symbolize the truth mentioned above. Our present life follows a spiritual continuity which, to a far greater extent than we perhaps imagine, confirms the well-known saying that "everyone is the master of his fate", from which can be deduced that our own ill fortune comes under the same heading.

Explanation of symbol No.5. Light.

Whereas Martinus in symbol No.4. has given a concentrated explanation of life within the cosmic circuit's winter zone, he has in symbol No.5 made clear the change that takes place in terrestrial man's life the instant contact has been made with the spring zone of the same circuit and fighting on the"inner front" begins. As is seen in the previous symbol, we observe also here the returning dark wave of fate. The triangle again denotes the living being, but, while the previous symbol illustrates a person whose attitude to life bid it answer with the same coin, the symbol now described presents a man whom life has taught to think. We see that he submits to the blow and "turns the other cheek" meaning that he refuses to be misled and apply the explosive force in reputal. In other words he repays hatred with love, offence with indifference, intolerance with tolerance. The effect of this attitude is revealed in the figure, which, at the base, depicts former and future lives. We observe how the increasing application of the power of love gradually causes the returning explosive force to cease. The figure of Christ in the centre symbolises that the day man behaves as related here, then he has adhered to the teachings of Christ which say "take thy cross and follow me." However, although acknowledging the supreme mental standard of Christ, he was not alone in directing the road to a higher spiritual perfection. As far back as history can be traced, eminent spiritual teachers have arisen amongst men. When analysing development from the first feeble awakening of our mentality in connection with the great part these teachers have played among mankind, we must endeavour to understand that it can not be in their spirit to place one above the other. All these men of wisdom, both renowned and unknown have been of unestimable value and we can never forget and be grateful enough to them. True homage can only be paid them in circumstances where, by virtue of their precepts, we allay in our own mind the fire of fury or intolerance which so easily enflames us against others.

Furthermore, the symbol illustrates how, in the manner described, the world gradually liberates itself from the dark clouds of violent and hateful thoughts which retard man's entry into a world of spiritual sunshine. The symbol in this connection does not relate to the earth alone, but also concerns those who venture to break with the primitive habitual mode of thought which keeps them bound to the lower forms of life. We must never forget that to the extent that we wish to acquire a higher mental world's mode of thought, there will

be brought to our judgment those instances "where to-day we go where angels fear to tread". Many of us live in the illusion that one is able to acquire a new mode of thought without this necessarily affecting the many habits developed through the ages, indeed through thousands of years. No conception is more erroneous.
Our method of nutrition belongs to those things which will undergo a great change in the coming centuries. It is lucid that the being for whom its own mortality is more a theoretical problem than a practical reality and who, perhaps even considers war to be a quite natural "process of regeneration" (refer to many military authors who time and again allege war to be nature's means of preserving the soundness of nations) cannot for a moment think that the idea of "meat-eating" in any way concerns spiritual life. But it does. At a certain point in his evolution every man will understand that he cannot experience the full delight of a new mode of thought unless he can prevail upon himself to abandon an antiquated view of life as regards nourishment. This is not written in order to promote fanaticism. One cannot eat oneself into heaven and one must not think that to cease eating meat, to stop smoking tobacco and drinking intoxicating liquors suddenly exempts one from sending and receiving malicious thoughts. These analyses tend in no way to "convert" or fanaticise anyone to endeavour to or behave as, angels. It simply points to the fact that sooner or later this form of stimulation will be just as dangerous for the rational being as other recognised poisons.

If we regard terrestrial man we see that he belongs to the little group of mammals which must be classified as "omnivorous". The food of man ranges from carcasses and uncooked food to the most elaborately prepared dishes, flavoured with the rarest spices. We may mention that a meal of this nature often finishes up with a little fresh fruit but scarcely any of us regard this as being anything but a palatable dessert.

However, the animal is more than a portion of flesh destined for human consumption. Behind its exterior form there exists just as eternal a "something" as there does in terrestrial man. One cannot reproach the savage for eating meat although there does exist several so-called "lower tribes" whose nutriment is considerable healthier than that of civilised man. But it should be possible to make comprehensible to those who think, that it is illogical to consume the flesh of animals one is too tender-hearted to kill oneself. The result of this attitude would naturally be that one would perish from starvation were it not possible to get others to perform this brutal act, or seek a less coarse form of nourishment. And thus we see how the vegetarian idea is gradually becoming more popular. Most cultured people have a vague notion that there is some connection between steadily increasing illness, thoughts and nourishment. But we are as yet at the threshold. Man does not unpunished demand a higher insight and at the same time demand the right to continue his old habits respected. Evolution will, decade after decade, guide man away from bloody and unaesthetical conduct which most of us still regard as "absolutely the only thing". As murder, hate and revenge have had their day, so will meat-eating and the joys attached to the table have theirs. But some day even that method of sustaining the body will be obsolete and become history. With a shudder in his soul, coming man will look back upon our time as an era in which one only looked upon a neighbour as being somebody or someone one was fond of, and regarded animals as nothing but "lifeless" things to be treated at one's pleasure. Some day, every rational being will realise why only the words "thou shalt not kill" are written and

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not the words "thou shalt not kill mankind".

The effect of the meeting with the cosmic spring and summer zones, concentrated in terrestrial man's awakening contact with the vibrations of the bright rays of the divine creative principle, will inevitably lead man away from the coarse method of thinking and living from which he is suffering to-day. The wonderful cosmic spring, the forces of which have long since begun to take effect in the soul of man, will continue to undermine the destructive elements which are so dangerous for his mentality. The outcome of this "new mind" will tell everywhere, and some day it will be apparent to all that only through the behaviour which ensures more happiness to our neighbours can we hope to enjoy real happiness. The road to perfect peace for which we all long is not to be found by possessing or limiting the lives of others, by suppressing their awakening artistic talents and abilities, "their search for higher truths", but only by granting them freedom and rendering that assistance which will brighten and make their lives happy. That this state of things cannot be realised within the near future in this instance means nothing; what is, however, of greater importance is that man, by endeavouring to fulfil the call for such behaviour, is in harmony with all the preachings of the wise as the road to the happiness every normal person desires. Even the slightest attempt to live in harmony with these high ideals is instrumental in erasing the mark of Cain which has branded our forehead for so long.

Explanation of symbol No.6. Nationalism.

In symbols No.6 and the two following, Martinus has given us a concentrated definition of the problems referred to in the last paragraph. You see a circle of which two-thirds is surrounded by an orange-coloured border while the third part has a yellow-coloured border. You are now familiar with the meaning of these colours and are thus able to see the purpose of their application in this connection. Within the range of the circle you see a blurred field filled with a number of smaller circles symbolising the various states and nations of the world. In each of these circles there is an arrow pointing either sideways or upwards. On both sides of the symbol there is an orange coloured star. These stars symbolise plutocracy and militarism, indicating that those governments whose arrows point directly towards one of these stars endeavour to consolidate their position by an adherence to the ideals represented by these forces. It is from this source that the dream of "the greatest army, the greatest navy and the greatest air-force" originates.

However, development has shown with increasing clarity that lasting peace cannot be a fact until the small states and nations, separated as they are at present, unite into an international world, which, by means of common administration ensures for all nations a just apportionment and distribution of its products. Man realises that all talk about a "lasting peace" is a Utopian thought as long as the respective countries not only use an exorbitant part of their revenue but also a terrifically high percentage of their youth in the maintenance of a regular army and navy, and that evolution must "mark time", so to speak, if these countries, at certain intervals, must offer the prime of their youth on the increasingly gluttonous altar of Moloch. The steadily growing knowledge of the unreasonableness of

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present circumstances has given birth to the longing for superior authorities, who, while ensuring the right of existence to each separate country compatible with its own individuality, at the same time ~~is~~ ARE able to co-ordinate vital industries essential to man in such a way that true prosperity for all ensues. The serrated white star uppermost on the symbol illustrates, in the deepest sense of the word, this international super-authority. The trisectioning of the big circle depicts the world of to-day: a third of the world which is totally indifferent to an international aspect, the second part with an awakening interest due to the sufferings which they have just endured, and finally the third section which is positively disposed towards the formation of the United States of the World.

As you can gather the materialisation of this dream, visualised by people of the highest culture, is a matter of development. Enthusiasm for the thought alone does not suffice. At the same time it must be borne in mind that there are people, sufficiently mature mentally, who are able to understand this, but who, nevertheless, will oppose emphatically fearing encroachment on their "national honour". This thought, however, is so greatly in contact with the vibrations of the radiation of light from the divine creative principle that opposition, however concentrated, cannot impede its growth. Originated, as this thought has, from interaction between the individual's own personal sufferings and the logic of life itself, it will some day be an accomplished fact.

Explanation of symbol No.7. The United States of the World.

In symbol No.7. we see the final solution of the problems mentioned in symbol No.6. We observe how the star, which in the preceding symbol illustrated the "United States of the World" has now moved into position at the centre of the circle and thus denotes the new world's central authority. The blue colour signifies the profound contact which the members of this authority have with the most distinguished mental forces, the intuition energy. The small white circles symbolising the aggregate nations of the world have now found their right place, side by side. While the main circle in the preceding symbol was enveloped by an orange and yellow coloured border, we notice that not only the border but also the complete circle of symbol No.7 is dominated by the yellow colour, which as is now known, denotes the energy of sensibility; and the energy of intelligence, depicted by the green colour, defines that development towards the creation of this higher world state has only been possible on basis of an harmonious co-operation of these two high cosmic fundamental forces. A "united world" must inevitably disintegrate when its members are in disharmony with the actual foundation of their unity. We are confronted here with the fact that only a common spiritual foundation is capable of accomplishing this process of amalgamation. The full understanding of this truth will - of course - demand a great deal of tolerance from each individual. But there is no other course open and therefore every man of culture must know that if he desires to contribute to the realisation of the "United States of the World" within not too far distant a future, he must be prepared to develop this tolerance in his own mind thus furthering ~~for~~ the growth of these high and beautiful thoughts, and moreover, affording the most effective contribution to the peace which he so desires.

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Explanation of symbol No.8. The Principle of the World's Redemption.

Let us conclude our journey through the cosmic circuit's winter zone and on through the destructive principle's mental stone wilderness, by looking at symbol No.8, which, in a very simple and easily perceptible manner, delineates a picture of terrestrial man's evolution from animal to man. On the symbol you see three "runners" which lead up over a row of steps to a field where the energy of sensibility or the colour of love encircles the shining star. You see the steps surrounded by the colour, the nature of which you are fully conversant with. The three runners symbolise the three religions of the world, and have all in their own way contributed to the guidance of mankind towards yonder beautiful world called "the haven of love". It was not without reason that Christ uttered the words "my kingdom is not of this world". The words were engraved in his heart, and he formulated in the "Garden of Olives" (Gethsemane), the most gracious prayer that man can pray: "O Father! Not my will but thine be done". Do not these supplications in a few words clearly distinguish between the two zones mentioned? Is it natural for us to relinquish our claim, to serve ourselves before others, to renounce our will? Is it not more natural for us to resolve that "near is my shirt but nearer is my skin?" In our world "one man's loss is another man's gain". But life goes on within us and demands growth. In meeting the great cosmic realities delineated in this book we have seen the first faint outlines of an ideal world into which no one is born "to be served" but where all are born with the innate ability "to serve". In deepest recognition of the knowledge that such a world is no Utopia but exists just as naturally as the world of plants does above the world of minerals, and the animal world above the plant world, in this, perhaps, lies the greatest inspiration of Martinus' world-picture. That the road to the "true humane world" is a long one, anyone who even superficially searches into his own heart will know, and it rests with him alone to shorten the way.

Thus we have concluded our voyage through the zones of death. It now remains for us to probe into those brilliant cosmic analysis which concerns our eternal existence. That reiteration and reference to the existence of mental darkness must often be mentioned in the next series of analyses must not surprise you. It is here that opportunity is afforded for our richest experiences, and on these, and these alone, we must build. The cosmic circuit taught us the meaning of pain. But sooner than being a curse, life has taught us that suffering is a divine guide. May I conclude by quoting the words of Martinus about the tuition to which the mind of terrestrial man has been subjected in its long evolution and its relationship to the value of pain.

> "That this "tuition" is at times of an extremely painful nature is accounted for by the fact that cosmically it must function as a "danger signal", It is a "bell that rings" when the individual goes astray, and the more the individual deviates from the natural road, the louder will the ringing be. All suffering, therefore, both physical and mental, regarded cosmically, is the greatest form of protection for individuals. It is a protective banister preventing the individual from falling into the abyss of eternal death. No being could ever be brought back from this course but would continue along the wrong

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path, which is actually identical with eternal silence. Without suffering there is no contrast in life, without contrast no manifestation, no road to perfection, no experience of life but an all-encompassing equilibrium which would prevent any form of motion. Thanks to suffering the contrary is a fact. Life is the master of death, and suffering is a divine blessing. Suffering directs the road to God, to Truth and to Life".(The Book of Life, first volume, par.86)

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Third Volume

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COMBINATION Of The Fundamental Forms of Energy:

The cosmic energies.blended and controled by the living being,not only form planes of existence but also form thegreat cosmic circuits known to us as spiral circuits. Each of them predominates ina life-force. No manifestation totally precludes of or other of these six basic energies. They can never be separated. Being subject to the laws of the circuits-principles,as is everything else, they have their maximum and minimum states of unfolding (see symbol 16)

Sybol 16

This depicts the 6 energies and their mutual relationship.Each rules one plane of existence.The horizontal lines mark the stage of an evolutionary spiral.All the energies are shown on each plane but in differing degrees. Each basic energy appears in six degrees; one is latent, two are on the increase towards culmination, and two are on the decrease towards the latent stage, while the last one is at culminating point.

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region. If we follow along the field we see the remaining energies increase and decrease respectively, while one of them, the intelligence energy, is latent. Instinct energy is characteristic of life in this zone where the living being exposes its minimum day-consciousness, the instinct energy being the cosmic force that has the least penetrating capacity. As previously mentioned the instinct energy is the basis for the mental function called 'presentiment'. Presentiment-functioning indicates the most elementary sensing of the contrasts 'pleasantness' and 'unpleasantness'. If we turn towards the living beings surrounding us to find out which of them represents the aforementioned energy-constellation we have no difficulty in ascertaining that it is the life-form known to us as the 'plant world'.

The plant exhibits its qualities on the physical plane merely by vaguely sensing the difference between pleasantness and unpleasantness. We observe how it automatically stretches towards the light when placed in a room farthest away from a window. Even when a bulb is placed downwards in the earth the sprout will automatically turn and find its way upwards to the surface and towards the light. It is this plant's aptitude (by its own power) to strive towards the physical world's source of life - the sun - that reveals to the developed spiritual student that we are confronted with a living being and not a dead automatic function. The presentiment faculty is thus the highest wake-function of consciousness in the plant. All its other attributes such as its ingenious ability to bend to the ofttimes violent pressure of the winds, its ability to model matter into that wonderfully beautiful combination of form, colour and fragrance all serving as an everlasting inspirational source of light in a world of hate, revenge and destruction, all these attributes of the plant are due to automatic functions embedded in the talent kernels which were created in the intellectual life-zones of the preceding spiral. These talent kernels, the analysis of which we shall revert to later, open the gates for the developed spiritual seeker, via the intuitive materialisations of the plant in a world that displays anything but intuition, enabling him to conceive the true reality of higher worlds. As Martinus has it in the Book of Life par. 183. "What would our earth be devoid of plants. Physically it would be a desolate and barren desert. Wherever we see plants we meet the reflection of bliss." The sensation of joy and happiness felt by developed mundane man on a bright summer day when the corn sways to the breeze and the scent and radiance of the flowers in gardens and meadows completely enraptures him, is thus a reflection of the atmosphere from brighter and purer realms than the coarse and destructive material world. The beatific light reflected through the plant world on a summer day awakens in the individual the existing unconcious or weakening tendency to remember the wondrously beautiful realms of light that it has left, and in the midst of the darkest sphere of existence gives renewed vitality and power to stimulate the longing to return again to brighter realms. Is not the plant world the source of inspiration for artists, authors and scientists ? Are not flowers nature's own caress both to the ailing and the healthy, the happy and the unhappy ones ? Contrast to the cold of winter is prevalent in every fresh flower. "So long as there exists a flower, the memory of a higher world cannot be obliterated", says Martinus.

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The Energy of Force (the Explosive Energy) is the Cause of All Explosions, Both of Mind and Matter.

The plant is not disconnected with the remaining basic energies. But they appear in its conciousness in such a manner that they are ony capable of asserting themselves indirectly on the physical plane. This is only of temporary duration, a fact easily revealed when investigating the mental activity of the plant. We see here a new basic energy assert itself the moment the instinct energy culminates. This new basic force is the explosive energy (orange). A glance at the symbol shows that it is in its second degree of increase.

What is explosive energy ? It is the force we in the outer world know by the name of 'fire' and which by nature is the origin of any explosion, be it of physical or psychical nature. The explosive energy in conjunction with the sensibility energy is the centre of any power-machine and any organism, be it mineral, vegetable or animal. It is also the essential main property of any explosive substance such as ordinary gunpowder or an atom bomb. The explosive force is moreover the cause of what is called 'brute mentality' as it is the vital power behind the wild beast's ability to tear asunder, destroy and kill its victim. It follows that the ability in man to hate and get angry with its fellow creatures, to become irritated, vehement and irascible, originates from this energy. The force of gravity, the explosive energy is thus the very core to any fit of rage and vehemence. And, as we already know, this energy culminates actually in terrestrial man, who, by his skill in murdering, destroying and mutilating represents the wild beast of genius.

A Combination of the Explosive and Sensibility Energies Renders the Plant Carnivorous and Causes it to Approach the Animal Stage.

The instinct energy thus concludes its domination in the plant's unfolding of life at the moment evolution has brought this being onwards to the stage of the carnivorous plant. This process which at one and the same time signifies the absolute culmination of the instinct-energy and the absolute birth of the animal realm takes place the moment the plant craves its hunger satiated by the organisms of other living beings. From this moment it is evident that the plant develops a more and more appropriate digestive apparatus. We observe new organs generate which reveal that the psyche of the plant is about to change its nature. Thus we see what we later define as an animal, gradually emerge behind the form of life which served quite other and far more peaceful purposes.

But how can this cosmic-chemical process really take place ? This can only happen by the existing 'I' of the plant, due to its craving for a new form of life, having gained contact with a new cosmic force, the sensibility energy. This energy in its profundity, is the basis for the cold of the universe and serves to regulate and restrain the force of gravity or explosive force. This energy so far has played a very insignificant role in the plant's incipient stage, as the organism in question is yet very little 'warm-blooded'. But these conditions change now. Contrary to the plant proper, the body of the animal, as previously intimated, is exclusively an organ for the creation of temperature. It is an established fact that every warm-blooded animal has a normal temperature, thus enabling the 'I' behind each specific form to perceive and experience life normally. Because of this normal temperature which is the will-regulated poise between heat and cold the animal is able to move in quite another way than the plant, the functioning of mobility in the latter being so slight that generally it is scarcely perceptible to the naked eye of mundane man. But with constantly increasing mobility the hitherto mental dormant plant now approaches a completely new world, totally different in

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cosmic structure to the one we are engaged in analysing.

The Energies of Intelligence and Intuition in the Plant World.

While the sensibility energy (yellow), as you will observe from the symbol, is only on its first upward stage in the consciousness of the plant, the intelligence energy (green) is latent, indicating that it is temporarily dormant and almost inactive. Regarding the intuition energy (blue) we note that it is in its first downward stage indicating that its operation in the plant's conciousness is purely automatic. As has been previously explained it is these talent kernels that have had full play in previous life-zones or phases of life that now form the basis for the plant's faculty to contact the material world of the following evolutionary spiral. Devoid of these automatic functions it would not be capable of forming a physical body of any nature whatsoever.

The Living Being Exists Not Only in an External World But Also in an Internal so-called 'Spiritual' World.

In the five preceding basic energies we encountered forces essential for the construction of the living being's external and active world. But in our relationship to the sixth and last of the basic forces we are faced with the factor that forms the very core of the inner world of every individual: the energy of memory or the world of bliss.

What is meant by saying that the living being can 'remember'?. Simply this. That a clear psychic picture of every waken day-conscious experience is imprinted in the'recollective-element' or the 'memory-organ'. This picture can be recalled to memory and be reproduced and reviewed to 'the mind's eye' again and again. This sum of reminescences constitutes in reality the living being's so-called 'knowledge'. Knowledge is actually organised memory substance. The living being has thus two forms of manifestation, one in the outer, physical world, the other one in an 'inner' world. The 'inner world' is a copy of experiences in the outer world. As the nature of this world is not physical but psychical, meaning to say of mental or spiritual quality, we recognise for the first time the existence of a realistic spiritual world behind the physical form. Of course, this does not include all the higher spheres dominated by the non-physical energies but only the local field in which rules the memory-energy. This local field differs from all the other mental zones by being of an internal nature, totally private and individual, and to which the sensory perceptions and experience of other living beings have no access. It is a totally sealed world for all those to whom the living being has no desire to reveal the secrets of his mind, or impart his most intimate views.

The Plant is Day-Conscious in the World of Bliss and its Perceptory Organ on the Physical Plane is but Vague Presentiment.

We note from the symbol that this world ( ) so far as the plant is concerned,is on the downward trend and becomes even less pronounced in the succeeding 'animal realm'. We observe, moreover, that compared with the animal, the plant lives a far richer 'inner life'. In its consciousness are inherent the same quantities of both the memory energy and the explosive energy. The plant's perceptivity and experience being in its inner world, the greater part of its day-consciousness naturally resides there. Within the gates of the inner-world is manifested its will power and desire to experience. But as this inner world comprises but of a picture gallery of reminescences, the plant cannot experience anything new. In this world it is beyond our conception of 'time' and 'space'. Only in the form of a vague presentiment of the two simple notions pleasantness and unpleasantness does the plant sense our world.

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In order to fully comprehend the waken day-conscious life of the

plant, the living being's evolutionary spiral must be traversed and recalled to mind. Examination disclosed that transition of the living being from one evolutionary spiral to another took place in the world of bliss and the instinct energy constituted the bridge that conected the spirals. Within its inner world the living being experiences an exuberance of reminescent substance from life in the spiral it is about to leave. This reminescent substance which presents itself purged from all pain, permeates the mind and engenders true ecstasy and bliss. Hence the name the 'world of bliss' given to the final life-zone.

The First Faint Tendencies to a New Plant World are Evident in Every Form of Crystallisation.

This ecstatic experience in itself creates a new developing of energy urging on the dormant abilities of the talent kernels or the 'element of fate' to a display of life in the external world and causes them to 'germinate' and 'grow forth'. It must not be forgotten that although the blissful being is debarred from all external life by virtue of his powerful contact with the energies of intelligence and intuition, he is not precluded from new creative thoughts: on the contrary ! We quote par. 409 from 'The Book of Life'.

"As these powers (the intelligence and intuition energies) are of an intellectual character, they are instrumental in sustaining the the day-consciousness of the individual in the 'world of bliss'. This faculty or day-consciousness in the zones mentioned does not exclusively consist in 'remembering' ('recalling to mind') which is merely to let the mind wander back to the details of bygone events and things. The two intellectual energies aforementioned afford the being the means of reflecting on the vision of previous happenings. With the aid of the 'intelligence' the nature of these occurrences can be analysed and their merits evaluated, and by 'intuition' the experiences acquired can be utilised for new ideas or creative processes. The newly gained intellectual matter secured in this way will particularly characterise the individual's longing and thereby its capacity of unfoldment in the shape of germinating new talents. This in turn ensures that the incipient manifestations of the 'blissful being' in the 'outer world' never can, in any instance, be an exact repetition of its previous manifestations in the same world. Only in basic principle new manifestations are of the same nature as those preceding but are not in detail. And here we touch upon the fact supporting my definition of the being's eternal career as constituting a 'spiral'...."

Due to its demeanour, the plant-being is thus able to link together two evolutionary spirals. But it must be borne in mind that the plant alone is not able to build this 'bridge', for everything that can be classified as 'minerals' is attached to the blissful world and actually represents its external aspect. The plant, at the acme of its unfoldment, displayed in the shape of our world's beautiful flowers, shares honour with the scintillating diamond and the brilliant ruby in presenting to our physical senses the hidden beatific worlds. However, due to the ecstatic and longing-energies inherent in the plant, it is the first stage towards the formation of a new reactive organism. A direct line can be detected from the delicate frost-work on our frozen window-panes and onwards to the fragrant and beautifully coloured rose. Both have their origin in the ecstatic and longing-energy of the blissful being. They both represent the 'stations' which mark the living being's wandering forward towards a new glorious physical experience of life.

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The Psyche of the Plant.

The psyche of the plant consists of an outward physical vague sense of consciousness (presentiment) and an inner waken day-consciousness in the memory world, or the region of bliss. The inner memory or blissful consciousness is completely inaccessible to physical sensing of any nature. Neither can it be observed through clairvoyance. Like unto the other inner structures of the living being, this too is perceptible only for the cosmically enlightened, these structures in themselves being cosmic realities which preclude physical approach of any kind. We cannot at this point enter into a closer analysis as we do not wish to disturb the coherency of our studies and would therefore refer to a later chapter in which a very minute explanation is given of the origin of the plant's psyche as well as of the other life-forms in existence.

Resumé.

The lowest field on the symbol thus depicts the plant world. Glancing from left to right we observe how the instinct energy culminates and the explosive energy appears in its second upward stage, denoting that it is about to gain mastery. We then see the sensibility energy in its incipient upward stage while the intelligence energy is latent. The intuition energy is in its second downward stage or the degenerating phase while the memory or blissful energy is presented in its first downward trend. Hence we observe the special combination of energies in which the instinct energy predominates and this clearly denotes the absolute minimum of day-consciousness on the physical plane. This applies only to plant-beings whose highest display here is, as we have seen, presentiment or notion.

Combination of Basic Energies in the Animal Realm.

The next field marked by the orange colour is the zone where the explosive energy presides, generally described as the 'animal realm'. If we follow the energies from left to right we notice that the instinct energy is in its first downward stage while the explosive energy now culminates. The sensibility energy is in its second upward stage while the intelligence energy, latent in the plant world, is now in its first upward stage. But the intuition energy is latent here and the memory energy on its second downward phase. A review of the status of the basic energies in the animal realm readily reveals to the developed student which course evolution is taking both physically and mentally.

When Culmination in the Animal Realm manifests itself as the 'Day of Judgment', 'Hell' and 'Armaggedon'.

Although the instinct energy degenerates in the animal's consciousness in favour of the explosive energy, it is still of momentous significance for its life. The animal experiences life to a vast extent on automatic functioning and presentiment. To a degree it is still a 'plant-being' and as such must needs be guided by presentiment in those fields where it has not yet any clear newly-formed day-consciousness. As the explosive force, however, culminates in this region, it is naturally the leading factor here and dominates the mind of the animal. We note, furthermore, how the animal develops and becomes a genius in the application of this force. This state of genius we encounter in terrestrial man. He not only lives in a world where every man's hand is against his fellow but where the individual is constantly at war with himself. This state has been described as 'the day of judgment', 'hell', or 'inferno', as it is a striking antithesis to that life of happiness, peace and inner harmony, which is the true goal and aspiration of the rational being.

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Whether the being appears in the shape of what is generally termed 'animal' or 'terrestrial man', it is subject to the mastery of the explosive force and it experiences this as violent outbursts both internally and externally. These eruptions are known to us as anger, hate, vehemence, irritation and irascibility. We observe how their effects are emitted into the living being's volitional centre and constitute the determining factor underlying any murder and manslaughter, any act of revenge, anger and persecution. As has repeatedly been mentioned this energy is the fundamental cause of any kind of war. This is the veritable cause for the irrefutable fact that the animal realm proper is a zone where living beings must kill in order to live. Here might is right. The ability to slay and 'strike down one's adversary' is an essential condition for living.

The Effects of the Sensibility Energy in the Animal Realm.

The sensibility energy is now in its second upward stage and counterpoises instinct here, which as stated is in its first downward or degenerating stage. Besides counter-balancing the physical warmth of the explosive force as this sensibility energy represents physical cold thus bringing about the balance between these two forces in the organism (normal temperature), it is moreover the seat of the perceptory abilities of the individual. Any impression is experienced in the shape of sensation or perception. Within the scope of the purely physical part of the sensibility energy this strictly physical bodily contact with the exterior world is felt as something agreeable or disagreeable, such as health and comfort or as ill-health, disease, suffering or pain. But in keeping with all the other basic energies emotion has also a mental or spiritual phase and constitues the living being's faculty to experience sorrow or happiness, joy or distress in its contact with the external world.

Why Conceptions Such As Belief and Imagination Form the Basis of Terrestrial Man's Moral Precepts.

As the intelligence energy in the animal's consciousness is in its first upward stage and the intuition energy is latent, we encounter a being of such limited intellectuality that its environments seem to it sheer mysticism. As explained, the proper animal is not yet capable of distinguishing between the conceptions 'I' and 'that', between itself and the things outside itself. Its relation to the world of phenomena around it is still governed by the instinct energy, by its ability to sense, very vaguely, that which benefits or promotes its happiness and that which harms or endangers its happiness or harmony. Even after the animal has crossed the threshold that barred its way from conscious intellectual life and emerged in the shape of primitive terrestrial man now begins to orientate his way in the phenomena of the encircling world, his faculty to correspond with the intelligence energy is still so poor that the majority of its conjectures must necessarily be purely unintellectual fancies based less on realistic knowledge than on what is normally termed 'belief'. So long as the intelligence energy, which is of an analytical and defining nature is not yet subject in any appreciable degree to terrestrial man's volitional powers, he must needs resort to the less intellectual energies of instinct, explosive force and sensibility when forming his conceptions. But these fancies or conceptions are yet vague and undefined denoting that they comprise of some elements compatible with the final truth and others which are the products of mere fantasy. The many so-called 'primitive fancies' handed down from the past originate from this source. These conceptions were the absolute truth for the men of the past but in the light of vaster and more profound knowledge they were rejected by the more intellectually versed who followed. If we direct our mind on the so-called 'moral precepts' we observe that they became

Whether the being appears in the shape of what is generally termed 'animal' or 'terrestrial man', it is subject to the mastery of the explosive force and it experiences this as violent outburts both internally and externally. These eruptions are known to us as anger, hate, vehemence, irritation and irascibility. We observe how their effects are emitted into the living being's volitional centre and constitute the determining factor underlying any murder and manslaughter, any act of revenge, anger and persecution. As has repeatedly been mentioned this energy is the fundamental cause of any kind of war. This is the veritable cause for the irretutable fact that the animal realm proper is a zone where living beings must kill in order to live. Here might is right. The ability to slay and 'strike down one's adversary' is an essential condition for living.

The Effects of the Sensibility Energy in the Animal Realm.

The sensibility energy is now in its second upward stage and counterpoises instinct here, which as stated is in its first downward or degenerating stage. Besides counter-balancing the physical warmth of the explosive force as this sensibility energy represents physical cold thus bringing about the balance between these two forces in the organism (normal temperature), it is moreover the seat of the perceptory abilities of the individual. Any impression is experienced in the shape of sensation or perception. Within the scope of the purely physical part of the sensibility energy this strictly physical bodily contact with the exterior world is felt as something agreeable or disagreeable, such as health and comfort or as ill-health, disease, suffering or pain. But in keeping with all the other basic energies emotion has also a mental or spiritual phase and constitutes the living being's faculty to experience sorrow or happiness, joy or distress in its contact with the external world.

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obsolete with the advent of a new knowledge. This applies to the very core of the moral code on which lived the men of the past, formulated in the oftime repeated cosmic chemical saying ' an eye for an eye and a tooth for a tooth'. This has for long been rejected by more advanced men as being devoid of inspirational value.

As has already been ascertained, evolution has been steering its course onwards towards the real humane world. The nearer terrestrial man's approach to this new phase of life, this new life-zone, the more effective the forces of this world have been on his mind thus affording greater and greater possibilities for the application of the more intellectual energies.

The Contrast to Real Life.

By means of evolution which led the living being through the plant and animal realms, deeper and deeper into the physical world of phenomena, we perceive that the memory-energy decreases and proceeds towards its latest phase. Terrestrial man, who actually represents the closing act of the animal realm proper, has not the capacity to retain in his mind more than covers a single physical life. Ordinary mundane man remembers naught of his own high cosmic heritage. To a great extent he considers himself the product of his forbears and environments but does not in reality associate much to this belief, the fight for his daily requirements absorbing most of his energy. The existing religions, especially the Christian religion, affords very little knowledge of any former existence and if any explanation is rendered it is given in so vague and mysterious a form that it appeals more to credulity than to knowledge controlled by the intellect. Man's attitude to the fundamental problems of life concerning his eternal past and future is based more on belief than on realistic clear knowledge. This inevitably leads to the material conception gaining mastery in his mind. Numbers of people in our world identify themselves with matter; they believe that upon death their body passes through the material circuit, while they themselves, their individuality, ceases to be. This attitude may pertinently be described as the 'blossom of materialism' which by nature denotes that life has yielded to death in the mind of such an individual, and reveals that he has wandered as far off from his divine heritage as is possible. The words 'that neither in the physical nor in the psychical world is a God needed' are ejaculated from the lips of such an individual, explaining more strikingly than anything else the nucleus of the particular mental state.

The 'Death' which was to be the Result of the 'Eating of the Tree of Knowledge' Has Been Brought to Pass.

As matter cannot be the highest analysis of life - only to Him that directs matter can this analysis apply - we encounter, by the above-cited heading, the very culmination of the conception 'disillusionment'. Without realising it such a materialistic being rejects his own cosmic or absolutely eternal existence. He does not understand that a creator must exist wherever there is creation. By denying the existence of a creator, to believe that things happen of their own accord, is to deny the something that creates and experiences. As mentioned above he believes in death instead of life and identifies himself with this death. We see here how just this statement fully confirms the truth handed down in the narrative of God's Words to 'Adam' and 'Eve' that 'the day they ate of the tree of knowledge they would suffer death!' Mundane man to-day is more remote from the spiritual side of life than any of his predecessors, even though he has gained mastery of forces undreamt of, and deemed to be impossible by men of the past. Therefore he is more lonely, in suffering, and unhappy than ever before. Where joy and contentment should gleam from out the eyes of all

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the eyes of all men, there one sees fear and acrimonious distrust. Where peace should reign over all as a natural thing, there one meets feverish preparations for war. In truth, the prophecy of the bible could not be more realistically fulfilled.

The Conquest of Unselfishness over Selfishness.

The consequence of 'the eating of the tree of knowledge' depicted above, is not ultimate. Terrestrial man will not continue to live as a 'cosmic corpse'. Although, to-day, he may represent the 'leafless tree' of the cosmic spiral's winter zone, often allowing his mentality to emit death-bringing frost, all these states are but transient and which he is about to abandon. Just as he now experiences remoteness form Divinity, so shall he, some day, experience his oneness with God. The real humane world has for long begun to shed its radiant light into the world teeming with pain, hate and malice. It has caused unrest there and awakened doubt in the minds of men. Terrestrial man is no longer happy in his ability to kill. He feels there is something amiss. But as he has rejected every thought of an existing loving God and a profounder meaning in life than that which can be weighed and measured, he is incapable of solving the mystery of his own life himself. However, as stated before, God does not forsake mankind because man forsakes Him. And we see moreover the mighty forces of a new cosmic impulse radiate over the continents of the earth bringing with it the deep feeling that we are within a new cosmic epoch. The topical subject of the world to-day is 'a change of heart . This is recognised as being the only means of averting the miseries of mankind. The advanced student has for long been aware that this change is in full swing and it will eventually lead mankind away from the barren icy fields and on to the realm Martinus has named 'the humane world'. The days of selfishness are numbered. Enlightened man realises that he is 'human' intrinsically only in such circumstances where the inspiriting warmth of selflessness has supplanted the barrenness of selfishness in his mind that plays such a momentous part to-day in the life and behaviour of every individual.

'The Humane World' is no longer chimerical.

If we glance at the symbol anew we will observe that the combination of the basic energies in the humane world from left to right discloses the instinct energy in this zone to be in its second downward stage denoting that the functioning of presentiment has played out its part. In addition to the cosmic automaton which is the basis for the creation of organisms, to which we shall revert in our analysis of talent-kernels, the living being no longer applies the instinct energy in conscious creation. The destructive energy is in its second downward stage connoting that its mastery is over. Thanks to culminating sensibility, the predominating mental force of this zone, the period in which terrestrial man yielded to uncontrollable fits of rage, is now definitely ended. The real human being, now fully conversant with the actual existence of the great cosmic laws and completely versed in the mystery of thought-blending never submits to the temptation of allowing mental fire to ravage his internal world. Every vestige of selfishness is now under complete control, the lust for power and greed for possessions are no longer able to 'obsess' the inner world of man. Love and love alone is the object of his life and behaviour and this he is able to exercise without effort as the two lofty cosmic basic energies, intelligence and intuition, are growing intensely in the mind. The memory-energy, however, which has no mission in this zone is latent. Man sees what the eye of terrestrial man has never seen before, God in all and above all. He hears

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the 'voice' wherever he roams and senses His living and inspiring and life-giving proximity at every moment.

This realm, which is also of physical nature and is still subject to the laws of reincarnation, is actually the 'Paradise', 'the Kingdom of Heaven' of the great world religions. It is the realm Christ said was 'His Kingdom' and 'not yet of this world'. Every dweller in this world is thus a'Christ-being' meaning that they are 'initiated beings' or beings with cosmic consciousness. And is not this realm the aim of all developed men of culture ? Is not such a realm, freed from war, revenge and hate, a realm radiant in 'eternal peace' the central object of their dreams, their innermost longings and desires ? Is not such a perfect realm the aspiration of every religion and of all true social and human policy ? Yes indeed! Therefore this realm is not Utopian (chimerical) but a state so far advanced in development that it is on the verge of realisation and needs no special cosmic insight to apprehend its special symptoms. That which in the days of Jesus of Nazareth 'was not of this world' has, in the meantime, come so near that it will be a reality (fact) on our terrestrial continents in a not too distant future.

Nationalism is Incompatible with True Culture and True Christianity.

If we direct our mind on the shortage of goods, restrictions, black-marketing, the endless ocean of suffering in the guise of famine, invalidity, concentration camps and the steadily growing burden of taxation which reconstruction after the effects of the more and more extensive wars always involve, one naturally asks to what purpose these sufferings are if they were not to be overcome. Are not all these series of experiences that bring such indescribable misery to so many millions the inevitable outcome of collective egoism or selfishness?

But whence arises this collective selfishness ? Quite simply from peets and politicians who so highly eulogise 'nationalism' and whose principal mission it is to nurture belief in war as an effective means to the solution of social problems. The highly praised national feeling which for its sustenance needs an expensive army, navy and a so-called superior air-force is incompatible with true Christianity, and with the humane ideals that accept the inspiring message of brotherly love. It is not inconsistent with the ideals of Christianity for a nation to have its own national characteristics, its own language and its own customs. National character is incompatible with these laws the moment it is directed as propaganda in an aggressive war against other nations or against another group of people. But when is nationalism not selfish ? Is it not because of this national feeling, that illusion about 'death' on the'field of honour','heroic death', etc., is still meritorious in a world where countless millions from the depths of their hearts, long for peace and mutual tolerance. Is it not because of this national feeling, developed almost to religious fanaticism, that the world, twice in this century, has been plunged into such total wars of destruction and misery ?

Internationalism is True Christianity. Man is Born a Citizen of the World.

While nationalism, cosmic-chemically constitutes a thought-blending in which the slaying and destructive mental powers normally have mastery, knowledge of the displacement of the cosmic basic energies now taking place in terrestrial man's conciousness reveals that a totally new attitude is developing and will come to fruition before long. This attitude or conception is the very opposite of nationalism's collective selfishness and is exposed in the form of all that can be classified as 'internationalism'.

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Internationalism in its profundity is true Christianity or true humanism and is the very foundation of the realm conveyed by the

words 'The Kingdom of Heaven' or 'Paradise'. No man, by nature, is doomed to be 'a citizen' of one particular land. It is an infringement of the laws of life to crib and cabin man to such foolish superstition. Terrestrial man is and must be 'a citizen of the world', a person at liberty to travel wheresoever he will, for whom the entire world with its continents and oceans must verily be his true country. Citizenship in a particular country is the invention of mundane man. It is something 'temporal' which life, in time, will let pass away. But temporal things, no matter how intellectually substantiated they seem to be, can never be the absolute true expression of something eternal. The living being, however, is eternity itself, is something raised above time and space, is at one with infinity. Such a being can be confined in a mental coop only for a time. Vibrations from the real humane world - the life-manifestations of which are completely in harmony with the cosmic nature of the living being - have for long given rise to a deep and constantly growing longing for liberation from the trammels of nationalism, in favour of life in an international world-state comprising all nations.

The Real Humane Realm is the Last Realm or Plane of Life in Physical Matter.

The real humane realm which as we know is the first object of our journey towards mental illumination and the regions of spiritual perfection, is expressive of the incipient 'spring' in the great cosmic spiral circuit in the same way as the animal realm represents the 'winter zone' of the circuit. This realm which by nature is the very fulfilment of the message of the Christmas gospel 'Peace on Earth' is the last realm on the physical plane. It is the last zone for experience in physical matter. Here ceases the coarse process of physical births and deaths and is supplanted by a far subtler and more aesthetic form of birth and death by means of materialisation and dematerialisation; to this subject we shall revert later. While the principle of might was the predominating factor in the animal realm, the ministering principle has full sway in the humane world. The mutual combination of the basic energies in this realm reveals that the living being has now mastery over his own mind which is essential for the experience of true and enduring happiness. All beings, in respect of spiritual insight, are here on the level of what we call 'genius' in our world. The dwellers of this plane (the humane world) are all moral geniuses, all eminent artists. All powers are employed by living beings for the service of others so that the life of every individual is devoted to acquiring cosmic knowledge and competence. World authorities, completely based on cosmic insight, regulate the forces in this world of peace where mankind has sloughed his bestial skin and is now, at long last, radiant 'in the image of God'.

'Adam' and 'Eve' again wander with God in the Garden of Paradise.

In this beautiful world, the very materialisation of our innermost dreams, hopes and longings, terrestrial man has for long merged into 'one flock' led by one shepherd. There is no state now able to monopolise the products of the world. Neither does there exist any other form of 'business'. In a world where all property is owned by the entire community money is not necessary to make full use of resources. All that is needed is the human faculty to transform these resources or matter to serviceable articles or purposes. Human creative ability, human knowledge and competence are therefore the only true values in this universal realm. While countless millions of people in our world must let their artistic talents lie waste in the merciless treadmill of the struggle for life and find themselves a 'misfit' life after life, the sole mission of the universal world state is to make every individual happy. And the living being is not happy until the

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day he is completely and totally occupied in the art of creating, his nervous system being thereby permeated with the illuminating and inspiring impulse of the real joy of creation. The foundation of the universal world state is thus based on the knowledge of the living' being's cosmic heritage that in all directions warrants education or tuition in such fields where those in question really have inherent talents and abilities. Each citizen is thus granted every opportunity to develop in spirit and culture. In this way the inter-planetarian realm will grow in eminence and beauty, its culture encompassing all that human love and artistic ingenuity is capable of producing. The change in the method of propagation of which we shall hear later in the analysis of the 'sexual metamorphosis' of terrestrial man precludes jealousy and ownership of any nature, and hence the slightest suggestion of discord. A world is manifest here, where Adam and Eve, liberated now from the icy cold grip of a dark and hateful mental world again 'wanders with God in the Garden of Paradise'.

In the Realm of Wisdom there exist only Eternal Youth and Manhood.

From the real humane world the living being continues to develop onwards into the next plane of life where the intelligence energy (green) is the dominating factor, supplemented by great intuition. Observation of the symbol discloses that the instinct energy is latent here, The explosive energy is in its second downward stage indicating that we are now approaching the purely spiritual states or world of an immaterial nature. Here the unintellectual forces play a subordinate part while the high intellectual forces are increasing towards culmination. A consciousness in which the powers of sensibility and intuition are in equipoise while the intelligence energy is culminating and the memory energy is on its first upward stage, contains the essentials for a life consummating in divine spirit and beauty. The living being - 'terrestrial man' is an antiquated term here - possesses cosmic eminence to such a degree that he is hastily approaching the very culmination of life's experiences. Behind him lie the gross worlds of matter where it was necessary for him to consume coarse and primitive food in order to sustain the body through which life was to be experienced. Nourishment by breathing, the closing phase of the primitive forms of nourishment prevalent in the animal realm, has now ceased in favour of pure thought-food, which is the last link in the long chain of the divers forms of food by which the living being sustained his organisms through the course of the spiral circuit.

Thanks to his brilliant mastery of the highest cosmic forces of life, the living being, in the realm of wisdom, is capable of looking back in time and space with the same facility as he is able to look forward. In this world, everything being spirit, which is to say of pure and sublime thought-energy, no physical barrier obstructs the super-sensory experiences of the living being. Here he is at the highest summit of the external experience of life, liberated now from any kind of reincarnation of birth and death. At the mere bidding of his will any organism necessary for his experience is created. Thus we encounter here the living being in his incipient radiant spiritual manhood which will gradually shape itself into the true expression of the cosmic summer. Wear and tear, the attributes of what we call 'age' in our world do not exist here. A sensation of eternal youth prevails everywhere and with its ardour and inspiration animates life. On our plane this is only known for a few fleeting moments when a profound and true creative impulse possesses us and causes us to forget both time and place, hunger, cold and age. In a word, when we are pervaded by the deep and living sensation of our eternal, imperishable life.

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The Realm of Wisdom is the True Homestead of All Creation, All Thought-Forms and Actions Originating Here.

. The realm of wisdom might, without exaggeration, be termed God's workshop. In this world, on this plane of existence, the first models of all existing life forms, both the so-called 'animate' as well as the so-called 'inanimate' forms are designed. In this world where matter exists as mental forces or vibrations that obey even the concentration-faculty without the medium of technical apparatus necessary in our world, the living being immediately sees the effects of his thought-concentrations, his ideas. All surroundings, all details on this plane are the living being's own thoughts. Through the underlying physical planes and their dwellers, these model designs or creations are more or less materialised to the degree that the medium or recipient of these thought-forms conceive and are in contact with them. Animals generally are only capable of fulfilling their dream of a 'home' in the shape of a sheltered den or a very primitive cave or nest while terrestrial man's achievements are far more advanced. But for both types, the thought-forms behind the creation originate in the fourth plane of existence and exist there visible to all the inhabitants of this plane. Everything imaginable is presented here as living manifestations but of course brought to life only by the 'I' of the thinker. Figures and forms are but phantoms and in themselves have no life of their own. We get a little impression of the principle of life on this elevated plane from a more or less good cartoon film. Up to the present these films have but illustrated mundane spheres as visualised in the artist's imagination but later these films will also embrace far more of life on the spiritual planes. One thing has certainly been revealed. Everything is possible, both logical and illogical in the world of thoughts. The true dwellers in the realm of wisdom, those of eminent cosmic consciousness, are beings who represent the highest grade of logic. Consequently, all their creation is compatible with the universal laws of life. As aforementioned the life of these creative geniuses consists in devising new organisms, new structures for coming societies, in brief, a spiritual epigenissi. This may appropriately be depicted as an eternal radiant source of light whose vibrations serve as the vital force or inspiration for any form of knowledge, any form of creation on lower unenlightened planes, bringing about a change on these planes to the awareness of the deep gulf between their own life and the life and happiness of those higher worlds. Devoid of the perfect thought-concentrations of this sublime zone and thus its unique designing, we should never be liberated from the primitive and spiritually paralysing brutal grip of the jungle mentality. From this sublime world are emitted the mental vibrations that transmute and reshape our still so primitive brains, and century upon century remove us from the crude and mentally dormant animal realm. So far have we wandered now that we are able to master the purely exterior physical forces almost to perfection. This proves that the distance between the animal realm and ourselves is now so vast that our consciousness is fast approaching the phase where it is natural for us to attune ourselves to the key by which the mental vibrations, the ideas, handled wisely, complete our metamorphosis from animal to man.

The Divine World is the 'Harvest Zone' of the Spiral Circuit.

The realm of wisdom, however, is not the true culmination of the spiral, albeit such divine emancipation as outlined here may lead one to believe it to be the very bloom of existence. But it is not. Beyond the conceiving of an idea, exists the idea itself, and the creator of the idea, In the high spiritual realms or planes the

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same differences do not prevail as is the case for inhabitants in the lower spheres. The difference for example between the experiences of the animal and of advanced terrestrial man does not exist in zones where matter obeys the will and where organisms come into being upon the mere bidding of the living being. The realm of wisdom and the succeeding zone, the divine world, are very closely allied. Observation of the symbol reveals that the energy that masters our plane, the explosive force, is in its latent state in the divine world and the sensibility energy is in its second downward stage. As both these energies constitute the basis of outward activity it is comprehensible that all outward action is now drawing to a close. All modes of consciousness are mature here, all outward desires satiated. The beatific world of ripened fruit, the zone of the consummation of life now confronts us. The divine world is thus the harvest zone of the spiral. All experiences culminate here in perfect wisdom. The laborous ascent up hill and down dale, through darkness and light, pleasantness and unpleasantness, is no longer essential for the living being in order to solve the innermost meaning of life. All journeys have now been ~~completed~~ accomplished and everywhere can he enjoy the living thought-models, the spacious view from the realm of wisdom which in the aggregate represents the outer territories of the divine world.

What the Living Being Sees in the Divine World.

The residents of the divine world are now active or creative no longer. As development of fruit ceases upon maturity, so does this side of life cease for the beings in question. However, the living being has gained so much mastery over the energies of sensibility and explosion, that he is now able to control these outward forces and thereby enjoy the stupendous panorama of all the material worlds within the cosmic spiral, of which he is the culminating factor. With this view to his gaze he is able to regard the appearance of all thought-patterns and their development right back from the first physical stages. The dwellers of the divine world are thus able to perceive the evolution of all their fellow creatures, through all the realms. Moreover due to a now rapidly evolving memory they are able to review their own development, through the same realms. In a purely external form they are able to live thru again their long journey from the first delicate stage beginning in the plant world and onwards through all the planes of life. The battles fought are reviewed, their defeats and victories. They can watch their innumerable births and corresponding deaths and see the bodies worn and torn for the purpose of this grand evolutionary journey. Childhood, adolescence, manhood and old age are open to their view, suicides and murders, as well as the instances in which mastery of the powers of their mind kept them fettered to the base and dark forms of existence. In short, they can re-live their unfolding from mental light to mental darkness and back again to light. The host of beings that were matrimonial partners and their progeny, in fact all that has been contacted, can be seen. They have thus access to experience the vast wide world through a complete spiral circuit. In reality nothing short of the universe itself in all its prodigious expanse opens up to their view. All life , whatsoever, exists in each cosmic circuit. Due to his culminating intuition it is but the privilege of the living being in the divine world to link himself to God and recognise Him as all-pervasive and uniquitous and thus he behaves in the full consciousness that nothing exists 'outside' God.

The Elders of the Spiral Circuit are Sons of God with Culminating Cosmic Consciousness.

The dwellers of the divine world are thus the carriers of divine omniscience; they are the bearers of God's own consciousness. They

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are no less than the highest sensory-organs of God. Expressed in the biblical phrase they are 'the Spirit of God that moved over the face of the waters'. These beings who master the past, present and future of the cosmic spiral as regards living, accomplished and mature idea-substance are able to overshadow all other living beings within this spiral with their illustrious divine consciousness. By the activities and desires of other beings this idea-substance is transplanted to the material world, becomes active and takes form, and serves as experience and fate in the remaining realms or places of life in the spiral. Whatever we chance to meet on our way of divine and inspirational idea-substance, be it what is commonly termed light or darkness, is all derived from the divine realm and its inhabitants. They are the elders of the evolutionary spiral. They are, by nature, fully conscious Sons of God and live in eternity or in existence beyond the limitations of time and space.

The Living Being's Day-consciousness is transferred from an Outer to an Inner World.

In the divine world the living being resides in the culminating heights of life's experience in the external world. There, in conscious collaboration or union with the other occupants they serve as divine instruments by means of which all forms and all culture arise on the underlying planes. Moreover the living being, in this external substance, is afforded the means of observing the minutest detail in his own life-panorama. There now remains but one thing for him to experience: the consummation of his own internal world.

It is true that the living being in the divine world is able to observe the complete range of the spiral and thereby the course of his own life, but this phenomenon is merely outward appearance. This actually means that the panorama of his life is observed as were it a stranger's. Due to the intuition-energy he recognises it to be his own life but it is not experienced as 'recollection'. Because of the approaching culmination of the memory or recollective energy, experience of life changes from an external to an internal nature. By the aid of the memory-energy, providing the ability to recall to the mind, the living creature has constructed and accumulated a world of reminescences through all the zones of life. Each experience has imprinted its reflection on his mind, a miniature model or a copy. These copies which play an exceedingly vital part in the creation of consciousness in the lower spheres constituting as they do here the crude substance which is the object of the high intellectual forces to transform into knowledge, due to the increasing aptitude to remember, become more and more the object of the living being's sphere of interest and sensation. Satiated as he is of life in the external world, having achieved all that could be achieved, he gradually moves his day-consciousness away from the outer world and concentrates more and more on the radiant treasure of memories accumulated in his cosmic course of life.

Simultaneously with his growing interest in the recollections of his journey through the various cosmic 'seasons' - of which we may get a faint impression in the old man's attitude to life on the physical plane - the living being's day-consciousness begins to wane, to degenerate. He gently closes the door which separates him from life in the external world enabling him to concentrate on his own world of reminescences. In this world he is completely isolated from the external world with its conception of time and space. His talent kernels promoting outward activity are for the time being brought to a state of repose and the son of God withdraws into his most sacred abode.

The World of Bliss and the Gold Copies.

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In the world of bliss, the final realm for the living being's ex-

perience of an evolutionary spiral, we meet again the hitherto so radiantly active and illustrious son of God. Here exists, at long last, the world of rest, so many dream of. But is this world identical with absolute inactivity ? By no means. It is inactive compared with the zone where experiences were formed. Apart from that it is very much alive and pulsating. But life here is of a totally different structure than the habitual, as everything existent in this zone is animated by a one and only 'I', namely that which experiences this singular world. The son of God is here the all-powerful and all-encircling divinity. As God is the creative and all-ruling something or 'I' in the universe, so is the son of God the complete ruling and creative 'I' of the details and forms in his own inner world. No alien figure or form of life whatsoever puts in an appearance. All that exists in this wonderful sphere is inspirited by the son of God's own 'I' and has the capacity to experience his own 'past' and 'future' within the spiral with the same ease and facility. This world consists only of details experienced. But these details have now transcended their own circuit and are now accomplished manifestations. Thus they do not involve or bring darkness or pain of any nature with them. They are but recollections of happenings that had once taken place in the outer world and there caused dread, fear of death or any other feeling of suffering. But now they are details on the finished painting, purged from all unpleasantness. Events bring pain to the degree that their innermost purpose is unknown to the living being. But a being in the divine world has long since become aware of the innermost purpose of any form of suffering, of fear or screech of horror. The ultimate results are evident and his soul is unceasingly pervaded by the illuminating and inspiring divine impulses. The time is now past when he was 'blindfolded'. The final outcome of the most terrifying sufferings he now foresees and he realises that even the most appalling events that lay heavy his soul to earth, were really essential items in the brilliant plan, of which his life now is a product. Every recollection from the physical plane even in its densest gloom, becomes transmuted and is recognised as camouflaged light when its true nature is known to the living being. For this reason Martinus applies the terminology 'Golden Copies' for their definition. These golden copies are the imperishable 'precious metals' of our inner world.

In the World of Bliss the Living Being Reposes as a Deity in a Universe.

In the world of bliss the son of God lives in his own time and space, totally isolated from the conceptions of time and space in the exterior world. He lives in time and space conceived in the zone he is living in. Nothing can present itself in this world that has not been existent in the outer world, the former consisting solely of copies. This also applies to those living beings that have been the fellow creatures of the son of God through the evolutionary spiral. Their presence in the world of bliss is a memory apparition. No new associations of any nature whatever, with beings known or unknown, can be experienced by the son of God, but only the reviewing of 'golden copies' featuring what has already transpired. His world is thus one of 'phantoms' envisaged only at his own will and desire. He himself lives in an entire universe with a heaven, stars and suns. He lives on a globe with oceans and continents, men, animals and plants with mental spheres of light and darkness. In fact all that has transpired for him through a cosmic circuit is reproduced here but animated through the agency of his own recollective talents that culminate here to the point of ingenuity.

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in his own universe with no connection whatever with the exterior manifestations of life, and is occupied merely in reviewing the brilliant golden copy substance of his own past experiences in the outer world. The world of bliss or the zone of the recollective energy thereby corresponds to a culminating world of repose. This fundamental reviving of the spiral-fate being attainment and sovereign light, an existence in concentrated, permanent beatitude, this plane constitutes the highest revelation of happiness, peace and perfection.

Conclusion.

A broad view of the mutual organisation of the fundamental basic energies has been given; and we have seen how the combinations described form the various planes of life or life-zones of the evolutionary spirals. We have watched phase by phase the eternal unfolding of the living being towards the acme of creative perfection. Furthermore we saw this culmination in itself provide satiation for life in the external worlds thus paving the way for entry into a 'recollective' or inner world which culminates in life devoid of all suffering. In this zone the living being has, once again, the opportunity of reviewing his long journey through the beatific zones of the spiral.

But life never ends. So beatific an experience as attainment, as the acme of bliss can be said to be, it cannot eradicate the fact that all satiation must be followed by renewed hunger. As aforementioned, deep in the world of bliss a process is being fulfilled enabling consciousness to be transferred from one evolutionary spiral to another. Amid his experiences in the bright world of reminiscences, a dim yearning is awakened in the depths of the living being's soul for contact with the external side of life. Owing to these longings, his surplus of bliss and ecstasy-energy unites with the instinct and explosive energies of the universe and through the mediation of the existing talent kernels in the element of fate in the super-consciousness produce and expose to view the most beautiful patterns on our frozen window-panes. To our amazement we see the first faint outlines of the new plant world. He in whose soul cosmic consciousness is dawning understands that there is disturbance in the apparent slumbering life of the mineral world. The blissful being is beginning to long for existence of a different nature in time and space. Constant movement, mutations, metamorphoses, indicating growth are tokens of life - never inertness or death.

IX'

THE COSMIC STRUCTURE OF THE LIVING BEING.

Due to their Attitude the Adherents of the Materialistic World View are Debarred from Understanding the Psychic Side of their Own Nature.

As will be deduced from the preceding analyses man's knowledge of himself is as yet embryonic. The majority of people still have very hazy conceptions so far as their internal nature is concerned. Belief in the 'play of fortuity' as the cause of individual fate prevails everywhere. And as this conception is widely cherished by the more intellectual part of mankind no wonder that the forces that previously had their outlet through the religious instinct have now built new roads in the guise of politics, militarism and business.

Formerly men were superstitious in relationship to their own created gods or deities. Now they are equally as fanatically superstitious in their denial of the existence of Providence or a loving God. These people, due to their fanatical denial of the existence of higher forces, have debarred themselves from comprehending the spiritual side of their own nature. In their firm conviction that matter is everything and the living being naught, they find themselves unwittingly victims

in his own universe with no connection whatever with the exterior manifestations of life, and is occupied merely in reviewing the brilliant golden copy substance of his own past experiences in the outer world. The world of bliss or the zone of the recollective energy thereby corresponds to a culminating world of repose. This fundamental reviving of the spiral-fate being attainment and sovereign light, an existence in concentrated, permanent beatitude, this plane constitutes the highest revelation of happiness, peace and perfection.

Conclusion.

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But life never ends. So beatific an experience as attainment, as the acme of bliss can be said to be, it cannot eradicate the fact that all satisfaction must be followed by renewed hunger. As aforementioned, deep in the world of bliss a process is being fulfilled enabling consciousness to be transferred from one evolutionary spiral to another. Amid his experiences in the [illegible] , a dim yearning is awakened in the depths of the living being's soul for contact with the external side of life. Owing to these longings, his surplus of bliss and ecstasy-energy unites with the instinct and explosive energies of the universe and through the mediation of the exisiting talent kernels in the element of fate in the super-consciousness produce and expose to view the most beautiful patterns on our frozen window-panes. To our amazement we see the first faint outlines of the new plant world. He in whose soul cosmic consciousness is dawning understands that there is disturbance in the apparent slumbering life of the mineral world. The blissful being is beginning to long for existence of a different nature in time and space. Constant movement, mutations, metamorphoses, indicating growth are tokens of life - never inertness or death.

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of a new superstition in a manner far more fatal than that to which men of the past were victims. A world-picture that not only ignores the forces that support so-called moral values but simply undermines them inevitably leads to disaster or to the mental barrenness open to our view everywhere. This mental desert is now so expansive that a reaction is positively beginning to assert itself.

Material science can solve - and is but meant to solve - material problems. But many people are aware that life is something other and more than matter. There are instances where the aid of powders and injections are inefficacious. The reality of psychic influence is so stupendous that a rejection of the spiritual side of our nature can no longer be maintained. But it's a far cry from admitting the existence of a spiritual element to understanding it. At present, the belief of the majority that 'everything is matter' is beginning to rock. At the same time the faculties that illumine and enable comprehension of our psychic phase of life is so strongly degenerated as to be almost inactive. The result is commonly known. Exceeding inertness is prevalent in relation to the spiritual side of life. One has a vague notion of its existence but prefers to wander on the familiar paths hoping that things will 'be well'! And indeed things are 'alright' but not in the manner imagined. As previously explained the living being's contact ~~with~~ a series of forces each emitting its own cosmic reaction.

These forces are as we know neutral, and obey the cosmic chemist who blends them. So far these forces to a large extent have been blended by unskilled chemists, and the results are obvious. Terrestrial man exposes himself to be the most knowledgeable but at the same time the most unhappy being in existence. Indeed, most knowing ~~in~~ with the field of matter. Here he is an expert. He knows so much that in his arrogance he has dispelled every form of a super-~~sensitive~~ sensual Deity and has put himself in His stead.

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THE ANALYSES OF MARTINUS.

BRIEF INTRODUCTION.

by RONN

The Analyses of Martinus.

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By his analyses Martinus is giving expression to a picture of the universe which in a logical way envelopes every living being whatsoever, either it is manifesting itself in the domain ordinarily called "The world of matter", or in the sphere called "The spiritual world". Therefore it will be quite evident that a brief introduction cannot but in very broad outlines try to give an investigator some ideas regarding such immense train of thoughts.

In order to grasp the most essential part of Martinus' analyses it is indispensable to stick firmly to the following: Martinus does not build any community, he is no leader of a "society" of which you may become a member, and no special kind of belief or conviction is required in order to achieve admittance to lectures and study circles. Martinus addresses himself to everybody who has the wish and the ability to listen, and by help of his various books, especially through his main work "The Book of Life", the fifth volume of which will be completed very soon, he is giving to the ones who feel the urge to do so, the possibility to investigate and examine his various analyses and his picture of the universe by means of their own studies.

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Previously all religious life was based on belief, i.e. on dogmas which were brought to the knowledge of mankind through world-redeemers of high cosmic development such as Buddha, Mohammed and Christ. Mankind had no possibility of perceiving and examining these dogmas through its intelligence which in general was but feebly developed, but had to do so by help of its degenerating remnant of instinct. Contrary to this the analyses of Martinus are based upon an unwawering knowledge and logic, received through day-conscious, direct intuition. For the first time during the history of this globe man, urging to approach the divine truth, has been given the possibility (Opportunity?) of doing so by means of his own intelligence.

In order to facilitate to the students the survey of these conceptions which may be rather difficult to approach, Martinus has depicted various symbols. These symbols, however, must not be looked upon (regarded?) as direct pictures but have to be considered a kind of maps of unknown, far-off countries, and, when reflecting over them, you must needs stick to the fact that they cannot be regarded from a visual angle based on time and space, af fact which is valid for Martinus' picture of universe, too. The truth, unwaweringly depicted by (through?) his analyses, is to its very substance perfect, i.e. eternal, without either beginning or ending, as only that created (the things created?) can be subject to the principle of these two notions.

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that the preceding is valid to all living beings, consequently to terrestrial man, too. The created part of the living being thus necessarily has to be subject to the principle of beginning and cessation, while the creative part of the living being, i.e. the originator of the temporal one, needs must be eternal and imperturbable.

According to the analyses of Martinus this eternal "I" of the living being consists of three parts. These parts, however, are inextricably bound up with each other in the same way as one side of a triangle cannot be taken away without causing the dissolution of the whole. First is to be mentioned the very "I" about which nothing can be said but that it is "something which exists" (something existing?) and to which Martinus consequently has given the designation X.I. Secondly appears the ability of this "I" to create a temporal body through which the "I" expresses itself and at the same time gains the possibility (the ability?) of experiencing life. - This creative ability of the "I", the "mother-energy", Martinus designates as X.II, while the expression X.III has been given to the result of (designation? of the creative ability, i.e. the various, temporal forms of manifestation by means of which the living being experiences life.

Through "The Booke of Life" Martinus further is making evident that all matter in the world, be it perceived by man as "physical" or "spiritual" phenomena, consists of the following seven fundamental forms of energy: Instinct, might, sensibility, intelligence, intuition, memory and the mother energy, who on all Martinus' Symbols have been depicted with the following colours: red, orange, yellow, green, blue, indigo and violet.

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Therefore all ~~apparent~~ appearing phenomena gain their character in consequence of their mutual relation of these named energies.

It is quite obvious that it would be impossible for man to perceive light without a background of darkness, or to gain any impression from a painting consisting of white colour on white ground, and in the same way all experience of life is possible merely on the basis of the contrast principle. - This implies, however, that the beforementioned seven basic energies never will be able to be perfectly balanced. With exception of the "mother energy" - the creative energy - which always must be present in equal degree in every living being, the other energies are passing through two phases of increasing development, reach their maximum and then, through two periods of decrease, again arrive at the latent phase - in order to start the cyclus anew. (Please confer with enclosed symbol No. 16) Therefore the appearance of the living being in its temporal form of expression always will be subject to the mutual combination of the basic energies, prevalent in the sphere of manifestation in question.

To the beings, the physical bodies of which are known to us as plants, the instinct energy is the dominating one. (The red field on the enclosed symbol). In the animal realm - and to this terrestrial man still belongs - the energy prevalent is the energy of might which is underlying the "slaying principle". (The orange-coloured field.) However, terrestrial man is rapidly approaching the next domain (symbolized with the yellow-coloured field) in which the energy of sensibility is dominating. This implies a form of existence in which it will be just as natural to man to "love his neighbour as himself" as it, under pressure of the

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energy of might, now is natural to him to do the very opposite. - The symbol further envelopes three fields of which the dominating forms of energy have been depicted with the colours green, blue and indigo. Referring to the beforementioned explanations these colours are symbolizing the energy of respectively intelligence, intuition and memory. The experience of life in these last mentioned worlds is, of course, far beyond the comprehension of mankind. It has been expressed by Martinus that the divine and luminous life in these spheres is just as far elevated over (above?) our daily life, as the display of life in bright and warm summer is elevated above what is possible during the frost, cold and icy storms of January.

That which is urging the living being to go onwards through these six spheres of life is the effect of the named contrast-principle, without which no experience whatsoever of life is possible. Expressed in another way it means that complete satiation with something always will bring about hunger for the very opposite. As a consequence of this it will be obvious that the living being himself is the determinative factor of his own progression through the beforementioned realms or spheres of life.

At present terrestrial man is to be found in the last half of the realm which is dominated by the energy of might. Please confer With encl. symbol /6) Thus terrestrial man has just passed through, or is still in the middle of the culminating experience of this energy. At the same time, however, as terrestrial humanity thus is passing through the culmination of a single realm, this experience at the same time means the culminating experience of darkness and cosmic ignorance of the whole spiral circuit. To terrestrial humanity this implies an increasing satiation with the energy of might in active as well as

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passive display, at the same time as the longing for the bright, luminous zones of life filled with divine love and cosmic consciousness is asserting itself more and more. The zone of life in which humanity now is living, is a zone of suffering to the very highest degree - really, it righteously can be expressed as "hell", the only one existing.

Through all this suffering, however, the originally primitive man is developing his consciousness until it will reach the level necessary for him to be able to exceed the threshold to the next realm (depicted with yellow colour, also called the realm of truehumanity). That means is to say that terrestrial man gradually will achieve a level of development where all selfishness has been purged from his mind so that his highest desire and delight is to love and to gladden all other fellow-beings. Not before the achievement of this development will the door to the next realm, mentioned above, be opened to terretrial man. Into this realm, in which sensibility and brotherly love are omnidominant factors, the living being passes through the portal which by Martinus has been called "The great birth" because the beings through this experience are born into day-conscious knowledge of their eternal affinity with the deity and into a direct, intuitive realizing of the fact that all living beings are parts of this deity which divine love is enveloping and penetrating everything and everybody.

By this event the living being begins a wandering through spheres of ever increasing light and divine knowledge until this being in the realm of intuition will reach the absolute culmination of cosmic or divine insight - and hereby arrive at the stage of its development on which the experience of

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light has become dominating to such a degree that satiation begins. Hereby the next great turning-point of the living being's spiritual development is setting in. It (the living being) now grows still more inactive and concentrated on itself and thereby passes over to the next zone of life, the realm of memory. (the indigo-coloured field)

By means of the rapidly increasing energy of memory which, as named before, is the dominant factor in this sphere the living being now lives over again all previous forms of life, experienced during its passage through the spiral-circuit it now is accomplishing. However, as these pictures of memory are completely devoid of suffering and therefore k make their apprearance as radiant and brilliant "Golden replicas" (Martinus' designation) of all the named previous forms of life-expression, this zone also has been called the zone of bliss.

But, as mentioned above, even perfect bliss at last will bring about the feeling of satiation and together with that the longing for the opposite principle. Therefore the living being begins to concentrate ever more on the life-experiences which are placed all way (quite?) back in the first, dark life-zones of the spiral-circuit. Thereby arises in the being an ever increasing desire for the ability again to express itself through physical bodies. Together with the great surplus of ecstacy-energy which is radiated into the physical world by the inhabitants of the zone of bliss this desire again makes possible for the being to manifest itself on the physical plane of the next spiral-circuit. First it expresses itself as the creating (creative?) instinct underlying the mineral world. Later on, after having expressed itself as plant, it will again achieve the ability of creating animal bodies - although totally different from the

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decriptions and appearances now familiar to us.

From the preceding it will be quite obvious that the ordinary perception of life as a struggle between good and evil, light and darkness, symbolized in (with?) the notions "God and Satan" is extremely subjective. As it everywhere has become evident that darkness is indispensable for the perception of light and only the experience of both of these contrasts will allow the very experience of life; and as the logical consequence of this is that life cannot exist without the effect of these contrasts, it now must be admitted that the divine words that "everything is well with the world" are no more an unsearchable divine enigma, but, for the first time in the history of this globe, have been proved a comprehensible and intelligible reality.

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The Evolutionary Spiral Circuit #25

This symbol which is depicting a small section of the eternal life of living beings, by nature must be without beginning or ending. In the middle, you will find symbolized the form of existence which by us is conceived as terrestrial humanity, while, turning one way, towards the centre, you will find symbolized the structure of our bodies, which are building a universe to other living beings.

Spiral "C" symbolizes our vital organs, while "B" makes evident that these organs, in their turn, consist af smaller forms of life, the cells - and the last spiral being conceivable to our senses, marked with "A", depicts the world of atoms, behind which we may be able to suspect an infinity of universes but are able to no longer grasp the particles of life by help of materialistic science.

Turning the other way in the spirals, we are directing our mental view against the universe, in the middle of which we are ourselves microscopic beings. Spiral "E" symbolizes the beings of the category "Earths" - of which one in particular known to us, we are building the cells of the brain. "F" symbolizes beings of the rank of "SUNS" - which in their turn are building but cells in the inconceivable great life-expressions, by us called galaxies. - Here again our capacity of perception comes to an end , although we, theoretically, may go on still farther.

Thus this symbol shortly may be called the symbol, which shows that life always consists of living units, which in their turn consists of livings units as well - i.e. - life is going on infinitely.

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Symbol No. 16. - Explanation

Combination of the Fundamental
Forms of Energy.
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This symbol envelopes the cycle of the 6 fundamental forms of energy mentioned ~~with~~ in my "Introduction". Following the coloured fields from the bottom and up you will find depicted the ups and downs of all these energies during one single spiral-circuit, while you, if letting your eye ~~walk~~ pass from the left to the right will find symbolized the mutual relation of these named energies in each of the 6 zones of existence which all together are forming one spiral circuit.

Regarding I - the realm of the plants - it is obvious that the energy of instict (red field) is dominating, a fact which you will easily find proved in nature. The energy of Power(gravity) , orange field, which underlies the slying principle, is rapidly increasing, i.e. that the hunger of the plant to become an animal of prey is growing very fast and, at last, will cause the rise of the carnivorous plant, and after that, the living being behind the plant will manifest itself as an animal. - The energy of sensibility, yellow field, is in the first stage of development. This implies that the plant is but able of very vague suspicions of pleasure and discomfort. - The energy of intelligence, the green field, here is latent. The energy of intuition , blue field, is in the last phase of decrease, while the energy of memory is in the first. (Indigo field) This means that the two last forms of energy are manifesting themselves on the physical plane as automatic functions, seen by us as

Symbol No. 16. - Explanation :

Combination of the Fundamental
Forms of Energy.
-oooOoo-

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Regarding 1 - the realm of the plants - it is obvious that the energy of instinct (red field) is dominating, a fact which will easily find proved in nature. The energy of Power(gravity) , orange field, which underlies the living principle, is rapidly increasing, i.e. that the hunger of the plant to become an animal of prey is growing very fast and at last will cause the rise of the carnivorous plant, and after that the living being behind the plant will manifest itself as an animal. - The energy of sensibility, yellow field, is in the first stage of development. This implies that the plant is but able of very vague suspicions of pleasure and discomfort. - The energy of intelligence, the green field, here is latent. The energy of intuition , blue field, is in the last phase of decrease, while the energy of memory is in the first. (Indigo field) This means that the two last forms of energy are manifesting themselves on the physical plane as automatic functions, seen by us as

the manifestation of beauty, fragrance and expediency of the plant beings's appearance.

Regarding no. II, the realm of the animal, the energy of instinct obviously is declining. According to this you will find the influence of instinct vaning proportionally with the development of the animal towards primitive man and further up to the state of consciousness characteristical of the terrestrial man of to-day. In this domain the energy of power, might (or gravity) is the prevalent factor. This energy, manifesting itself as "the slaying principle" does not reach its maximum of development among the so-called animals, but among those beings, who are using all their intelligence and ingenuity to invent and use the still more fatal weapons of these days. The genious beast of prey is not the animal, killing for hunger, but the man, slaying his fellow-men by thousands with one single atom-bomb. - At the same time, however, as you will find this grave warning from this symbol, you will find, too, the prophesies of "the kingdom of heaven" depicted with the yellow field, which symbolizes the rapid increase of the energy of sensibility, the energy underlying all kinds of brotherly love and manifesting itself , although weakly enough, yet with still growing strength through all humanistic tendencies in present social life. These tendencies which are manifesting themselves everywhere, in external life as well as in the realm of mind by terrestrial man where the longings for eternal peace and blessed complacency of all are growing still more profound, are prophesying a new and better world to come. - The green field, which is symbolizing

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intelligence, makes evident that this form of energy is in the first phase of increase - a fact which will easily be proved by history, especially during the last centuries. At the same time the blue field symbolizes how the energy of intuition in this realm reaches its minimum, the latent state. - This does not mean, of course, that intuition is on the same low stage during the immense space of time which is symbolized within the limits of each realm, in this case No. II. - However, during this period the last remnants of instinct , inherited from the spiritual life-zones of the preceding spiral-circuit, are dwindling away, leaving the living being - in this case terrestrial man- in a state of one-sided materialistic civilization, utterly berieved of any conscious connection with the spiritual, divine power of life. This zero point has to be passed by all members of humanity although not at the same time. While the intuitive perception of nature, as the expression of various forms of divine life, obviously still is vivid among primitive tribes of man, you at the same time cannot fail to observe that this faculty appears as being quite uncontrolled by intelligence. It has so to say become an automatic function. - On the other hand you will find that men and women who have learned, during several births the fatal consequences of materialism, and have turned inward in quest of their own "overselves" , now are developing the faculty of intuition by means of their intelligence - and this means that now the spiritual, divine life has been reborn to these beings; i.e. that is now has passed the zero-point and again have begun the way upwards against still higher forms of divine perception of life.

The last form of energy of this realm, this of memory,

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The last form of energy of this realm, this of memory,

in this realm is dwindling rapidly away in order to reach the phase of latency in the next realm on the symbol. - And this fact logically is in accordance with the great picture of universe as depicted by Martinus, from which you will find that this realm is building the zero-point of the whole circuit-spiral inside which our development is taking place. -

Regarding the realms further depicted on this symbol I cannot say very much, because they ~~still~~ are prophesying about future periods of still higher experiences of life, about which I cannot possibly make a study myself, being not yet capable of penetrating ~~myself~~ to the understanding hereof by means of day-conscious intuition. In these fields I have to believe in the words of Martinus - and this I do gladly. -

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Some animals are able to reflect on their experiences, but - and this is a decisive fact - the reflective ability of these animals is yet so poorly developed that they are not able clearly to distinguish between cause and effect. Examples from the jungle testify how highly developed apes, in order to warm themselves, have gathered round fires left by the natives, but have no power of conceiving from the glowing embers and warmth that wood was necessary for the sustenance of heat.

It is extremely important to be aware that the birth of the 'I' consciousness marks the determining barrier between the two neutral zones mentioned. The animal has not 'I' consciousness and consequently lives a purely external life exclusively occupied in self-preservation. Its inner mental state is still based on instinctive automatic functions. Mentally the animal is dormant.

But the animal kingdom is more than an unlimited reservoir of power, skin and meat. It is also a mental sphere within which immutable cosmic laws prevail. One of the most conspicuous of these laws is that known as the 'law of the strongest'. In the animal realm brute force has incontestable command. All submit to it instinctively, this being a part of the life they lead. But to believe that a being with roots in such a zone, when passing into another zone, can quite suddenly disconnect itself from a law which formerly constituted an indispensable part of its existence is only due to ignorance. This law in the animal realm has played such a decisive part in the genesis of our mental state that it was in fact the moral pole or axis around which our first forms of imagination arose.

We must realise that the mentality formed around the 'pole of force' just mentioned simply denotes an intellectualising of those instincts released in the animal's mentality. Just as the animal instinctively submits to power, do we also see that man, in his first awakening stage indiscriminately accepts power as a factor to which everyone must yield. We see the 'chieftain' principle make its appearance which is simply a sequence to conditions still predominant in the animal world.

Man cannot live on one particular attitude to life through immensurable ages, unpunished. This attitude will inevitably lead to the developement of so-called 'inherent tendencies' which cannot be ignored (disregarded). These are innate tendencies we encounter to-day in our own being when hate, revenge or indignation pervade our minds. Could our shape take form according to our spiritual worth, as depicted in Dr. Jekyll and Mr. Hyde, we should certainly see frightful talons instantly grow out on our fingers, and tusks suddenly spring forth from our mouths, and an animal hairy-like skin cover our body. In his principal book 'The Book of Life' Martinus describes how the intolerant man, mentally, belongs to the same category or zone as worms, wild beasts and reptiles.

However, hidden beneath the 'world of forms' eternal cosmic laws exist. One of these laws marks the limit for? the mental range of the animal world. This law has been termed the 'law of retribution' and it is this law that prevents the human being from committing suicide. In this that every living creature 'shall reap as it has sown' lies the guarantee for its own eternal growth.

Hence we see that the forces emanating from might-mentality, revert-

Some animals are able to perform astonishing feats - and while a decisive fact - the relative ability of these animals is yet to merely imagined that they are not able simply to distinguish between some and other. Animals from the jungle usually low highly developed eyes, in order to have elsewhere, have gradual zonal lines left by the retina, but have no power of conserving from the glorious sphere and vessels that was necessary for the existence of that.

It is extremely important to be aware that the head of the 'I' consciousness marks the determining border between the two mental zones mentioned. The animal has not 'I' consciousness and consequently lives a purely instinctual life exclusively concerned in self-preservation. The inner mental sphere is still based on instinctive automatic functions. Inevitably the animal is dumbed.

But the animal kingdom is more than an individual reservoir of power and force. It is also a mental sphere within which invisible cosmic laws prevail. One of the most outstanding of these laws is that known as the 'law of the attraction'. In the animal realm force has incorporated the concept. All subject to it instinctively, this being a part of the life they lead. But to believe that a 'force' will arise in such a case, when meeting into another case, can quite authentic discovered itself from a law which for-mally constituted an indispensable part of the existence is only due to ignorance. While law in the animal realm has played such a decisive part in the economy of our mental sphere that it was in fact the moral code or rule around which our first forms of imagination arose.

We may realize that the mentality formed around the 'law of force' just mentioned simply involves an intellectualizing of those instincts released in the animal's mentality. Just as the animal instinctively aims to power, do we also see that man, in his first mentality stage intellectualizing simple power as a factor to which everyone must yield. We see the 'authority principle' and the experience which is merely a response to conditions still prevalent in the animal world.

Man cannot live on one particular attitude to life through thousand-ages provided. This attitude will inevitably lead to the development of so-called 'inherent contradiction' which cannot be ignored (disregarded). These are limits recognized as economics to-day in our own being when beta, reverse or intelligence recall a mile. Until our shape take form according to our original world, as depicted in Ra, Isis, Ra and Ur, Ra should cer-tainly see the original taking instantly from our on our fingers, and trace sudden-ly spring forth from our mouths, and as animal baby-like skin cover our body. In his original book 'The Book of Life' Jurtinne described how the intelligent man; mortally, belongs to the same category or zone as worms, fish beasts and reptiles.

Growth, dating towards the 'world of force' started mental-ly lead. One of these zone marks the limit that the normal range of the animal world. This day has been termed the 'law of restriction' and it is this law that prevents the human being from committing suicide. In this that every living creature 'shall keep on it own room' like the guardian for its own eternal growth.

Here we see that the forces emanating from mind-mentality, revert-

ing in the form of suffering, promote a constantly growing desire for the opposite. We observe that the religious tendency, concentrated in the worship of the 'Gods of Power' slowly ceases to be inspiring. Mankind longs for more gentle gods than those who called for 'bloodfeud' and 'death by the sword'.

Degeneration of the religious life which led to abolition of belief in the God of Power and to the birth of the humane state actually testifies that experience gained by collective accumulation of suffering had become so great that a new view of life - contrary to power-mentality - had to come.

In us we have all the will to do good, to be considerate, tolerant and kind, but most of us have also a still stronger will for the reverse.

Christianity would never have gained the power it did, had it not, in its genesis, had the ability to unite with the existent religious ideas thus forming a kind of transitional religion and which, at a certain time, the reformation, had to undergo some revision. We see that Christianity even in its present form has conceptions that have nothing whatever to do with hamnism but can easily be traced back to the zone of power-ideology. On the other hand it is quite obvious that had these conceptions not existed it would have been impossible for mankind in the past to fulfil the high ethical call of Christianity. Take for example the expressions 'holy wrath' and 'righteous indignation'. They have no connection whatsoever with high intellectuality. Neither wrath nor indignation appertain to the mind of the spiritual genius. They are animal attributes, camouflaged, and characterise those who make use of them as belonging to that zone.

These might-ideologies have played an indispensable part in these religions as safety valves. Through this medium, the individual, while yet steadily pursuing the course of the beast's mental state, could yet cherish the illusion that he was a good Christian, Bhuddist or Mohammeden. Do we not encounter a greeting from a religious transitional zone in the clergyman's blessing of weapons and of warships, etc. Life itself will in time banish all these things, as they are by nature doomed, and no one will then condescend to make use of them.

We see that terrestrial man actually has two totally different minds (the dual mind), the older one being that inherited from the animal world and which still plays a very momentous part.

But what form will religious life take in the future ? I can only answer this question by simply emphasizing that the only possibility religious life has to resume its role as the regulator of our inner spiritual life is to change its nature. From having been a series of injunctions and commands - by no means inspiring any longer - they must become an inexhaustible fountain of lucid answers to the questions which are bursting our souls to-day. If this does not happen the future will unavoidably result in churches being taken into use for other purposes. But if this does happen, and of this I have no doubt, we shall live to see, not only the birth of a new physical world, but also a world based on a new spiritual foundation: the old prophecy that after Armaggedon we shall see the birth of a new earth and a new heaven fulfilled.

In his great cosmic analyses Martinus shows us that we must train ourselves in tolerance again and again in order to experience a really happy life. With indisputable logic he describes to us how, to-day, we are to be

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But what lies will religious life take in the future ? I can only
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don we shall see the birth of a new earth and a new heaven fulfilled.

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ourselves in tolerance again and again in order to experience a really happy
life. With indemnifiable logic he describes to us how, to-day, we are to be

compared with 'a wounded fugitive betwixt two mental zones'. No longer are we a 100% animal but neither are we completely developed individuals.

If their studies are to be successful they must submit to the idea that they have always existed and always will exist and that their current life is only a microscopical link in the interminable chain of former lives and conditions. To Martinus his present life denotes only the result of his eternal past as it does form the basis for his eternal futute.

We encounter here the ancient reincarnation principle but in a form purged of all nebulous sentiment.

On every point it is disclosed that the only true and sound possibility we have of understanding life with our own awakened sense of perception, termed 'day sense consciousness' depends upon the experiences acquired. Martinus regards every man as a scientist who within the range of the territory he himself is able to illuminate by means of his intelligence and intuition.

Martinus knows it to be a fact that terrestrial man has reached the culmination of self-worship due to the latter's conception of materialism being all, and the living being naught. It stands to reason that if one accepts the thought that it is the brain that thinks, and the eye that sees, etc., thus identifying these instruments or form mentioned with the 'ego'or 'self' then it is obvious that one has only one object in life, namely the ability to devise means for attaining for these forms or shapes the pleasures most prized. In this notion lies the reason for the stage we call 'materialism', and it is, of course, the inspiring potency behind the science of matter.

If we examine this stage in the light of the knowledge Martinus has imparted, it soon becomes evident to us that this epoch marks the culmination of the jungle-mind's ideals. These ideals which have their root in the brute-principle 'might is right' and which in their first stage led to permanent wars for conquest, underwent, as everything else in nature, a process of evolution. We meet the fruit of this process in the 'business principle' known to all of us and which actually expresses the jungle-law in an intellectualised garb. This does not mean that the business principle, cosmically viewed, is immoral, but that this principle which in its cosmic nature should be borne and maintained by highly developed moral people and practised in conformity with the formula 'value for value', is actually practised in adherence to the formula 'to acquire the greatest possible value for the least possible cost'. This, naturally, results in the various well known unpleasant forms, classified as aggregate social injustices.

We must constantly bear in mind that terrestrial man is a being still in the stage of spiritual awakening. He has more knowledge of life than the real animal but not sufficient to bring his mentality in contact with the cosmic laws. He has some notion of the existence of these laws and has also had a first glimpse of them through moral ideas preached to his so-called better feelings; realistically, as yet, he only knows the physical world.

In all ways has life shown to man that happiness cannot be built on a one-sided concentration on his own comfort. But so wisely arranged is life that every man must outlive his own desires. We are so self-centered that it is quite impossible for others to influence us by their experiences unless we have had corresponding or similar experiences. By this knowledge we under-

compared with 'a wounded fugitive beneath the mental zones'. To longer are we a 100% animal but neither are we completely developed individuals.

If their studies are to be successful they must submit to the idea that they have always existed and always will exist and that their current life is only a microscopical link in the interminable chain of former lives and conditions. To Gurtiuna his present life denotes only the result of his eternal past as it does form the basis for his eternal future.

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Gurtiuna seems it to be a fact that terrestrial man has reached the culmination of self-morality due to the latter's acceptance of materialism being all, and the living being nought. It stands to reason that if one accepts the thought that it is the brain that thinks, and the eye that sees, etc., thus identifying these instruments or tools mentioned with the 'ego' or 'self' then it is obvious that one has only one object in life, namely the ability to derive means for satisfying for these forms or shapes the pleasures most prized. In this notion, lies the reason for the stage we call 'materialism', and it is, of course, the impelling factory behind the science of matter.

If we consider this stage in the light of the knowledge Gurtiuna has imparted, it soon becomes evident to us that this stage marks the culmination of the 'jungle-self's ideals. These ideals which have their root in the tenacious-principle 'might is right' and which in their first stage led to pointment for conquest, mastership, or everything else in matter, a process of evolution. We root the fruit of this process in the 'business principle' known to all of us and which actually expresses the jungle-law in an intellectualised grab. This does not mean that the business principle, materially viewed, is immoral, but that this principle which in the cosmic nature should be borne and maintained by highly developed moral people and practised in conformity with the formula 'value for value', is actually practised in adherence to the formula 'to acquire the greatest possible value for the least possible cost'. This, naturally, results in the vicious well known competence form, classified as aggregate social injurious.

We must constantly bear in mind that terrestrial man is a being still in the stage of material mechanism. He has more knowledge of life than the real animal but not sufficiens to bring his mentality in contact with the cosmic force. He has some notion of the existence of these forces and has also had flash glimpses of them through moral ideas presented to him co-called better teachers, realisationally, as yet, he only knows the physical world.

In all ways has life shown to man that happiness cannot be built on a one-sided consideration on his own account. No, so clearly arranged is life that every man must sustain his own destiny. It has so self-contained that it is quite impossible for others to influence us by their arrangements unless we have our acknowledging or similar experiences. By this knowledge we endur-

stand that many people for a long time yet will attempt to maintain the illusion of the acquisition of material values as the basis for happiness and arrange their lives struggling for attainment of these values. Many people, however, all over the world have discovered this to be an illusion. Through bitter experiences, both in the present and the past, they have reached the goal within this field. For these people material property is no longer an end but a means. And it is to them that Martinus turns with his picture of the universe.

Martinus distinguishes between the living being itself and the world of forms. Very simply does he assert that were the living being or the 'ego' itself matter, or as we may also term it energy, energy might then experience energy and of this there is no evidence within the range of man's keenest sense of observation, that is in ordinary daily life. On the contrary we see that what we understand as energy or force is everywhere subjected to the 'something that experiences' which we call 'the living being' as against that which we term 'inanimate' matter just because it lacks the ability to experience. Martinus explains in his principal work that life consists in interaction between two kinds of energy, between that of the living being and that of its environments. This interaction gives experience and attaining of experience is the same as evolution. Here we have in a nutshell the picture of our mentality in relation to the external world. But whence comes the energy that radiates from our own being. By this question we are brought within the zone covered by the expression 'our own mental structure' as this energy cannot have its source in what we generally term 'our consciousness', this in itself being a product of our own interaction with environments or life.

In order to draw up the first picture of the living being's inner mental structure we shall very briefly deal with the reality Martinus has termed 'X-1'. By this definition he means the central feeling in ourselves which we call the 'I' or 'ego' and which for him is our absolute real self. In this reality he discerns the 'something that is', the originator and the manipulator of energy. Martinus explains that 'X-1' is eternal, has always existed and will always exist. It is not the result of forethought and as it has neither shape, colour, weight nor measure being neither energy nor substance, it can only be described by the sign 'X', viz. 'that which is'. A contrary conception would be to deny one's own existence meaning that it is the brain that thinks, the eye that sees, etc. The enlightened man knows that this is not so. But we should not have become aware of this reality were there not two other realities which are partly of the same nature. The first of these two realities is the faculty to create and produce which we see conjoined to the 'ego' or 'X-1'. Martinus has termed this power to create 'X-2' and explains that this too is eternal by nature, because, like unto 'X-1' it cannot be the product of forethought: were this to be the case one might well imagine a creator creating for himself the power to create: this, in itself, is a perfectly illogical thought. Neither would it have been possible for us to become aware of 'X-2' had there not existed at all times the result of co-operation between 'X-1' and 'X-2', viz. 'X-3' or the world of energy, matter or forms. Like unto 'X-1' and 'X-2' which are eternal by nature - neither of them being a product of forethought - 'X-3' is a reality constituting all that can be sensed and experienced, and is eternal by nature.

Were any one of the three components to be removed, the other two would no longer exist, as a living being, devoid of either substance or creative power or ego is inconceivable. These realities, unto all eternity,

stand that many people for a long time yet will attempt to maintain the illusion of the acquisition of material values as the basis for happiness and arrange their lives accordingly for attainment of these values. Many people, however, all over the world have discovered this to be an illusion. Through either experience, both in the present and the past, they have reached the conclusion that all things that are material property is no longer an end but a means. And it is to them that Dwelling turns with its gestures of the universe.

Nothing distinguishes between the living being itself and the world of form. Very simply does he accept that even the living being on the 'age' lightly another, or as he may also term it energy, energy lights are existence energy and of this there is no evidence within the power of man's physical senses of observation, that is in ordinary daily life. On the contrary we see that, if we understand an energy or force is everything projected as the 'something that appears' which we call 'the living being' as apart from the 'immediate' matter upon because it lacks the ability to experience. Dwelling explains in his terminology that life energies in interaction between two planes of energy, between that of the living being and that of its environment. This interaction gives experience the feeling of experience in the same as evolution. We are here in a matchless life energy of our reality in relation to the external world. But where does the energy that dwelling from our own being. By this question we are brought back once more to the expression 'our own, inner structure' or 'our energy' which we say source in order to understand this love sense. Dwelling, this is finally being a product of our own interaction with environment or life.

In order to break up the first pictures of the living being's inner moral structure we shall very briefly deal with the reality dwelling has turned '1-1'. By this reality we mean the material feeling in ourselves which we call the, ' ' or 'age' and which for us our sensitive real self. In this reality we discover the 'something that is', the original and the manifestation of energy. Dwelling explains that '-1' is eternal, has always existed and will always exist. It is not the source of consciousness and as it has neither shape, colour, weight nor energy, being neither energy nor substance, it can only be described by the sign '1', via. 'that which is'. A correct conception would be to say one's own existence meaning that it is the same thing that the, the eye that sees, etc. The enlightened man knows that this is not so. But we should not have been aware of this reality were there not two opposite conditions which are reality of the same nature. The first of these two conditions is the - energy in the form of the energies which we see (feel) as the 'age' or '1-1'. Dwelling sees these energies as '-1' and as from the high too is internal by nature, because, like unto '-1' it causes in the element of transformation. Here this is the life energy one might imagine a creation consciousness for through the power to create this, in itself, is a relatively illusory. Dwelling would it have been possible for us to become aware of '-1' and there are existing as well since the result of co-operation between '-1' and '-1', via. '1-1' of the world of energy, matter or form. Like unto '-1' and '-1' which are external by nature - neither of them being a product of transformation - '1-1' is a relatively generating, all that can be merely non-transformed, and is external by nature.

Here one has of the three energies to be remembered, the other two would be longer exists, as a living being, through or either monotone or monotone modes or age is inconceivable. These qualities, being all eternal,

will comprise of three components, and yet be only one.

If we revert to 'X-1' or the 'ego' we observe that the first quality it discloses is its power to desire. Our whole being expresses the very concentrated desire to experience life. Martinus has termed this quality 'the primeval desire' as it reveals a reality in the living being which is eternal. This primeval desire resides in the region of 'X-2' As we cannot exist without desiring, the effects of this desire will always be manifest, and this we encounter in the form we call our 'mind' or 'consciousness'. While for most people this word embraces their entire mentality in the physical-waking state, it has in Martinus work a far wider-ranging significance, as here it presents itself in two spheres quite distinct from one another, viz. the 'super-consciousness' and the 'sub-consciousness'. The super-consciousness embraces within its scope all the eternal realities connected with the living being which are accessible only by indirect sensing or experience, whereas all the things which are 'temporal' are within the range of the sub-consciousness. Thus you will understand that the living being's realistic experience of life takes place within the boundary of the sub-consciousness, a fact that Martinus has emphasised by the terms 'day and night consciousness', which I shall define in the following chapter.

Martinus describes the 'super-consciousness' as a reality embodying 'X-1' and 'X-2' or the 'ego' and the 'creative power'. The super-consciousness embraces within its field the essence of the living being's eternal past, which Martinus terms 'talent kernals', and the latter play a prominent part in the living being's moulding of both physical and psychical organisms as well as in the forming of any new organ whatsoever. In the physical world they are likewise to be observed by the name of innate abilities, propensities, talents or gifts. These talents playing a vital part in our destiny in the physical sphere, Martinus has called the domain of 'X-2' where the talent kernals reside 'the Element of Fate'.

The world of forms or matter is thus the stage on which all living beings play their part. Here wishes are realized? and their effects are repercussed, thus enabling every living creature to actually reap what he has sown. Without this 'harvest' no living being would ever have had any opportunity of getting to know his proper self and he would have to abandon every hope of learning the cosmic structure of the universe.

In order that this process may be fully accomplished the living being must have unlimited time at his disposal. And indeed, he has. Here we encounter in earnest the significance of the fact that the 'ego' and 'form' are two different things. The 'ego' is eternal, the form only 'temporal'.

The constant repition of afflication and misfortune that rises like precipitous rocks to the view and obstructs his outlook to the bright mental states, of the existence of which he has a faint notion, would be simply unbearable, were it not that these dark periods are broken off now and again by a period of rest in mental zones completely devoid of suffering and exclusively dedicated to the experience of light and inspiration. And here Martinus shows us the actual range of the subconscious mind which covers these two totally different phases of life. He calls them 'day and night consciousness' and declares that what is known as sleep has, in reality, no connection with inconsciousness. Martinus classifies sleep as 'the minor death' as it occurs every night. For him it is an absolute fact that the 'ego' knows of no fatigue; it is above fatigue. Fatigue belongs to the world of forms and can only affect the implements used by the ego for its experiences. When

will complies of three components, and yet be only one.

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The world of forms or matter is thus the arena on which all living beings play their part. Here wishes are realised and their effects are re-presented, thus enabling every living creature to actually reap what he has sown. Without this 'harvest' no living being would ever have had any opportunity of proving to them his proper self, and he would have to abandon every hope of learning the cosmic structure of the universe.

In order that this process may be fully consummated the living being must have unlimited time at his disposal. And indeed, he has. Here we encounter in reality the significance of the fact that the 'ego' and 'form' are two different things. The 'ego' is eternal, the form only 'temporal'.

The constant repition of gratification and disfortune that gives life precipitates rocks to the view and obstructs his outlook to the bright mental states, of the existence of which he has a faint notion, would be simply unbearable, were it not that these dark periods are broken off now and again by a period of rest in mental zones completely devoid of suffering and exceedingly indebted to the experience of light and inspiration. Thus here Martinus shows us the actual image of the subconscious mind which covers three two totally different phases of life. He calls them 'day and night consciousness' and believes that that is more or less, in reality, to correspond with innerconsciousness. Martinus alternative sleep as 'the minor death' as it occurs every night. For him it is an absolute fact that the 'ego' knows of no death. It is above fatigue. Fatigue belongs to the world of forms and consists of mere the impulsements used by the ego for its experiences. When

fatigue overwhelms the body it is a temporary paralysis of the conducting wires or nervous system through which the spiritual force we call our perceptions, is transmitted. When fatigue reaches its climax sleepiness sets in and transfers our mind from the 'day-conscious' to the 'night-conscious' sphere. This also applies to what is called death. And as with little things, so with the big. According to Martinus, death is only a temporary disconnection from the zone allotted to the effects of terrestrial man's far too strong application of the explosive energy of might.

Martinus explains that the world of matter or forms, termed 'X-3' is the medium through which Divinity teaches the sons of God. For him nature is more and other than a fortuitous conglomeration of energy. In its profundity it is a coherent logical series of thoughts expressing a Divine correspondence directed towards himself. The old saying that 'nature is our teacher' is for him far more momentous than it is for most other people. He emphasizes it is through nature - meaning all and everything that we contact - that we must learn the truth of life and of a Divinity of whose existence we, to-day have only a very vague notion.

While ordinary terrestrial man conceives matter as being either solids, liquids, aeriforms or radiations, Martinus senses it all as radiations. This radiated substance or energy he divides into six different basic forms, each representing the main factor in a life-zone or plane of existence. All that is accessible to direct perception is formed or built up by these six fundamental or basic energies, of which a brief outline of each will be given in the following. To avoid any misunderstanding it must be emphasized that like unto the analysis of the three Xes, the analysis of the basic energies is also a synthesis. An attempt to divide the total mass of energy into six separate basic forms does in no way alter the fact that they co-operate eternally and never appear in a completely pure state but are always commingled.

The first of these basic energies - that which has the least range of action and the least 'power of pervasion' - is the instinct-energy. In the construction of our own mentality or consciousness it plays the part of presentiment, of notion, whereas in the zone we have called the 'plant realm' it is the leading factor. Thus the plant's highest function of consciousness in our world is its instinct. The plant has a 'notion' of the difference between 'the agreeable' and 'the disagreeable' and this marks the boundary for its experiences here. The 'sense of notion' thus indicates the absolute minimum of day-consciousness.

The second basic energy is the 'force of gravity or explosive energy'. This is responsible for our ability to exercise fury, vehemence, irritation: in a word our ability 'to explode'. The zone where these propensities predominate we have called the 'animal realm'. This energy is the cosmic explosive power and wherever it reigns, it promotes explosions and destruction, be it within the living being, its world of thoughts, or in surrounding nature. In reality it always denotes the inner structure of a macro-being, to which I shall revert later.

The third basic energy is the 'Sensibility Energy'. In our consciousness it is the basis for our ability to feel real love, to have compassion and sympathy. For this reason Martinus has termed it 'the real(true) Humane Sphere' as it represents an evolutionary period just as far above the animal world as the latter is above the plant world and the latter(last mentioned) above the mineral world. The 'sensibility energy' accounts for the 'cold of

Lightning overwhelms the body it is a temporary paralysis of the centralizing nerve or nervous system through which the spiritual force or soul-our personhood, is transmitted. When lightning reaches its quiver electrons are jarred and scramble our mind from the 'day-consciousness' to the 'night-consciousness' where we are unable to work in self defined terms. Not so with little things, so-called by the 'sensible' according to Darkness, death is only a temporary disconnection from the soul allotted to the efforts of terrestrial man's for the strong manifestation of the explosive energy of might.

Darkness explains that the world of matter or power, called 'I-it' is one making through which divinity touches the sons of God. For his nature is soul and other than a constitutive predisconnection of energy. In its productivity it is a contempt logical series of thoughts expressing a Divine correspondence directed towards himself. The old saying that 'nature is our teacher' is for him pure nonsense than it is for most other people. He emphasizes it is through nature - meaning all and everything that is contact - that we must learn the truth of life and of a Divinity of whose existence we, by-day have only a very vague notion.

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The first of these basic energies - that which has the least range of action and the least 'power of penetration' - is the 'instinct-energy'. In the construction of our own mentality or consciousness it plays the part of mechanics, of motion, operate in the zone we have called the 'plant realm' in the lowlier factors. Thus the plant's, strength function of consciousness is also called its instinct. The plant has a 'motion' or the difference between 'the operable' and 'the inoperable' and this marks the boundary for its experience here. The 'sense of motion' then indicates the absolute minimum of lay-consciousness.

The second basic energy is the 'force of gravity or explosive energy'. This is responsible for our ability to exercise fury, vehemence, irritation, in a word our ability 'to explode'. The zone where these primitive predominate we have called the 'animal realm'. This energy is the cosmic explosive power and wherever it reigns, it produces exploding and destruction, be it within the living being, its world of thoughts, or in surrounding nature. In reality it always denotes the inner structure of a manifestation, to which I shall revert later.

The third basic energy is the 'humanity energy'. In our consciousness it is the basis for our ability to feel real love, to have compassion and sympathy. For this reason Darkness named it 'the realizing energy sphere' as it represents an evolutionary period just as far above the animal realm as the latter is above the plant world and the inorganic matter above the mineral world. The 'humanity energy' accounts for the 'soul of

the universe' and its contact with the 'explosive energy' is the very condition for the creation of what we term 'solids' or 'matter'.

The fourth basic energy is the 'Intelligence Energy'. In our mentality it accounts for our ability to analyse and define. In the planes of existence it is the basic factor in the zone Martinus calls 'the Realm of Wisdom' and follows immediately upon the 'humane sphere'. The intelligence energy is of 'technical' nature and can be developed by diligent training whereas the unfoldment and application of the 'sensibility energy' depends upon and is closely related to the amount or extent of pain and suffering the individual has experienced. This explains why a person can acquire a prefound intellectual insight into many things, religion, art, etc., without necessarily becoming a creative or better person: 'better' in this instance means improved feelings of the heart which are exclusively born of suffering. Terrestrial man's application of the 'intelligence energy' is of rather recent date compared with the preceding energies thus engendering a certain kind of snobbery. To be intelligent is not tantamount to being a gentleman: were it but so !

The fifth basic energy is the 'Intuition Energy'. This has the most extensive range of action and also the greatest power of pervasion as it is able to permeate all the underlying zones. This explains the well-known saying that 'the wise can see through those less wise'. The intuition energy is the most illustrious in our life (existence) and forms the basis of the zone Martinus terms 'the Divine World' and which by nature is the actual culmination of life in the external world. This energy accounts for the deepest inspirational force behind any creation of genius and every brilliant idea infused into the mind. In our coarse material world it is the light we meet in our ecstasy and supreme joy; and when we apprehend the existence of God as other and more than a nebulous notion. Compared with the underlying energies, its presence in man's consciousness is latent.

With an explanation of the sixth basic energy which Martinus has called the 'Energy of Memory' and which accounts for our ability to remember, we leave the outer world to enter into an inner world. In the planes of existence the energy of memory or 'recollective energy' is the foundation of the zone Martinus calls 'the World of Bliss'. It constitutes a territory in which the living being's experience consists in reviewing his former lives in all the preceding zones as in a panorama of life but purged of all direct and indirect pain. In our zone a faint impression of this beatific feeling presents itself in an old man's reminiscences of his childhood and youth. These feelings are real to him and bring forth bliss. The world of bliss is strictly individual as the visions for each being are entirely dependent upon the details of personal experiences. Here is seen a complete coherent plan of the life he has led but bathed in such an exuberance of brilliance and light and what we imagine as bliss that the time inevitably comes when longing arises for the opposite.

Although the zone of bliss represents the culmination of the living being's internal life, it has nevertheless its external aspect too. This is known by the name of the 'mineral world'.

There exists yet another energy or force to which I shall briefly refer. Martinus has called this force the 'Maternal Energy' as, within it repose and are embodied the total six basic energies. This is the main factor in the 'creative ability' or 'X-2', and differs from the other energies

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The fifth basic energy is the 'Intuitive Energy'. This has the most extensive range of action and also the greatest power of penetration as it is able to permeate all the underlying zones. This explains the well-known saying that 'the wise can see through thick lens walls'. The intuition energy is the most illustrious in our life (existence) and forms the basis of the zone Martinus terms 'the Divine World' and which by nature is the actual existence or life in the external world. This energy accounts for the deepest imaginations hence behind any creation of genius and every brilliant idea induced into the mind. In our coarse material world it is the light we seek in our anxiety and extreme joy, and when we experience the existence of God in other and more tangible motion. Compared with the underlying energies, its presence in man's consciousness is latent.

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Although the zone of bliss represents the culmination of the living being's internal life, it has nevertheless its external aspect too. This is known as the zone of the 'Mineral world'.

There exists yet another energy or force to which I shall briefly refer. Martinus has called this force the 'Eternal Energy' as, within its reigns and are included the total six basic energies. This is the main factor in the 'creative ability' or '-2', and differs from the other energies

in the following way. While all that is produced by these energies is subjected to disintegration and decomposition from without by wear, tear and age, etc., all that is built up by the maternal force can only be decomposed from 'within'. Perhaps this is more readily apprehended when I say that all talent-kernels are built up by this energy. It would indeed be a catastrophe were it possible to remove a talent or an ability from any of the sense-endowments of man against his will or wish as this would bear evidence of a fact that the living being then is not the highest authority in his own region of fate. However, life is so arranged that any aptitude, quality or habit can be removed only to the degree of aversion borne towards it by the individual himself. This aversion, originating from the individual's own growing comprehension of its unpleasant influence on his fortune, is the only power able to disintegrate the qualities formed in the seventh energy 'the maternal force'. Such disintegration may take several lives to accomplish. To dislike one's own habits does not mean that these habits which often bear semblance to vice and depravity, can be neutralised quite suddenly. They have taken their time to develop and they take time to discard. Actually man to-day represents an overwhelming picture of a being suffering from the effects of habits, tendencies, aptitudes and talents previously acquired, at the same time struggling laboriously to acquire new talents of a totally different nature. Here we see again the necessity for the living being to have illimitable time at his disposal.

Hence, terrestrial man generally cannot be described as logical. His spiritual manifestations are not based sufficiently on the form of logic applied in physical-scientific reasoning whereby the expediency of an action must be explained in such a manner that it is lucid to everybody. To this someone or other may argue that never did life intend our emotions to be subjected to the laws of logic within this field to such a degree that one 'always knows what one is doing': were this to be the case it would mean death to any form of romance. This viewpoint is understandable when considering that 'cold hearts' already have sufficient sway. However this argument is worthless when the dogma is abolished that 'the ways of God are inscrutable', and the opposite concept is supplanted. Only in the pursuit of 'the ways of God' lies the possibility of finding both Him and ourselves. If the latter course be chosen we must realise that there is the possibility of life's own logic forcing us to revise rather many of the views cherished and upon which our emotional life was based hitherto.

We should, for example, very soon see that the figure of Christ which until now had been regarded more as a religious emotional symbol than a realistic conscious reality, now changes character. Most people, by far, visualise Christ more as a God than as a man who has 'now finished the course, trod the path and reached the goal' despite his own very distinct and lucid statements regarding his nature and mission. Christ did not wish to be worshipped . But his mode of living he wished to be followed. Jesus has never wished to be worshipped as a God whose example it was not necessary to try to follow.

The plant on the physical plane has its minimum display of day-consciousness only being able to discriminate vaguely between the concepts of 'pleasantness' and 'unpleasantness'. As life, however, implies a progressive rythm, we observe that the plant, regarded mentally, arouses from its totally dormant state and gradually appears in a new garb in which the reality Martinus has termed the primeval desire now begins to manifest itself

in the following way. While all that is produced by these energies is subjected to disintegration and decomposition from within by rust, time and age, etc., all that is built up by the material force can only be decomposed from 'within'. Perhaps this is more readily apprehended when I say that all plant-forms are built up by this energy. It would lead to a contradiction when it comes to energy a taken or an ability from one of the sense-movements of man against his will is risk as this would bear evidence of a fact that the living being does is not the highest authority in his own realm of life. However, life is so arranged that by practice or habit can be lowered only by the energy of avoidance hence leaving it by the individual himself. This version, originating from the individual's own personal conditioning of its implicated influences on his fortune, is the only power left to distinguish the qualities formed in the natural energy 'the natural force'. Just distinguishes any 'is' several lines to accomplish. To realize one's own habits does not mean that these habits which often bear resistance to vice and depravity, can be practised quite suddenly. They have been there time to develop and they take time to disappear. Actually man is-may overcome an overwhelming disease of a long-suffering from the effects of habits, tendencies, attitudes and actions previously acquired, at the same time struggling laboriously to acquire the habits of a totally different nature. Here we see again the necessity for the living being to have sufficiently time at his disposal.

Hence, torrential man genuinely cannot be described as logical. His spiritual manifestations are not based sufficiently on the form of logic applied in regard to-sensible phenomena whereby the expediency of an action must be explained in such a manner that it is lucid to everybody. To this reason or other may some this have led life behind our sections to be subjected to the laws of logic. Life, also from to such a degree that one 'always' that one is doing' were this to be the case it would been death to any form of progress. This would result in unreasonable man-ordering that 'only logical' already been sufficient way. However this argument is unstable when the doubt is doubled that 'life' type of too are instable', and the opposite appears to unfolded. This is the quality of 'life' type of 'God' like the good' ability of finding just him and original. If the latter course be chosen we must realize that there is the quality of life's own logic forcing us to revise either many of the views obtained and upon which our emotional life was-based hitherto.

We should, for example, very soon see that the figure of Christ which until not had been regarded here as a religious emotional symbol then a realistic conclusion reality, now changes elsewhere. Most people, by far, realize Christ here as a God but then as a man who the 'son finished the course, kept the path and reached the goal' despite his own very distinct and lucid attainment regarding his nature and mission. Christ did not wish to be worshipped. But his role of living he wished to be followed. Jesus has never wished to be worshipped as a God where example it was not necessary to try to follow.

The place on the spiritual plane has its minimum display of sympathetic only being able to identify the reality between the concepts of 'attachment' and 'unattachment'. In life, however, implies a practicing person, we observe that the right, regarded mentally, reasons from the totally dressed state and in reality remains in a new grip in which the reality functions has formed the primitive desire not having to manifest itself

in a variety of forms. To describe a being as 'mentally dormant' just means that its desires are limited to simple elementary forms as against the mentally awakened being whose very conduct actually witnesses of an intense concentrated desire to experience life - or Divinity - in all imaginable states. The plant, regarded from a cosmic viewpoint is seen to undergo development towards the animal realm. At a certain stage in its evolution it is no longer a proper plant but appears in its transitional state between plant and amimal. This we call the 'carnivorous plant'. In this transitional being we find the rudiments of the principle displayed to the full in the real animal realm, viz., the destructive principle, which by nature represents one of the main factors of the 'contrast principle' that forms the basis of the jungle law 'might is right.

Although carniverous plants are uncommon on land they do exist here. The vast territories where transmutations from plant to animal take place are mainly in the seas: here innumerable beings represent these transitional stages.

Thus we see that the instinct energy in the plant-consciousness must recede and yield to the force of gravity or the explosive power which, by nature, is far more active. It is very essential and of great value for us to follow these transmutation-processes as it facilitates the understanding of our own situation. Actually we are but advanced plants whose process of awakening is about to be accomplished. We are rapidly approaching an evolutionary region in which the automatic functions which brought us through the various phases of the plant and animal realms are now slowly being superseded by new functions. This is the direct outcome of our own conscious interaction with life around us.

Martinus has said of the plant world that 'so long as a flower does exist the memory of a higher world cannot be obliterated'. Here he alludes to the great cosmic process behind the plant's appearance on our earth, to which I shall revert later.

The plant world radiates only light and beauty whereas this cannot be said of the animal realm. Although the forms here are still magnificently beautiful and dexterously contrived and purposeful they now engender a state where lust for the organisms of fellow beings, their flesh and blood, is the essential condition for life in this zone. All kill and all are killed. We are in the very homestead of the destructive principle. Here is the starting point for many of the instincts which in the shape of ideas and fancies play such a vital role in our mind.

Suffering, the inevitable outcome of the constantly stronger unfolding of the explosive force, follows simultaneously. To the extent that the animal's ability to kill increases, so augments the experiences of adversity and affliction, which are the consequences of killing. This constantly increasing misfortune will inevitably develop feeling and thus pave the way for the growth of a totally new consciousness. The first effects of this new mind we recognise in the shape of the savage's ability to discriminate between the conception of 'I' and 'that', between himself and the outer world. The severe tribulations - the first outcome of which was the living being's power to correspond with the 'sensibility energy' - also create the means by which he can begin to contact the intelligence energy of existence. These new tendencies coupled with the now primitive and dormant animal consciousness give rise to quite a new being: the dawn of the real human. That the reflective power

in a variety of forms. To describe a being as 'mentally dormant' just means that its desires are limited to simple elementary forms as against the mentally awakened being whose very conduct entails witnessing of an intense concentrated desire to experience life - or reality - in all imaginable states. The plant, together from a cosmic viewpoint is seen as unique development towards the animal realm. At a certain stage in its evolution it is no longer a proper plant but appears in the transitional state between plant and animal. This we call the 'carnivorous plant'. In this transitional being we find the rudiments of the principle designed to the full in the real animal realm, viz., the destructive principle, which by nature represents one of the main features of the 'coverset principle' that forms the basis of the jungle law 'might is right'.

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Here we see that the instinct energy in the plant-consciousness must recede and yield to the force of gravity or the creative force which, by nature, is far more noticed. It is very essential and of great value for us to follow these transmutations - because in it illustrates the understanding of our own situation. Actually we are the best physical living proof of evolution is about to be manifested. In our reality is proceeding as evolutionary process in which the material realm (matter) is brought as through the various phases of the plant and animal realms are now clearly being surpassed by new functions. This is the direct analogy of our own consciousness interaction with life around us.

Darwinism has made of the plant world that 'so long as a flower does exist the secret of a secret world cannot be distributed'. Here is alluded to the fact of cosmic process which the plant's existence on our earth, to which it owes its existence.

The laws would indicate only light and dark by showing this cosmic in and of the animal realm. Although the flower plant is still mentally dormant and extremely constrained from progressing their own expansion, a state before that the consciousness of the new beings, their fears and fears, in the essential condition for life in this zone. All life and all are linked. We in the one very beginning of the creative principle. Here is the starting point for many of the instincts which in the shape of fears and functions play such a vital role in our mind.

Gradually, the instinctive urgency of the constantly stronger unfolding of the exclusive force, follows gradually. To the extent that the material's ability to fill instinctive, be superior the experiences of expansion and affection, which are the consequence of fulfilling. This constantly increasing alternate all instinctive feeling and thus pave the way for the growth of a totally new consciousness. The first effects of this new consciousness in the shape of the new's ability to differentiate between the consciousness of 'I' and 'Have'. Between itself and the outer world. The novice realisation - the first glimpse of which was the living being's power to correspond with the 'mentalist energy' - and create the space in which to be able to contact the intelligence energy of existence. These new tendencies complied with the new principles and through mental consciousness give rise to quite a new being: the seen of the evil immune. That the predative power

of this being in many directions is completely dormant is of minor importance in this connection. It has 'eaten of the tree of knowledge, good and evil' and is now experiencing the effect which is 'to die death'.

The religious element is so great a part of our being that we already encounter it in the mentally unconscious animal realm. In the animal's death-cry we detect the first unconscious appeal to Providence for help. The animal does not utter this cry until all possibilities of flight or rescue have been attempted and it is doomed to immediate destruction. That this shriek is given by a being whose consciousness is almost totally dormant does not detract from the fact that we are confronted with natural forces which can have the most surprising issues even among intelligent people. Thus narrates a Danish engineer who, during the war, was exposed to an unexpected violent bombardment of a German city. He had always considered himself irreligious, never having had the slightest interest in religious problems, and suddenly he found himself on his knees praying to God for help. He, too, was in danger, and we observe that the religious instinct automatically begins to operate. It must be borne in mind that the religious principle in life can very easily be ignored so long as the mind is occupied on purely physical regions and thus is in a certain phase of equilibrium. The nature of this picture changes the moment the very same individual feels the loneliness, the powerlessness that envelope him when one he dearly loves is dangerously ill or has passed away.

Never has it been the nature of the animal 'to turn the right cheek when it was smitten on its left' or 'to love those who hate and persecute it'. Nor was it in its nature 'to love thy neighbour as thyself'. The animal provides for itself first. This is the law of the jungle. The animal realm is the zone of egoism and self-worship.

However harsh this 'judgment-day state' may seem, its purpose is wonderful. By the sorrow and the pains wrought, each individual is reawakened to recognition of his own divine heritage and now directs his course towards 'the Eternal Father'. Beyond the mental darkness of his own being, terrestrial man realises more vividly than ever before that what we now experience has never been the deepest purpose of life. Stupendous cosmic impulses are being released in the whole of society, all serving but one aim, to make comprehensible to each one of us that what we are experiencing is but a step in an evolution whose goal is the resurrection of terrestrial man as a 'human' being.

As already mentioned when explaining the basic energies, life, in the zone of memory or the 'World of Bliss' provides such a prodigious quantity of light that the contrast-principle of life begins to function here. In this connection it is appropriate to emphasize that in the tension of opposites is the mainspring and sensing of life. But for these opposites or contraries in nature all would be still. Thus it will be obvious to the thinker that what we express by the word 'darkness' is in its profundity 'light' camouflaged. Owing to the rythm of nature the law of contrast which implies hunger and satiation, thus allows for eternal evolution. The continuous development affords possibilities to the living being for experiences of the contrast-principle on so vast a field thus permitting of the equal display of all the six basic energies. Martinus names such a region of development an 'evolutionary spiral' denting thereby that the unfolding of life follows the principle

of this being in many directions is completely dormant is of minor importance in this connection. It has 'eaten of the tree of knowledge, good and evil' and is now experiencing the effect which is 'to die death'.

The religious element is so great a part of our being that we already encounter it in the mentally unconscious animal realm. In the animal's death-cry we detect the first unconscious appeal to forgiveness for sin. The animal does not utter this cry until all possibilities of flight or escape have been attempted and it is faced by immediate destruction. That this appeal is given by a being whose consciousness is almost totally dormant does not detract from the fact that we are confronted with natural forces which are here the most completely latent even among intelligent people. Thus according a Dutch engineer who, during the war, was exposed to an unexpected violent bombardment of a German city, he had always considered himself especially brave. Never during the eighteen months of his occupation had the slightest interest in religious problems, and he found himself on his knees praying to God for help. He, too, was in danger, and we observe that the religious imagination automatically begins to operate. It must be borne in mind that the religious principle in life can very easily be dormant so long as the mind is occupied on purely physical problems and thus is in a certain phase of equilibrium. The nature of this phase changes the moment the very same individual feels his loneliness, the helplessness that envelopes him when one in utility issue is imperatively ill or has passed away.

Never was it such the nature of the animal 'to sure the right chase which is the religion on life day' or 'to love those who hate and persecute it'. Nor was it in its nature 'to love thy neighbour as thyself'. The animal experience or instinct itself. This is the law of the jungle. The animal realm is the realm of objects and self-possible.

However brief this 'judgment-day state' may seem, its purpose is remarkable. By the sorrow and the pains wrought, each individual is remembered to recognition of his own divine heritage and now directs his course towards 'the eternal father'. Upon the mental darkness of his own being, correspondingly man realizes more vividly than ever before that what is now experience has never been in every phase of life. Superhuman cosmic impulses are being released in the world of society, all serving but one aim, to make comprehensible to each one of us that what we are unconsciously by not a step in an evolution whose goal is the appearance of terrestrial man as a 'human' being.

In directly as vision when applying the cosmic energies, life, in the form of nature or the 'field of mind' revealed such a problems quantity of light that the cosmic-psychic of life begins to function here. In this connection it is appropriate to indicate that in the tension of opposites in the surrounding and nature of life. But for those operations or contraries in nature all could be difficult. Thus it will be obvious to the thinker that we are surprised by the good 'discovery' in its productivity 'light' consciousness. Only in the world of nature the law of contrary which implies hunger and satisfaction, thus allows for eternal evolution. The continuous development allows possibilities to the living being for experiences of the contrast-relationship as we work a fixed time possessing of the final length of all the all forces energies. Nature needs such a series of development an 'evolution-ary method' meaning thereby that the unfolding of life follows the principle

of a spiral circuit.

The evolution to which we ourselves at the moment are subject has its source in the preceding evolutionary spiral's world of bliss. From the depths of the living being's consciousness dynamic forces began to radiate towards the plant-world of the following spiral. Amidst a world of exuberant beauty, radiance and perfection a longing for the opposite begins to assert itself and we see how this desire leads to the first faint materialisation which the purely physical world of beautiful plant-like crystal formations. These appear to our view by the frost-work on our window-panes or when molten metal coagulates. From a period of time inconceivable to mankind we see how the desire or urge in the subconsciousness of the sublime being gradually begins to build-up the first tender organism in our world. After new immensurable eons this becomes so developed that it again justifies the experience of a radiant cosmic state of consciousness.

As aforementioned the mineral world is the outer side of the world of bliss. Here forces are bound to a degree that apparently provide eternal peace and harmony. Nevertheless this realm is the mainspring of all physical life. It is mother of the realm we have called the 'plant world'. As will be understood the day-consciousness of the plant is not on the physical plane. It still belongs to the world of bliss whose radiance we meet in the brilliance and beauty of diamonds and precious stones and in the wonderful colours and perfume of the flowers. Into this world seemingly doomed to hell - meaning the opposite of all beautiful and positive state of thoughts - there beams the effulgent radiance from a divine world.

But life has its course to run and we notice that the desire born in the subconsciousness of the being of bliss now enters into a process of involution in which the illustrious and divinely free being becomes enveloped in a more condensed and less reactive organism. We perceive how the desire for contrast to the beatific life it had lived for so long has brought about total satiation and has led to a gradually increasing intimate alliance with the force of gravity or the explosive energy, the fundamental power of the killing or destructive principle. The plant begins to degenerate and the animal appears on the scene. The destructive principle, in embryo, is evident in the carnivorous plant, augmented to enormous power in the wild beast. Still made manifest to our view as a greeting from the divine world we observe the ingenuity of the perfect bodies of the animals, and their mimicry.

By the long wandering through the zones of suffering and adversity, experience has accumulated that has impregnated his mind and we observe how he begins, at first reluctantly, and then with enthusiasm, to assemble this variegated mosaic of experiences into the picture which at once makes descernible to him the purpose of his life.

If we direct our mind on the plant world we observe that it appears on earth as almost totally dormant and is bi-sexual or hermaphrodite, while in the animal realm a division of these poles has taken place almost everywhere. There certainly are some lower forms of animal that are hermaphrodite but as soon as we approach the more complicated animal species sex differs, some being male while others are female. We see that although the sexual poles are divided, one of them predominating while the other is latent or practically dormant, both males and females have in them the physical rudiments of the opposite sex. Males have nipples or teats and we know that within the female organism are the rudimentary male propagative organs.

In the animal realm living beings are unisexual. This involves

of a spiral circuit.

The evolution to which we ourselves at the moment are subject has its source in the preceding evolutionary spiral's world of bliss. From the depths of the living being's consciousness dynamic forces began to radiate towards the light-world of the following spiral. Behind a veil of ignorance, hatred and perfection a longing for the opposite begins to assert itself and to see how this desire leads to the first faint material illumination which the purely physical world of beautiful plant-like crystal formations. These appear to our view by the light-rock on our timber-piece or when water freezes completely. From a period of time incomprehensible to ordinary man we see how the desire or urge in the subconsciousness of the bubbles being gradually begins to build-up the first tender crystals in our world. After per [illegible] periods this becomes so developed that it again justifies the experience of a radiant cosmic state of consciousness.

An elementional the material world is the outer side of the world of bliss. Here forces are bound to a degree that apparently provide eternal peace and harmony. Everything this realm is the mainspring of all physical life. It is mother of the realm we called the 'plant world'. As we can understand the lay-consciousness of the plant is not on the physical plane. It still belongs to the world of bliss where vibrations we feel in the bail-ii ance and beauty of harmony and regular shapes are in the wonderful colours and perfume of the flowers. Into this world seemingly focused to bail - monitor the opposite of all beautiful and positive state of thoughts - there begins the ultimate existence from a living world.

But little has its course to run and we notice that the dwarfs born in the subconsciousness of the bliss of bliss, are entirely in process of involution in which the illusions and activity from being become envelopes in a more conscious and less receptive organism. In propels how the dwarfs for consciousness to the material life. It had lived for so long has thought about total evolution and has led to a gradually increasing intimate alliance with the force of gravity or the angularity energy. The consequent power of the willing or destructive principle. The plant begins to degenerate and the animal appears on the scene. The destructive principle, in energy, is evident in the carnivorous plant, suggested to conscious power in the will beast. Still much manifest to our view as a greeting from the divine world we observe the innocently of the perfect bodies of the animals, and their ministry.

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In the animal realm living beings are unisexual. This involves

complete dependence on the opposite sex. As the creatures are mentally dormant having no knowledge of their own being, or ego, we perceive how regular laws or instincts function automatically and ensure procreation and maintenance of the species.

In the light of what I shall shortly impart it is evident that real happy marriages exist only in the animal realm and in the first primitive terrestrial stages of man. To-day they are subject to degeneration exactly to the degree that mental development begins to assert itself.

We know that experiences enforced by constant suffering and adversity developed compassion in the heart of man. But compassion is no masculine attribute.

This growing faculty to love which is the fruit of suffering, must find its outlet in some way or other and thus we see the artistic sense born and grow. Artistic tendencies and abilities need tender and loving care, and where paradise prevailed hitherto, a new crisis now arises. Where man, up to the present, was but interested in one thing beyond sleep and the struggle for existence, namely his mate, his interests now begin to multiply, and jealousy enters his life in real earnest.

The result of this development Martinus has called the 'Zone of Unhappy Marriages' as both men and women in this region have an ardent longing to experience happy marriage and at the same time have a growing feeling of inability to fulfil the conditions which are the very basis for the happiness they dream of.

In the animal world marriage concerns only two parties whereas in the case of terrestrial man no less than four parties are gradually being involved. Naturally it is best if they are attuned. We see that both male and female each have actually two totally different natures and it is of little avail if but two of them are in harmony.

However it frequently happens that terrestrial man makes the most momentous decision of his life at a period when he is not yet mentally clarified. This may be more readily understood when I mention that Martinus does not consider terrestrial man properly born before his twentyfifth to thirtieth year of age. Not until then has he completed the process of repetition that began upon conception and to commence with is of physical nature only (in the womb terrestrial man repeats in both the fish and animal phases), but which later is exclusively of a spiritual nature. At about his twenty fifth year man approaches the moral stage which concluded his former physical life and whence his new physical life actually begins. But as aforesaid he has often, ere this period, made decisions in respect of marriage which he is now incapable of fulfilling and this necessarily brings about suffering both to himself and his surroundings. Not without reason has Martinus named this region the 'Zone of Unhappy Marriages'. Nor is this all. The living being is an immense individual reality and strong desires within the sexual regions of previous physical lives may have led to sexual pole-displacement which causes this individual to appear with innate proclivity for its own sex. As this state is often devoid of the moral preponderance necessary within this field to master life reasonably well, we witness tragedies of the mostpainful nature.

complete ignorance on the opposite sex. As the creatures are mentally dormant having no knowledge of their own being, or sex, we perceive how regular are or instincts function automatically and require protection and maintenance of the species.

In the light of what I shall shortly impart it is evident that feel many adolescence exist only in the mental realm, within the first primitive instinctual urges of sex. Today they are subject to degeneration exactly to the degree that mental development begins to assert itself.

We know that experiences endured by constant suffering and adversity developed compassion in the heart of man. But compassion is no longer attractive.

This growing priority to love which is the fruit of maturity, must that its output in some way or other and then we see the artistic genius born and grow. Artistic foundation and stability need tender and loving care, and where parents provided this, I see saints now arise. Those men, up to the present, are not interested in one thing beyond sleep and the struggle for existence, namely its sure. His interests so begin to multiply, and gradually enter his life in real earnest.

The result of this development furthers has called the 'time of changing hearts' in both men and women in this region have an evident longing to experience deep spiritual and at the same time have a growing feeling of inability to fulfill the conditions which are the very basis for the happiness they crave so.

In the animal world mostly concerns only the partner whereas in the case of terrestrial sex we lean from greater and gradually be involved. Usually it is best if they are attracted. We see that both male and female each have actually two totally different natures and it is of little avail if but two of them are in harmony.

Sooner it frequently happens that terrestrial man makes the most amazing discovery of his life at a period when he is not yet mentally clarified. This may be more readily understood when I mention that Zeitlins does not consider terrestrial man generally born before the twenty-fifth to thirtieth year of age. Not until then has he completed the process of repetition that were upon connection and to accompany this is a physical nature only (in the most terrestrial sex appears in both the fine and animal phases), but which later is originally of a spiritual nature. At about his twenty fifth year man approaches the moral stage which concludes the former physical life and whence the new physical life actually begins. For as aforesaid he has often, see this period, made decisions in respect of marriage which is now incapable of fulfilling and this necessarily brings about unfortunate feeling to himself and his accountings. So without reason the writing speak this region the 'Zone of Amazing Marriages'. For in this old. The living being is an immense intellectual reality and strong feeling within the various regions of practice physical level may have lost the normal pole-displacement which causes this individual to grown with innate procreativity for his own sex. As this stage he often marries of the moral consciousness necessary within this field to master life responsibly well, we witness tragedies of the monstrosity nature.

But life did never intend the living being to remain in a state of self-imposed suffering. Neither has life meant man to continue to be dependent upon another being. A complete change gradually takes place in his inner world which finally results in his being single-poled no longer. The being then ceases to 'earn his bread by the sweat of his brow' or 'gives birth to her children in pain'. Both poles are now at harmony or in balance. Man raised beyond the animal method of propagation. He can now devote all his strength to the complete fulfilment of the law expressed by the words 'love one another !'. These words cannot be a message to those who by nature are destined to love the opposite sex only and to hate or at any rate to dislike their own.

The nature of the real humane world differs totally from the one we know. This is the realm of which Jesus of Nazareth said 'is not of this world' and 'in my kingdom there is no marriage'. Only now do these phrases make real sense and bear inspiration. In this realm terrestrial man experiences the emancipation of which he has only an inkling in the present world. From the moment this emancipation is a reality, from the moment terrestrial man experiences the process Martinus has named 'the Great Birth' and which denotes entry into a state where deleterious and destructive forces have for ever lost mastery over the mind, real life begins anew. Man has then passed through the involution-process which began in the world of bliss and which, borne by the now degenerating cosmic consciousness of the preceding evolutionary spiral, has carried him forward through the zones of the animal realm and up to a point where new radiant cosmic consciousness has begun to assert itself. With the knowledge this process of involution has afforded and which culminates in a state of moral genius which makes the individual at one with the laws and thus with God himself.

Life in the Humane World is thus the first station on the route away from the jungle mentality, from murder and barbarism. So near is terrestrial man to this realm that its rays have for long begun to make themselves felt to such an extent that its laws serve as the inspiration behind all our ideals.

But this humane world is only a station on the track towards even greater light. This greater light which radiates into the humane world from the superjacent realm of wisdom, in which the intelligence energy is the predominating factor in the conception of life that culminates there, arouses anew the principle already encountered in the plant and animal realms. Martinus has named this 'the Principle of Paradise and Expulsion' or 'Casting Out'. Whereas this principle in the animal realm was the main factor directing the forces that led the living being straight into hell - the culminating region of illogical blending of thoughts - we now meet the same person in a state where suffering, sorrow, disappointment and adversity exist in the depth of his mind only as memory, on the basis of which a continued bright and radiant course towards higher regions imperturbably can be accomplished.

The plan of life however, would not be perfect were this radiant existence suddenly to be interrupted by another and less sublime form of existence. And enveloped in the pure light of Divinity life tones down to a longing for repose. The external world slowly closes its gates and the living being withdraws into himself once again, to relive in memory in absolute loneliness, the wondrous happenings of his eternal journey through the mighty kingdom of God. With his own eyes he has now seen and experienced the true meaning of the words

'in my Father's house there are many dwellings'. With a heart purged from pain and enraptured with joy, his life passes review through the 'fair worlds'. He is aware that his life under all conditions has been the product of his own desires and he realises to the full that as were his thoughts, so his destiny.

When touching upon the explosive-energy in my brief explanation of the basic-forces, I intimated that what we term nature is actually the inner world of a macro-being. Concealed in this statement lies the fact that the total universe, for Martinus, is the expression of a living being's organism, manely God's own. To him any form of released? energy which without external influence corresponds with another form of energy released, is absolute proof of mutual interaction between two living beings. This really means that Martinus regards life as organisms within organisms ranging from inconceivable minuteness to gigantic macro-cosmic organisms in which we are to be considered but as a speck of dust. Cosmically viewed all dimensions are alike there being no limit to how great or how small in form a living being can appear.

Quite simply does Martinus show us that the earth on whose surface we live is actually an independent living being, and we live the life of micro-individuals in its vast organism. In the preceding chapter we learned that eternal life manifests itself in a spiral-formed circuit. If we examine our relationship to the state of the earth of which we comprise a part we find that it is a spiral section ahead of us in evolution. But of what value is this knowledge to us ? As our earth is now in the animal realm of this spiral, as micro-beings in its organism we experience a radiant macro-cosmic reflection of our own inner mental state in the outer world we call nature. Here, in physical matter we witness the unfolding of our own desires in overdimensioned manifestation and when we have learned to decipher its purport we are in no doubt of our real nature and its aim. Just as there are unceasing conflicts in our being between the 'two minds' already mentioned, do we also witness the same conflict in the mind of the earth.

Is it not evident that that jungle mind of the earth has reigned supreme right up to this day ? And do we not see too that the opposite mind - the humane - is about to gain supremacy. Will anyone dispute that our dream of a United States of the World which would mean perfect equipoise of the earth's mind, is more alive than ever before? And is not this dream of equipoise of the energies not most prominent in our own soul ?

The autocratic or dictator-principle is something that recurs in every evolutionary spiral and accordingly is not the invention of man. It is actually an organic part of a cosmic process. Therefore it is extremely illogical to charge one's mind with hate towards the representatives of this principle.

However, our interaction with the universe surrounding us is not restricted to the earth mind alone. It encompasses even a vaster territory, not only our earth but also the solar system and the milky way are connected with it. A thought of this nature, heard for the first time, may seem ludicrous, but that does not alter the case. As already stated the conception we call 'size' or 'dimension' has proved to be an illusion, and reference must be made to Martinus main work for closer analysis on this subject. All I wish to make clear is that we are an eternal, indissoluble part of the universe, and thus of God.

In my 'Adept's Dance' there are many dwellings. With a heart pursued from birth and determined with joy, his life passes review through the 'life worlds'. It is never that his life under all conditions has been the product of his own thoughts and he realises to the full that as man his thoughts, so his destiny.

Man touching upon the angelic-energy in my belief system of the Inner-Universe, I - while feel that man is actually the inner world of a macro-cosmic. Concerning in this statement lies the fact that the total universe, for instance, is the embodiment of a living being's dream, namely God's own. In this way form of reflected energy which without external action or correspondence with another form of energy released, is the living proof of mental interaction between two living beings. This really means that continue people's life in organisms within organisms ranging from inconceivably minuteness to gigantic macro-cosmic organisms in which we are to be considered but as a speck of dust. Technically viewed all dimensions are alike there being no limits to the great or low world in which a living being can appear.

Quite clearly this thinking also be that the earth as some another planet is actually an intermediate living being, and we live the life of micro-multitude in its inner cell. In our reasoning chapter we labelled these organisms like multitude types in a spiral-formed circuit. If we examine our relationship to the state of the earth or which we regarded a part we find that it is a mental position found or in evolution. But of what value is this knowledge to us? In our overall view in the mental realm of this spiral, as micro-beings in its cellular or organisms, we find a form-energy reflected of our own inner mental state in the outer world as well as mental state. Here, in relation matter, we witness the multiplicity of our own desires in every manifested manifestation. Even when we have learned to identify the matters we are in no doubt of our real nature and its end. Just as there are innumerable conflicts in our body, between the 'two minds' already mentioned, in we also witness the same conflict in the mind of the earth.

Is it not evident that quite kind of the earth has reached maximum maturity in its time day? And do we not see that the opposite sex - the mammal - is about to gain supremacy. Will anyone deny that our inner mental nature, the lords which rule over perfect equilibrium of the earth's mind, is now being thus over balance. And is not this dawn of equilibrium of the energies not most prominent in our own soul?

The authority of detail-logically is something that results in every preliminary spiral and accordingly is not the invention of man. It is actually an organic part of a cosmic process. Therefore it is extremely difficult to decide and a line with note towards the representatives of this authority.

Every, our interaction with the universe surrounding us is not restricted to the mind alone. It emanates from a vaster territory, not only our mind but also the entire system and the entire way are connected with it. Thought of this strange, as for the first time, may seem bizarre, but that does not alter the case. We already stated the concepts we call 'mind' or 'intension' has proved to be of difficulty, and reference must be made to quantum mechanics which also stress qualities on this subject. All I wish to make clear is that we are on a strange, inconceivable part of the universe, and also of mind.

Forces are released from our mind which may make their influence felt in perfectly unforeseen places, so under no circumstances is it indifferent what we think. Of this fact brilliant evidence is given in relationship to our micro-world or that part of the universe which is totally subject to our will. As we comprise an eternal part of a radiant universe outside ourselves, so do we in a like manner represent in relationship to the organism we call our own and which is built up of myriads upon myriads of living creatures, the very principle of Godhead. As we bid here, so it becomes. The fate of countless millions is in our hands. That we do not know each one of these millions is of little significance: if we think and act wrongly towards them they know how to respond extremely efficaciously. What indeed lies hidden behind the unpleasant term 'illness'? Nothing more than a collective message indicating that we have maltreated those who were entrusted to our care. Do you think we are without blame seeing that, contrary to the instinctive animal world, we are such easy preys to illness that almost every great city is encircled by a corresponding great city of hospitals? No, the fault lies not in the 'play of fortuity' or any other reason one may invent to avoid looking facts in the face. The law of retribution seems to be harsher and more unrelenting than anywhere else. We must not forget that so far as our own micro-world is concerned we experience, more acutely than in any other sphere, the effect of the two minds into which our inner world is divided. Not only have these two minds each their moral pole or kernal, but they have also their zone of nourishment. When they are blended as is the case in terrestrial man, this inevitably leads to the conflict we have named 'illness'. Terrestrial man in general, not being very individualistic, has without any particular reflection continued his method of nutrition inherited from the animal world but with the refinement the application of fire and the addition of the many spices and condiments have rendered.

Carcasses in the shape of stored hare, 'tender' saddles of venison and partly putrified game and wild-fowl; all this passes down his throat often accompanied by drink far from designated to quench a healthy thirst. When to this are added at times even larger portions of nicotine, we have in a nutshell the picture of a being who lives less in contact with the laws of health than with the truth expressed in the parable of the prodigal son who 'ate with the swine'.

Here again the wonderful incorruptibility of nature asserts itself. Regardless of petty considerations the religiously 'redeemed' or 'damned' alike must experience the same tragedies within the continuously growing field of affliction and suffering. The fact that one is 'holy' cannot save one from the scourge of cancer. Law here is immutable. Justice is exercised to the full. To believe that one can approach a higher and purer imaginative world unpunished with the habits and propensities inherited from the jungle denotes ignorance, which life has its means of removing from every individual. Had never a doctor, scientist or layman suggested to man that he change his mode of diet from animal to vegetable food, the result would nevertheless have been that evident to-day. More and more people realise the necessity of a change on this fundamental field. This need by no means be marked by the unpleasant glare of fanaticism and is confirmed by the numbers who do not annoy their fellows with embarassing reproofs about their wrong mode of living, but endeavour, quietly, to live in contact with the laws that life, maybe through pain , has made known to them. That the problem of nutrition is rendered a subject for intolerance is not unknown in our day. But here it must be added that fanaticism is never made more negative than in such instances where changes

Forces are released from our mind which may make their influence felt in peculiarly unforeseen places, as under no circumstances is it initially what we think. Of this fact brilliant evidence is given in relation- ship to our micro-world or that part of the universe which is totally subject to our will. As we comprise an eternal part of a radiant universe outside ourselves, so do we in a like manner participate in relationship to the organ- ism we call our own and which is built up of myriads upon myriads of living creatures, the very material of Godhead. As we bid here, so it becomes. The laws of correlation multiply in our hands. That we do not know each one of these millions is of little significance. If we think and act rightly towards them they know how to respond extremely efficiently. Just indeed like a tower behind the implement term 'illness' working more than a collective measure indicating that we have unintentionally offended to some extent. Do you think we are without blame stating that, contrary to the constituting animal world, we are most easy prays to illness that almost every great city is enclosed by a commonwealth, every city of importance. Is, the basic idea within the 'play of forces' or any other reason one may invent to avoid looking facts in the face. The law of retribution seems to be inherent and there manifesting than somewhere else. We must not forget that so far as our micro-world is concerned we are centrally, more acutely than in any other sphere, the effect of the sum totals made our inner world is divided. Not only have those two minds and their moral pole or kernel, but they have also their zone of correlation. When they are blocked as is the case in incremental man, this inevitably leads to the conflict we have named 'illness', correspondingly in general, not being very helpful, has without any particular reflection continued the method of nutrition inherited from the animal world but with the refinement the application of also the addition of the many voices and conditions here involved.

Diseases in the sphere of stress by, 'reality' conflict of tension and reality, mental and will-power, all this passes down the throat which, accompanied by taking, are from deliberated to unknown a healthy thirst. Then to this are added at times even higher questions of activity, we have in a nutshell the picture of a being who lives less in contact with the laws of health than with the unwritten in the growth of the prodigal son who 'lits with the swine'.

Here again the wonderful incorruptibility of nature asserts itself. Experiences of petty complaints the physically 'relieved' or 'damned' will must experience the same frequency within the continuously growing field of affliction and suffering. The fact that one is 'healthy' cannot save one from the vagaries of cancer. Law here is inexorable. Justice is exercised to the full. We believe that one can approach Nature and partake invigorating world unmolested with the better and improvement indicated from the jungle denotes ignorance, which life has the means of rejecting from every individual. But re- ver a doctor, scientist or layman augmented in man that is, where life pole of dust from kernel to vegetable food, the usually small nevertheless have been that evident to-day. Here and there people realize the necessity of a change in this fundamental field. This need by no means be minded by the unpleasant place of investigation and is constituted by the numbers who in not many, their allone with subconscious reproaches about their energy note of living, but en- tirely, certainly, to life in conjunction with the lamp that lite, days during with ; has said known to them. Here the problem of nutrition is resulted a subject of the intuitive is not unknown at any day. But here it must be added that investigation is never quite more reasonable than in such instances where change

take place quietly. They are of far more effect than vehement discussions.

In our contact with those we love and with those to whom we are not so favourably disposed, circumstances arise that impel us to gain knowledge of our nature and that of God.

Nowhere can belief in the'play of fortuitous powers' receive a more striking blow than in recognising the fact that all normal people are forced to admit that they become wiser year by year. This means they acquire a greater knowledge of the reaction of things. Moreover they must concede that no one particular person or thing alone is the cause of this mental growth but that it is due to the aggregate intercourse or correspondence with the surrounding world. Upon examining the main source of spiritual growth we observe that it is mostly concentrated in medio-cosmos, where by direct contact with our fellow creatures we have a greater possibility than elsewhere of acquiring knowledge of ourselves. What is actually meant by the words 'to understand' another ? Is it not but a recognition of oneself in that other person ? Does not understanding of others depend on the fact that when they relate their joy or misery to us we recall or recognise our own experiences in the same fields. Where there is no process of recognition, there is no understanding, no contact. Fundamentally it is not the other person we see, but ourselves. This may perhaps be more clearly discerned by the quality we have called 'compassion' or 'tender heartedness'. The feeling awakened in us by 'pain and affliction' related by our contemporary, can be so intense that we are simply forced to help the person in question in order to restore our mental balance. No quiet can find room in our heart until aid has been rendered. If we have the moral courage to fathom this thought we cannot but admit that we have actually helped ourselves by assisting others.

How otherwise could Divinity enlighten us of our own previous misdeeds and mistakes than via our fellow creatures ? Are they not the most appropriate substance to reflect the reactions of our own behaviour ? Can an animal, plant, or what is termed an 'Inanimate' thing do this better ? We sympathise with ourselves when we are angry, irritable or malicious: inthis state we feel morally righteous in doing so. Indeed we are so convinced that we are justified in this outburst of anger and indignation that we even call it 'righteous and holy'. But we do not relish similar outbursts in others. We can then see how unbecoming they are and no matter in which garb they be clad, disharmony and unevenness of mind is disclosed. A truth becomes no truer because it is proclaimed by one 'righteously exasperated' or in 'holy wrath'. On the contrary, truth would have benefited far more had it been uttered by one calm and balanced.

Our environments in entirety, represent the mirror reflecting ourselves as we really are. Some day we shall awaken to the realisation that our environments are other and more than just friends and foes. Our surroundings are educational substance constantly aiming to bring us to the recognition of our identity as an eternal immortal son of God.

It will for ever hold good that so long as we lay the blame for our own failings and defects outside ourselves we shall continue to experience a series of failures. The moment we are fully aware that every failure, great or small, originates from our own deficiency and lack of understanding, we are

this price quickly. They are of far more effect than vehement discussions.

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instantly on the track that ensures happiness for our surroundings and so for ourselves. By the same token are we able to comprehend the full bearings of the words 'judge not that ye be not judged'. Intolerance and self-righteousness are in fact identical and it will soon be evident to those interested in Martinus' work that his analyses render the keenest opposition to intolerance ever displayed.

The love of God is great in as much as it does not permit men to persevere in regions which unknown to themselves they are detrimental and unkind to life. Slowly do we begin to learn that everything we call success and from which emanates joy and prosperity and the happiness of being alive is, in reality, Divine love. Likewise, all we term 'adversity', be it pain, destitution or bitter agony, bears a Divine message that due to ignorance in regions where our knowledge is inadequate, we have behaved wrongly. It is not prosperity but adversity that causes us to contemplate and thereby ensures our spiritual growth. Martinus is perfectly right in his statement that no one knows more about life, real life, than that he has acquired through tears.

As will be readily understood what we have classified as 'fate' will inevitably force the living being, in this instance terrestrial man, to change his attitude. The wheel of evolution will certainly change the worship of oneself as 'the centre of the world', to the understanding that only by being 'thy neighbour's friend' lies the possibility of inner enduring peace, identical with the happiness we all dream of. Along all roads, through macro- as well as medio- and micro-cosmos God puts us on the trail of our inner being to such a degree that some day the realisation of our own true nature will inevitably dawn upon us.

As we have seen this life presents itself as perpetual experience of multifarious contrasts, the desire of the living creature being its innermost motive power. Limited to life on the physical plane as mundane man assumes he is, and his knowledge here being confined, moreover, to a very narrow region so far as the meaning of life is concerned, it stands to reason that the conception man has been able to form of life after death is pre-eminently marked by present life. In its most beautiful form he may perhaps visualise an idealised physical world. In its gloomy aspect the darkest side of the same life is correspondingly intensified, such as living in frightful caves and dens surrounded by hideous and terrible demons, etc.

All these ideas Martinus has resolved. His clear analyses exposes to our view that the real object of our life on the physical plane is chiefly the development and training of our morality. What is morality you may ask. Martinus describes this as being the ability to blend the mental forces of life so that happiness is ensured not only for our environments but also for ourselves.

To Martinus it is a plain fact that the two minds constituting the inner world of terrestrial man are continuously causing conflicts of a fateful nature within his will-power. Martinus has in his main work depicted the two opposing types of will-power: desire-led and reason-led will. This denotes that terrestrial man can exercise so great a control over his desires that they no longer hold complete command of the volitional forces of his mind.

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So we have seen this life process itself is reputed evidence of multiferous contrasts, the basis of the living creature being the immanent motive power. Limited to life on the physical plane we endure and measure life, and the knowledge here being conditional, accepted, to a very motive motion so far as the meaning of life is concerned. It stands to reason that the conception man has been able to form of life - the death is pre-eminently marked by present life. In the most beautiful form is why nature visualise an idealised physical world. In the gloomy aspect the darkest side of the same life is correspondingly intensified, such as living in hideous caves and dens surrounded by disease and terrible dangers, etc.

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wishes and perfect ideas that he feels morally entitled to remove any obstacle that might endanger or hamper the realisation of these ideas or desires. From this state of things has arisen the pregnant saying that 'the end justifies the means'.

But we have also seen how terrestrial man, through experiences gained by the consequences of his primitive desires, gradually learns the perilous nature of these longings and thus is able to exercise a certain mastery over them. This we call 'culture'. An uncultured person is one completely at the mercy of his passions and desires indicating that he is totally subject to the illusion of the happiness with which these desires delude and attract his mind.

If we explore the conception 'desire' we discover that it makes entry into our consciousness in the garb of 'thought-matter'. We are aware that what is termed 'thoughts' may contain high-explosives which may be present in terrestrial man to such a great degree that he may reasonably be described as a wandering bomb liable to explode at any moment. Such people who by nature 'flare up' at the slightest opposition or adversity are not unfamiliar to us. Figuratively, the inner world of these people is filled with explosive power. A mere utterance from without, perhaps inthe form of an apparently indifferent remark, and interpreted to be 'mean', 'vicious', 'malignant' or 'vile' can cause the explosion.

Mankind to-day finds itself just at the culmination region of this dangerous explosive force representing as it does the 'animal of genius'. On the merits of our ability to correspond with the intelligence energy we have succeeded in lengthening the 'teeth and claws' of the animal realm, i.e. the instruments designated by nature to tear asunder and kill, to produce instruments of murder which in our day have been crowned by the invention of the atom-bomb capable of annihilating the inhabitants of a large city.

The indescribable sufferings occasioned by these discoveries and inventions have awakened in mankind a greater understanding than ever before of the perils of the brute-mind. Man is now not only aware of the danger involved by physical explosives but is also cognisant of the corresponding danger in our mental world. 'To win peace' is now spoken of publicly as the real goal. Tremendous forces are now concentrating on leading mankind as quickly as possible on to international co-operation of such a nature that one may verily talk of one world and one people.

We know now that the only region where man is eminent is in the exposition of hate, irritation and violence. Although theoretically, we know that it would not only benefit ourselves but also our environments were we always able to behave with restraint and dignity, well-balanced and free with no desire to judge with intolerance, but we are as yet unable to do these things in practice. Again and again the nervous system of terrestrial man is burdened by large or small overdoses of the explosive energy. Eventually this leads to his nerves becoming 'frayed' and to an ensuing paralysis we call 'sleepiness', which at a certain point passes over to proper 'sleep'. During sleep the waking-day-consciousness is disconnected from the physical body now in its 'unconscious' state, and undergoes repairs of the damages to the 'mental conduit' we term our nervous system and which damages have been caused by correspondence with the force of gravity, or the explosive power.

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In our age that the only region where man is existent is in the exposition of fate, limitation and violence. Although theoretically, we know that it would not only, with certainty conceive but also gas environments were we always able to believe with sensitive and mightily, well-balanced and free with no desire to dance with intolerance, but in fact we get unable to do these things in practice. Again and again the nervous system of terrestrial man is burdened by large or small outbursts of the explosive energy. Ventmentally this leads to his having lowering 'fever' and to an unusual paralysis we call 'alarmness', which is a certain point passes over to proper 'sleep'. During sleep the mental-day-consciousness is disconnected from the physical body and in its 'unconscious' state, and undergoes regulation of the energies to the 'mental content' we call our nervous system and which dreamers have been stated by experience consists with the force of gravity, or the explosive power.

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These conditions concern only the bodies and organs through which life is experienced. 'Falling asleep' simply denotes a transfer of our consciousness from the physical body to one of our spiritual bodies. As already intimated we are also in contact with these spiritual bodies on the physical plane as they have long since begun to develop and will eventually grow strong enough to become the supporting factor for our waking-day-consciousness. The first of these spiritual bodies is that of feeling or sensibility and to this sphere our consciousness is conveyed upon sleep or death. That we have a consciousness beyond the purely physical is more than adequately confirmed by what we term 'dreams'; for are they not but fragmentary details of experiences in a totally different state than the physical. It has long been an established fact that these experiences often take place in periods quite different to the one in which we physically live. They can be of the past where the occurrences seem so realistic as were they actual new experiences. They can also be of the future in which we experience happenings, life later confirms to the minutest detail. Although I must again refer to the main work for analysis on this point I must emphasize, that these facts testify that life is not limited to purely physical experiences, but that we, through the agency Martinus has named 'night consciousness' have also access to experiences even of a totally different nature than those to which we are accustomed here.

I have stated these things in order to make known that 'death' as it is called is no unknown process to us. In fact we die every night when sleep sets in.

Normally he is so tired that he falls into a deep and dreamless sleep which, of course, is of invaluable importance for his health. During sleep he lives a wonderfully emancipated life but normally is not aware of this. Nor is he intended to be, at any rate so far as concerns the taking-back of those memories to his waking-state. Were this to be so it would be an impediment to the advantages gained by the experience here and which is the object of life. Man would then hurriedly fill this body with the substance necessary for his sustenance and return to his state prior to awakening. The weak capacity of our memory has its natural cause. Were terrestrial man able to remember his former lives as well as his experiences during sleep, he would never become properly orientated in our world. Life presents ample proof of the unhappy destinies awaiting those who seek to live in a physical and spiritual world at the same time. Our mental asylums contain numbers of people who were not wary and crossed the natural boundary which life has set up for the unfolding of our senses. As warnings denoting 'danger' are affixed to high-tension masts, this may very well be done on the boundary posts that separate the respective mental zones. The whole of life is one great mental process and we are born here in order that we may experience life, here, on this plane. Lifedoes certainly provide natural conditions for our mental growth which gradually make superfluous the boundary posts. But this is another matter. A Buddha and a Christ are not expected to experience life in the same way as the bushman. But if you endeavour to probe why their minds could absorb the inflow of the intuitive energy, so perilous to others, you will discover that they are shielded from the danger of this energy by the most effective force of protection existent; their high moral standard. A high morality is thus the only efficacious means of protection against premature entry into mental zones which while bestowing indescribable felicity to those august minds capable of bearing the beatitude and celestial beauty,

These conditions concern only the bodies and organs through which life is expressed. 'Falling asleep' simply denotes a transfer of our consciousness from the physical body to one of our spiritual bodies. As already indicated we are also in contact with these spiritual bodies on the physical plane as they have lost since begun to develop and will eventually grow strong enough to become the supporting factor for our waking-day-consciousness. The first of these spiritual bodies is that of leaving or responsibility and to this extent our consciousness is conveyed upon sleep or death. That we have a consciousness beyond the purely physical is more than adequately confirmed by what we term 'dreams'; for our dreams but the elementary details of our existence in a totally different state than the physical. It has long been established that what these experiences often take place in totally opposite to the one in which we physically live. They are of the part where the correspondence seem so realistic as were they normal new experiences. They are also so of the figures in which we experience hospitalness, life later continues to be nearest legal. Although I must again refer to the main work for analysis on this point I want emphasise, that these is totally that life is not limited to purely physical experiences, but that we, through the agency further the dream 'night consciousness' have also access to experiences even of a totally different nature from those to which we are accustomed here.

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Normally we do so view that be falls into a deep and dreamless sleep which, of course, is of invaluable importance for his health. During sleep he lives a vegetatively semi-spiritual life but normally is not aware of this. For is he intended to be, at any rate as far as concerns the tendency of type mentioned to be a waking state. Are this to be so it would be an hindrance to the alternative gained by the experience here and which is the object of life. Man would then inevitably fall into body with the subsequent necessary for his metamorphosis and return to his state prior to reincarnation. The work capacity of our memory and life against cease. Very temporarily was able to remember his former lives as well as his experiences during sleep he would never become properly orientated in our world. Life presents ample proof of the unhappy destinies resulting those who seek to live in a physical and spiritual world at the same time. Our mental asylums contain numbers of people who were not very and obsessed the material boundary which life has set up for the unfolding of our senses. In everyday language 'danger' are related to high-tension wires, but may very well be done on the boundary point that separates the respective mental zones. The whole of life is one great mental process and we are born into it in order that we may experience life, here, on this plane. Different centuries provide maximal conditions for our mental growth which gradually make manifest the boundary points. But this is another matter. A further and a closer are not dependent to experience life in the same way as the beginner. But if you endeavour to prove my thesis alone could absorb the shadow of the intuitive energy, no problem to others, you will discover that they are a little from the lowest of this energy by the most effective force of protection existent, their high moral standard. A high morality is also the only effectiveness means of protection against premature entry into mental zones which will be overcoming the certainly feelings to those whose sense capable of testing the beautiful and celestial beauty.

can precipitate the immature into an abyss of hopeless insanity. I wish to mention these things because Martinus, clearer than most others, emphasizes the danger involved in the application of spiritual knowledge as 'intellecual playthings'. So great is this risk that it is the duty of every cosmic student to warn against premature curiosity.

Normally this 'passing-away' should not occur before terrestrial man is 'full of days', and with an ardent longing in his heart for the contrast to physical life, yearns for its cessation. Naturally this should not take place before extreme old age but when it does, at a far earlier stage, it is entirely due to the pressure of the burden of fate each individual has prepared for himself by the folly of unwise desires in his present and past lives. This may seem unkind but we must not forget that only very few are aware of the fate which will be brought about by their desires. Countless numbers of people relish with the best of conscience things which inevitably result in an unhappy destiny. Our entire life is lived in a cosmic-chemical laboratory where by our mistakes and failings we get to know and become familiarised with the reactivity of thought-matter. This has nothing to do with malice or devilry; wherefore Martinus is so absolutely right when he says that 'where ignorance is removed the so-called evil ceases to exist'. We are completely free and at liberty to blend our thoughts as we please. Bur one thing we cannot do. We cannot change the law-governed nature of life.

Only via the body is terrestrial man destined to meet the painful effects of this energy. Life within the domain of the explosive energy is one of darkness, the only phase in existence where real 'hell' exists. In this region reside all insane and illogical thought-blendings. Here and here alone terrestrial man creates for himself and his environments the hell he fears to meet after death.

In the first zone of the spiritual after-death state terrestrial man is subjected to such guiding, instructive or elevating influence. Here he meets beings, frequently old friends who are occupied exclusively in acquainting him with the change that has taken place and which he may have difficulty in realising. Not until all his fancies relating to his physical life have been removed can spiritual life actually begin to function. But normally this process of dissolution had already begun in the physical world where gratification of physical desire often leads to satiation thus providing a natural basis for the birth of a spiritual awakening.

Fear of death originates less from death itself than from the fancies terrestrial man has of it. To Martinus life after death in itself is not more interesting than life here which he conceives to be just as spiritual as any other form of life. What makes his representation of life after death in the spiritual world so inspiring is the fact that he banishes for ever any fancy that vengeance or punishment by a wrathful, indignant and angry God will there be exercised. At the same time he ascribes the notion of hell, so dreaded throughout the ages, as belonging to our own waking-day-conscious world. The journey through the spiritual worlds after death is simply a miniature experience of the various sections of the evolutionary spiral, a process ever increasing in brilliance and mental beauty. After sojourn in the world of bliss, the journey ends by conception in mother's womb, upon

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Only via the body in terrestrial man destined to meet the spiritual effects of their energy. Life within the realm of the spiritual energy is one of darkness; the only place in existence where real 'hell' exists. In this region reside all those who had attained through-mindness. Here and here alone torment and remorse for herself and the environments the hell so feared to most after death.

In the first zone of the spiritual after-death state terrestrial man is subjected to such guiding, instructive or elevating influence. Those no more beings, frequently old friends who are connected relatively in associative life with the change that takes place and which he may have difficulty in realizing. Not until all the factors relating to his physical life have been removed can spiritual life actually begin to function. But normally this process of disassociation had already begun in the physical world where gratification of physical desire often leads to satisfied blue-pulsing a natural basis for the birth of a spiritual awakening.

Fear of death originates less from death itself than from the terrestrial man has of it. To terrestrial life after death in itself is not more interesting than life here which is considered to be just as spiritual as any other form of life. Fear marks the representation of life after death in the spiritual world as implying in the fact that he breathes for ever may fancy that vengeance or punishment by a watchful, judgment and angry God will there be overtaken. At the same time he realizes the notion of hell, so readily disappoint the ego, as belonging to our own mental-by-connecting world. The journey through the spiritual worlds after death is simply a gradual exploration of the various aspects of the evolutionary spiral, a process ever increasing in spirituality and mental beauty. After sojourn in the world of bliss, the journey ends by connection in mother's womb, upon

which a new physical life commences. To Martinus it is a reality that 'the kingdom of heaven is within us'. He knows that 'celestial light' shines there where the soul, in wonderful harmony, independent of time and place, feels that it is in contact with all and everything. He shows us that for practical reasons our temporary life in the spiritual world is beyond the scope of the painful hegemony of the explosive energy, indicating that the object of life in this zone is to grant rest and joy in exact proportion to the moral stage upon which we stand. But he makes clearly explicable that our moral standard cannot grow here as experience in the application of these cosmic energies is essential. This knowledge is reserved to life on the physical plane; here the battle is fought and here victory is to be gained.

Regarding our return to the physical plane Martinus explains that this happens by the instrumentality of an automatic function which determines that every individual be born where the best conditions exist for his further development. No one thus chooses his father and mother. The act of conception is sacred and takes place without invisible observers. I mention this but to show that the Divine laws are such that they in all circumstances have only one aim in view: to bear the son of God, in the most loving way, step by step towards conscious reunion with his Divine Father. This process Martinus has expressed by the term the 'Great Birth' previously touched upon.

Better than anyone else does he know that each individual is bound to form an opinion of him and his work on basis of the experiences gained, and from the moral evolutionary step upon which each being stands.

This understanding he has frequently voiced by his wish that one take that portion of his teachings one needs leaving the remainder at rest.

It is true that the study of this universal picture leads one to a gradual change of attitude on numerous vital points. Little by little one changes one's food and nutrition, and quietly one begins to abstain from indulging in the use of tobacco and liquor, as a natural thing. These are not, however, the most important things. The most momentous results brought about by the study of Martinus' cosmological picture is change of behaviour towards our fellow creatures, whether they be fellow men, animals or plants. Hatred, irritation and malice are so oddly out of place in one's mind the moment one begins to reflect seriously under the guidance of Martinus. One soon discovers the sheer folly of filling one's mind with the poisonous fangs of intolerance. The grandeur of the acquisition of a mentality of understanding far superior to the mentality of defence and attack quietly dawns upon you.

Martinus considers militarism to be largely in its closing epoch in the evolution of mankind. This epoch will gradually be superseded by the creation of a world organisation for the maintenance of peace, which is really capable of guaranteeing the existence of an International Democratic Commonwealth, which the great majority of the world longs to experience.

But a new world cannot be created on a spiritual conception which life itself has proved to be antiquated and without real inspiration. It must be built up on conceptions which in themselves are capable of uniting all

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religious views. As foundation for such conceptions a cosmological picture must be depicted which is not only a natural defender of the gospel of love and tolerance but is also capable of concurring with those truths the great sages have proclaimed to mankind throughout the ages. This actually means that rather than being a new world picture it must be a pure organic continuation of the three world religions man already knows.

Without wishing in any way to encroach upon the life of believers of the old faith, Martinus directs the sceptic on the road to a world in which he needs the support of no other authority than that derived from his own personal experiences. It has for Martinus long been a fact that one cannot form an association based on 'truth'. Neither can one patent truth. Therefore no sect whatsoever can arise on his work, nor can it be restricted to the limitations of a society.

From having been a figure that had become remote and without particular inspiration because of the unsavoury sentimental nimbus enveloping him, Jesus now appears as the most radiant figure one can encounter. We have to thank Martinus that the immortal sayings of the Nazarene, freed from emotional drapings so fatal to their intrinsic meaning, come to life again in their true interpretation. They are incontestable cosmic-chemical formula to be applied and tested in daily life.

With incontrovertible clarity he shows us that life will really in earnest open up to us its source of riches when, liberated from economic burdens, we can devote ourselves entirely to the development of our mind or spirit. There are many who let this little and so significant word 'spirit' stand alone. Martinus shows us, however, that spirit is consciousness and that this consciousness is approaching that phase of development in which all the germinating artistic tendencies and capabilities inherent in it will begin to blossom. Martinus has never made it any secret that he considers every form of happiness to be limited other than that which radiates from the living being's creative centre, from its talents. In the joy over the ability to create lies the eternal sparkling source of inspiration to oneself and to one's environments.

Therefore the study of Martinus work must necessarily urge one on to take up the development of one's own dormant artistic aptitudes. And therefore the cosmic picture he unveils to us can but be the most animating and inspiring foundation for a culture in which the aggregate regions of art unite and become one brilliant and hitherto unknown form for worship.

He wishes to make apprehensible to us that it is God we meet when listening to the wonderful symphonies of music that embrace our soul and elevate us above the exigencies of daily life, that it is God we meet in the perfume and colouring of the flowers, in the soft and the rugged outlines of the mountains, in the scintilating glitter of precious stones, and in the fairylike flight of the clouds in the skies.

But he also wishes to show us that it is the same God we meet when sorrow and adversity grip our heart and force us to the bitterness of tears, when all that was previously termed 'darkness' and which was considered the workings of a 'devil' or 'Satan' darken the heaven of our spiritual life and allow cold to enter our heart. For Martinus this darkness is the most

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radiant proof of the existence of Divinity as without darkness it would never have been possible to rise above the hazy mental spheres of the animal realm. As those in the past have worshipped God in the light, in all that was regarded to be prosperity and blessing, Martinus now points towards a future in which the worship of God has its final consummation in profound understanding gained by experience of the radiant principle of the contrasts of life.

The study of these things brings to light in one's mind that any harsh judgement issued from our lips is testimony of our ignorance. In the light of this world picture the words and views of men soom become of little value while their behaviour is of far greater significance.

And if I were then asked whether Martinus does not accept any form of religious ceremony, I must respond by enquiring whether one can think of any form of Divine worship more beautiful than through the instrumentality of our love of everything living, to honour and love the Creator of it all.

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IV.

The Living Being

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In this book we shall enter into the cosmic structure of the living being.

The circuit-principle of all existence offers the moral basis for the coming new world culture. Although this culture is only in its early stage, yet it is sufficiently advanced to be exposed to examination. Its nucleus is altruism and tolerance. But only if these two are anchored to knowledge of the cosmic analysis can they lead to true happiness.

Who is the living being?

Most people fear death. More important than knowing the purpose of the evolution of one's mind, is to know its very structure. Man must know who he is, and what the uninerse is. He must know the deepest analysis of his own ego, and his affiliation to the transient as well as the eternal side of life. As long as he is so ignorant that he identifies himself with his body, thus believing that life ends when the body ceases to exist, he has no chance to attain the inner peace he desires.

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Terrestrial man must become conscious of the eternal element in his nature to such an extent that the cosmic purpose behind all the experiences he encounters is instantly revealed to him. With every fibre of his soul must he know that the words "and all is well with the world" express perfect truth, even in such circumstances where everything in his consciousness rises in protest. This knowledge, this profound insight, the spiritual sign of nobility of the perfect man, must be our goal. With this goal in view we shall now proceed to reply to the questions presented in this introduction: "Who is the living being"?

All is Life.

Modern science has long since established the fact that every plant or animal organism is built up of myriads of independent micro-organisms. These micro-organisms have been termed "cells", and we know these cells to represent small independent organisms which in their turn consists of still smaller forms of life. Although it is correct that life, in this form of physical minuteness, thus begins to evade our control, even though we have succeeded in extending our physical senses with such an ingenious amplifier as the electro-microscope, yet this does not alter the fact that we are confronted with life within life. It must be fully realised that behind every independent energy-combination, which, without the influence of others, corresponds with another energy-combination, a living being exists. This applies to the radiant points of light in the macro-cosmos - which we call the orbs - or those equally brilliant worlds we call "atoms" in micro-cosmos.

You must here endeavour to familiarise yourself with the fact that all, absolutely all, is life. It is not surprising that this thought, when first encountered, seems too overwhelming for our apprehension. However, the picture gradually changes when verification of this thought is sought within the field of our own day-conscious experiences, namely, the relation to our own body. If this is examined on the basis mentioned, we cannothelp seeing that, by nature, this is nothing less than a universe within which milliards upon milliards of forms of life have their scope of unfoldment. Our blood circulation, our respiratory system, our digestion, etc., will occur for the innumerable micro-organisms of which these functions are comprised, appear as totally uncontrollable "natural forces". In other words, a view of the construction of our body presents a picture of the nature surrounding us.

The Earth is a Living Being.

Now you will perhaps ask whether the aforementioned explanation signifies that the natural forces we encounter outwardly are synonymous with the inner functions of a gigantic organism?

Yes, it does! What else could they represent? What other purpose could the immense exposition of energy surrounding us have, otherwise? To what purpose the tremendous masses of water of the earth? Of what use the equally huge sheets of clouds? To what purpose the hurricane, the breeze, all the absolute calm? Of what avail the warmth of summer, the cold of winter and consequent effects and the causes of all these phenomena? Has it any connection with logic to conclude that all these functions exist for our

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sake only? Are we to believe that earths, planets, suns and galaxies move through space as brilliant light in the dark of night solely to be observed by the eye of terrestrial man?

No! Such conceptions are devoid of the logic which necessarily must form the basis for the man initiated into life's mystery. Does not our own organism bear every witness that such macro-cosmic forces do not exist exclusively for the micro-individuals? Do we not observe that blood-circulation, gland-functioning, respiration, etc., which to the microscopic being in our organism nust occur as stupendous natural forces, exist just as much for our sake as for the innumerable small beings of which our body is composed? Would it not be equally as stupid for us to deny that the powers we term "natural forces" are functions in a gigantic being's organism, as it would be for one of our cells to flatly repudiate our existence simply because it has never "seen us" and must therefore maintain that whatsoever it sees around it can only be "dead" or "blind" natural forces?

What is Essential in Order to Acquire Contact with Life's Own Logic.

In order to be in contact with life's true logic it is absolutely necessary to acknowledge that everything enveloping us, be it our environments, our fellow creatures, or everything we classify generally as "natural forces", actually constitutes organs or functions in the organism of a gigantic being, in the same way as our organs, our circulation, our respiration and cells constitute parts of, or functions in our own organism.

If we focus our mind on the universe or on the world of created things, in the manner prescribed, there will be no difficulty in ascertaining that all this comprises a radiant all-emcompassing life, in ehich everything presents itself as organisms within organism. Wheresoever we direct our mind, our gaze encounters but life. From the stellar cities in micro-cosmos to the stellar-cities in macro-cosmos, this stupendous life looms to us from afar serving the one divine purpose to form, build up, and to evolve our own consciousness to such a degree of perfection that one day, through the process qhich Martinus terms "the Great Birth", we shall awaken to full recognition that it is the "I", the "Self" which is at the back of this all-comprehensive organism we call "God". When this grand event has taken place then will we know that it is towards this omnipresent Divinity that our aggregate power of thought has always been directed - even in those periods of our eternal development when we declared with pride that any intimation of His actual existence was foolishness.

Explanation of Symbol No. 9. The Principle of Unity of Life in the Universe.

By symbol No. 9 Martinus has rendered a concentrated picture of the problem just treated in the preceding passages. We see a figure-construction which is repeated from the main figure and downwards. The triangle illustrates, as we know now, the living being, and the different sizes indicate macro-, medio- and micro-cosmos, or the three forms of cosmos with which we are in constant touch.

In the same manner as the living creatures in the figure-composition are depicted as being within eachother, so actually are the living beings in the universe. Here all are organisms within organism, be they inconceivably minute beings that fade away to our senses, as in microcosmos,

sole only? Are we to believe that earths, planets, suns and galaxies have "bound, space as brilliant light in the dark of night solely to be observed by the eye of terrestrial man?"

Not: Such conceptions are devoid of the facts which necessarily must form the basis for the participated into life's mystery. Does not our own reasoning body refute without such man-centric forces in not exist solely for the sense-indulgent. Is we not observe that biochemistry, glandular, industrial, respiration, etc., which in the microcosmic being in our organism must occur as absolutely natural forces, only just as much for our sake as for the innumerable small beings of which our body is composed? Could it not be equally as right for us to deny that the powers or term "natural forces" are functions in a gigantic being's organism, as it would be for one of our cells to illegitimate humanity and exclusive simply because it has never "seen us" and such therefore maintain that we cannot exist around it and only by "seen" or "felt" natural forces?

Not in harmony in order: I believe instead with Milton's Pan Lucretius:

In order to be in order with Milton's true logic it is absolutely necessary to assume that everything is a "Nature", i.e. "If it our sensations, our feelings, our thoughts, or everything is actually recognized as "natural forces", actually nothing is outside of nature, is the dimension of a physical being, in the sense of our organs, our thoughts, our sensations and feelings cannot be in us, or somewhere in our organism.

If we focus our feelings on the universe or on the world of ancestral beings, in the answer is not, there will be no difficulty in ascertaining that all this comprehension of reality all-encompassing, life, in which everything measures itself, organizes vitality organism. Therefore we lifted our mind, our sense-consciousness but life. Also the activities in micro-cosmic to the sensation-cellular sense-consciousness, they experience life forces to us from our reading the from living purpose to form, yield us, not to evolve our own consciousness to such a degree of realization that one day, through the trigger-point, intuitive sense "the Great Truth", we shall answer to full recognition that it is the "I", the "Self" which is at the back of this all-encompassing organism we call "Man". Then this vital event has taken place then will we know that it is impossible this consciousness Directly that our sense-to power of thought the always been directed - even in those realms of our eternal development, we realized also quite that any intuition of its normal existence was idealisness.

Alchemy as a Model to. 3. The Mechanics of Life in the Universe.

My symbol for. 3 Alchemy has received a concentrated picture of the problem that treated in the preceding chapter. We see a figure-construction which is created from the main figure and dimension. The triangle illustration, on my own, the living being, and the different sense-indulgent forces, audio- and vision-sense, or the three forms of sensing all within my one in constant tough.

In the same manner as the living organism in the figure-composition are located in many realm-structure, so actually are the living beings in the universe. Here all are connected within structure. We that microcosmically remote beings that fight away to our senses, as in microcosmos.

or just as incomprehensibly large as in macro-cosmos. Whereever we turn, nothing exists but life, all enveloped in that radiant cosmic oneness we call "God", and about whom we in our childhood were taught "in Him we live and move and have our being"! - a truth which spiritual science or cosmic analysis will elucidate and make realistic in a manner hitherto unknown.

What Our Organism Furthermore Discloses.

If we direct our attention anew to our organism, we cannot fail to see that it reveals more than just organs within organs. It discloses a still higher factor, namely our consciousness.

Expressed elementarily our conscious life presents itself as thought. But what is thought? Thinking expresses a psychic feeling of reaction between our sense-organs and the outer world, or our environments. But this reaction reveals an even higher reality than consciousness itself: it reveals that within us there is a "something" which perceives this reaction. This "something" is thus superior to organism-functioning and above consciousness. It is the so called "I", the "ego" or "self". This "I" we experience as the determining volitive central feeling in us all. This - and this alone - is that which experiences, that which creates. This "I" is the most essential part of ourselves.

The First "Something That is", or X-1.

As can be deducted from the aforementioned, the "I" can in no way be identified with substance or matter. It does not constitute an organ built up of matter, but, on the contrary, is the reality which directs the organs, forms substance or matter. This invisible reality connected with our being has been called "supreme thought" but this, likewise, is a delusion, as thoughts will always be synonymous with a combination of matter; thus it is something of which the "I" must be the source.

The "I" not being an organism, not consciousness, not thought, matter nor substance - the realities appurtenant to these conceptions or notions being purely tools employed to demonstrate its existence - then there remains but one definition of it, one analysis, viz., "Something That Is". Apart from this, it is nameless. It can not be described as anything great or small, yellow or green, old or young, long or broad, as these conceptions are of its own production. Neither can it be described as beautiful or ugly, perfect or imperfect, as these phenomena are either produced or employed by the "I".

Thus, the "I" can not be identical with any created thing, whether material or immaterial. Elevated above any form of matter, nameless by nature - as only that which is created can bear name - eternal, because only created things can have a beginning and an end, it can, as already explained, have but one analysis, and is to be described as "something, that is".

Can the existence of this unseen something be explained away? Yes! If it is asserted that it is our brain that thinks, our eyes that see and our ears that hear, that we ourselves do not exist. If it is maintained that we ourselves do not exist are a wandering soulless combustion motor, and that all which we classify as our spiritual functions our merely

fortuitous chemical reactions in our blood, glands and nervous system, that any notion of a "higher meaning" in life is mere childish nonsense, and are content with these explanations, well, for the time being we can dispense with the true existence of this "something".

But this is no normal view. The normal thing is, that irrespective of whether we know anything or not about our own mental or spiritual structure we accept the "I" as a reality and act on the simple maxim of being responsible for the decisions we take, via our consciousness, and in which we involve our environments.

In his principle work Martinus has termed this nameless reality, this first "Something that is" - "X-1" a sign which indicates the most central Something in every living creature.

Explanation of Symbol No. 10. The First "Something that is" or X-1.

The circular white surface of the symbol denotes the nameless "something that is" (which is) experienced by terrestrial man as the central feeling, expressed by the word "I". As the "I" is raised above every form of substance or matter, material as well as immaterial, it can only be expressed by means of a sign. In connection with the analysis of its existence Martinus has termed this reality X-1, whereas in his symbols it is illustrated by a triangle.

The Second "Something that is" or X-11.

Generally man will not dispute that in him dwells this central feeling, described in the analysis of X-1, to which has been given the name "I". But this "I" would have remained unknown for ever, were it not co-ordinated with yet two fundamental principles, the first of which will be treated in this chapter, and which is the ability of the living being to create or produce. Martinus has named this creative faculty X-11, because by nature it is equally as eternal as the self of X-1, and is not the result of premeditated thought which would necessitate an already existent creative power.

X-1 and X-11 combined comprise the high-psychic region of the living being, meaning a domain accessible only through indirect perception. It is within this region that the super-consciousness of the living being has its seat. This super-consciousness envelops all the cosmic organs or centres that condition our appearance as eternal or immortal beings, and the nature of which we shall enter upon later. However, in this context it suffices to emphasize that X-11 constitutes the living being's ability to create or make manifest and thereby give expression of his existence.

As already intimated the creative faculty is not the result of premeditation. Like unto X-1 which is raised above the world of created forms, above whatever it in its deepest analysis may have created itself, is the creative faculty, or X-11. Sovereign by nature, as nothing exists to which it can be compared, being by nature without beginning or end, it can in no wise be termed other than "something that is". This second "something that is" Martinus has gives the name X-11.

Explanation of Symbol No.11: The Creative Faculty of the Living Being or X11.

Symbol No. 11 illustrates the principle which affords an "I" the conditions of being able ~~makes it possible for the "I"~~ to create and thus make itself known. Martinus has depicted this creative faculty by the large violet circle. The large circular cutting in the centre and the many small cuttings at the circumference are explained in symbol No. 13. The violet colour, which always appears in connection with the living creature's ability to create, symbolises, moreover, a cosmic energy or force, and which Martinus has named "The Maternal Energy". This force will be given a special analysis later on.

The third "Something that is": The Created or X-111.

It will be deducted from the preceding paragraphs, that as the "I" and the "creative faculty" have always existed, there must at all times have existed a result of the co-operation of these two factors, viz. "the created". The "I" and "the creative faculty" represent the high-psychic side of the living being, while that formed, or the world of forms, represents the low-psychic side. Whereas the high-psychic side is accessible only for indirect perception - as this cannot be weighed or measured - we find all that is accessible to direct perception within the region of the created, thus indicating that in this region we find all that can be weighed and measured or registered by any other physical means. As eternal functioning, which by nature is not the result of premeditated thought, is also applicable to the created - thus being a function on par with the "I" and the "creative faculty" - the created must then also be defined as "something that is". Therefore as it comprises all in existence, it is incomparable and being by nature without beginning or end, its analysis besides being described as "something that is" can only be rightfully symbolised by a sigh: therefore Martinus has given to 'that created' the terminology "X-111".

The 'I' is associated with X-111 through the medium of X-11 or the creative principle. How this happens we shall revert to later. Let it suffice for the present to establish the existence of these properties, so very different in principle, in the living being.

If we focus our mind directly on the created, X-111, we will know now that this comprises 'all existing energy, power or matter'. Martinus shows us that this the aggregate combination of energy appears as a combination of six fundamental forms of energy in addition to a seventh, the nature of which differs from that of the other six. These six energies are, therefore, the real fundamental energies in existence, or the basic forces, and their names are, as has already been mentioned, the following, consecutively: instinct, explosive energy, sensibility, intelligence, intuition and the memory (recollection). The seventh energy, the existence of which has been already intimated, Martinus calls "the Maternal Energy": its analysis we shall postpone for the present.

Upon examination of the "I"s affinity to these six basic energies we find that it is correlated with them via X-11 or the creative principle within the region of which each separate energy has its own organ, centre, or body. It is via these contact-organs or bodies that the "I" is capable

of demonstrating its existence in X-111 or the world of forms. Conjoined a few other organs or functions in X-11 - the nature of which we shall revert to later - these six contact-organs or bodies, in co-operation with X-1 or the "I" form the living creature's super-consciousness.

While the super-consciousness of the "I" exclusively presents itself within a territory accessible only by indirect perception, in X-111 or the world of forms we meet the seat of the "I"s sub-consciousness, more precisely defined as a combination of physical and mental organs which collectively express the manifestation of the living creature. This sub-consciousness can apparently perish, but its inner cause, the "I" plus the super-consciousness will always exist.

The Purpose of Spiritual Science.

When the word "apparently" has been used in this connection, this is due to the fact that terrestrial man, to whom these analyses hitherto have been practically unknown, is only cognizant of one body of his aggregate combination of bodies, viz., the 'physical' body. It is only via the 'religious instinct' and the world-religions appurtenant to it, and which was explained in the first volume of this course, that man sustains the faint hope that behind the purely material combination of matter there exists an eternal kernal which survives that death which for the majority of people denotes the final close of their existence.It is the task of spiritual science to resuscitate and nourish the abilities and talents at the back of this tender hope and thus bring them to grand growth and bloom. The cosmic analysis will make evident and comprehensible not only to the developed feelings of terrestrial man but also to his advanced intelligence and incipient intuition the absolute and undeniable immortality of the living being. The conviction (ascertainment) of the existence of a brilliant and all-loving God, ubiquitous, prevalent in all and everything will in this way be revived.

Explanation of Symbol No. 12: The Created - The World of Forms or X-111.

By Symbol No. 12 Martinus has given us the first impression of the true relationship between the fundamental cosmic energies. On page .... of the first volume they were given colours in consecutive order. The symbol illustrates the construction of the mind of every living being, which, despite the fact that it may appear quite different, conceived with the eyes of the physical world, nevertheless always embraces the organs of the six fundamental or basic powers.

The Requirements Essential to the Incipient Cosmic investigator.

That the living being actually is an eternally existent reality will not occur so inconceivable as you gradually succeed in training your capacity for thinking and thus direct your logical mind to ratiocinate in cosmic tracks, or on basis of the perspective view taken by the cosmic structure of the living being provides.

You must also attempt to divest your mind of the prejudices and dogmas traditional to ordinary terrestrial life. Yes, in some cases you

must even try to liberate yourself from the hypotheses, dogmas and assertions on which material science bases its rejection and denial of spiritual facts, as this will undoubtedly be disturbing and a hindrance to an investigator whose studies are on a totally different plane. You must not for one moment forget that the deductions, conclusions and answers arrived at by physical science are determined by weight and measure or by that which is accessible to direct perception, which is to say, something "palpable", whereas the answers of spiritual science are based on the study of the "manifestations" of life. A confusion of these two methods of research can not possibly lead to a successful issue. It is the task of the physicists to investigate and engage themselves on the world of substance. But life is different from and more than substance. It is spirit too and it is the mission of spiritual science to prove that it is the spiritual side of existence which is the primary, and that only he who not alone recognises its spiritual side but is also familiar with its functioning, has the possibility of deriving complete value, understanding and joy from the greatness and grandeur of physical life.

In the hope that you will appreciate the necessity of this - our address - to you, we shall now proceed to conclude our analysis of the kernel in the cosmic structure of the living being.

The Physical Body is Merely an Organ for the Creation of Temperature.

After having substantiated that X-1 or the "I", X-11 or the creative principle, and X-111 or the created are three realities each absolutely eternal by nature, we shall now engage ourselves on X-111's method of manifestation.

While X-1 and X-11 by virtue of nature do not allow of direct perception, X-111 constitutes all that provides for this. We are already versed with the knowledge that X-1 or the "I"s connection with X-111 or "the created" is achieved through the instrumentality of X-11 within the range of which we encounter those contact-organs or bodies through which X-1 can demonstrate its existence on the physical plane. We saw that X-1 or the "I" had at its disposal a contact-organ or body for each of the six fundamental or basic energies, and we deduced from facts thatordinary mundane man is as yet only conscious in one of these contact-organs or bodies, namely the physical; with which the majority of people think they are identical. Most people have heard that upon death they arise from the dead in a "spiritual body" but what this looks like and what it is made of - of this they have no clear perception. Here nebulous fancies preside based on no clear reality. It is not astonishing that such lack of knowledge has lead the intellectually inclined to the illusion that, upon collapse of the physical body they cease to be. Only an intensely strong vibrating religious instinct can bridge the gulf which here is opened for that intellect which demands clear responses to plain questions.

As previously mentioned Martinus has explained to us that the mind of every living creature presents itself as a combination of all the basic energies. If we direct our view to terrestrial man we fing that he possesses an element of instinct, of explosive energy (the physical body), the element of sensibility, of intelligence, of intuition and of memory or recollection. These six bodies have each their special mission. Combined

must even try to liberate yourself from the dynamisms, drives and assertions on which material science bases its rejection and denial of spiritual truth. You will actually be disturbing and a hindrance to an investigator where studies are on a level of all sorts of planes. You must not for one moment forget that the conclusions, conclusions and answers arrived at by material science are backed up by reason and measure or by that which is accessible to direct perception, which is to say, something "palpable". Most of the answers of spiritual science are based on the study of the "intelligible" or life. A combination of these two methods of research can be actually legal to a successful issue. It is the task of the psychologist to investigate and compare illusions in the world of substance, and life in different from and more than substance. It is exactly too and it is the science of spiritual science to prove that life is the spiritual case of existence which is the primary, and that only life who not alone substance the material side but is also something else its functioning, the possibility of realizing complete value, movement, life and joy from the greatness and grandeur of spiritual life.

In the hope that you will reconcile the lessons by our this - our objective - to you, we shall now proceed to conclude our analysis of the issues in the cosmic structure of the living being.

The Spiritual body is barely an image in the front of the mirror.

After having substantiated that -I, or the "I", I-ill or the present-live person, and I-ill or the spiritual are three realities each absolutely separate by nature, we shall now engage ourselves on I-ill's method of gaining knowledge.

While -I and -ill by virtue of nature, I and other or first person, -ill contribution all that pertains for this. We are already aware of the problem that -ra or the "I" connection with I-ill or the "spirit" is achieved through the interrelationship of I-ill within the sphere of which he encounter these contact-organs on the line through which I-I can have private life existence on the physical plane. We saw that I-I or the "I" lost of the physical I could co-operate or look for help of the six transcendental or basic energies, and he discovered that theoretically machine man is as yet only conscious in one of these contact-organs or bodies, namely the physical, with which the majority of people think they are identical. Most people have noted that upon death they relate from the dead in a "spiritual body" but what this looks like and what it is made of - of this they have no clear perception. Here modiline theories provide based on no clear reality. It is not astonishing that such lack of knowledge has lead the intellectually inclined to the illusion that, upon collapse of the physical body there cease to be. Only an increasingly strong vibrating rhythmic instinct can bridge the gulf which must be opened for that intellect which demands clear proofs to claim questions.

As previously mentioned "spirit" has displayed to be that the mind of every living cosmic resource itself as a combination of all the basic energies. If we direct our view to transcendental man we find that he possesses an element of instinct, of evolutionary energy (the physical body), the energy or mentality, of intelligence, of intuition and of memory or recollection. These are bodies have each their special mental motion. Combined

they form our consciousness. Metaphorically they are the keys on which the "I" plays, and the forces underlying them are the sources of power inherent in every living being: about this we shall hear later on.

Had the co-operation of these six elements or organs not been concentrated in the integument or embodiment in which we experience life, then it would be but a "dead" procedure. Our body, in itself, is only an organ for the production or creation of temperature meaning to say the compromise between heat and cold essential for the "I", and which enables it to manifest its sublime radiant substance in solids, liquids or gases (aeroforms). It is evident, too, that the physical body presents itself as a combination of these forms of matter.

The physical organism is thus exclusively maintained on basis of the collaboration of all the six cosmic bodies implanted in terrestrial man. When this co-operation comes to an end, the "I"s possibility of employing the physical organism ceases, and it then becomes a "corpse". We say then that it is "dead". But this death is in reality only an illusion; as has already been intimated besides the explosive element of density, the living being has yet five other elements as well as its super-consciousness and its "I". Therefore, it is still equally as 'alive' but lacks the capacity of sustaining the compromise between heat and cold (its normal temperature) which conditions its appearance on the material or physical plane.

This event (death) is, however, no new experience for terrestrial man. Death has occurred to the living being innumerable times, as it has experienced the mystery of conception by means of which it anew achieved contact with the physical plane. In relation to its own previous experiences from the same plane, now begins the development of an organism, which, with maturity, should bear witness of a new radiant day-consciousness. The whole of this process, the enlightenment of which will be given in detail later, takes place in conjunction with the existing cosmic parental-principle. This enables the individual not only to gain access to the physical plane but also provides for the construction of its organism within the aggregate cosmic zones or planes of existence. This faculty, the living being's ability to build up, again and again, a new physical body, is fundamental for the principle we shall get to know as 'the principle of re-embodiment or re-incarnation'.

Terrestrial man's Mental or Spiritual Life is Not Dependent upon the Physical Body.

As terrestrial man can thus concentrate the co-operation of his spiritual bodies in any one of the remaining five bodies, then death as it is so called does not actually mean any disrupture of our perceptory experiences. By virtue of this faculty to concentrate the collaboration of the spiritual bodies in a new body, when the one in which consciousness and its perceptory experiences formerly dwelt, collapses, eternal life is ensured. This eternal experience of life can thus be manifested on six different planes, one for each of the six bodies. Each of these planes corresponds to a form of existence. The living being's perception of life on the six different planes of existence appears in a definite succession, which Martinus calls 'Circuit Spiral'. We shall revert later to its detailed analysis.

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This event (death), is, however, no non-existence for terrestrial man. Death has occurred to the living being immediately there, as it has experienced the reality of consciousness by means of which it must achieve contact with the spiritual plane. In reality, in fact, death prevents separation from the [illegible] the development of an organism, which, with maturity, should bear witness of a [illegible] day-consciousness. The whole of this process, the enlightenment of which will be given in detail later, comes close in conjunction with the existing cosmic parental-principle. This enables the individual not only to gain access to the physical plane but also provides for the correspondence of the organism within the appropriate cosmic zones or planes of existence. "In reality, the living being's ability to build up, again and again, a new physical body, is fundamental for the principle we shall get to know as 'the principle of re-embodiment or re-incarnation'.

<u>Terrestrial man's mental or 'intellect' is not dependent upon the physical body.</u>

As terrestrial man can time concentrate the co-operation of his spiritual bodies in any one of the remaining five bodies, then death as it is so called does not actually mean any disruptive of our perceptory experiences. By virtue of this faculty to concentrate the collaboration of the spiritual bodies in a new body, then the one in which consciousness and the perceptory experiences formerly dwelt, collapses, ceasing life in manner. This elevated concentrate of life can then be manifested on six different planes, one for each of the six bodies. Each of these planes corresponds to a form or existence. The living being's perception of life on the six different planes of existence is in a definite succession, which Krishna calls 'Human Spirit'. We shall revert later to its [illegible] analysis.

X-1, X-11 and X-111.

Thus we have got through the cosmic main analysis of the living being or its eternal structure. We have established the existence of the three principles, each of which had the one analysis; "something that is". This, in reality, means that we have to deal withone factor only, namely "something that is". The analysis of the "Xes" mentioned does not express three independent realities, each having its separate analysis, but signifies three analyses of one and the same thing, viz., the living being.

We have seen that this one reality is a "something that is", and that it comprises a unity of three 'indivisible' principles. Had not the X-1 or the "I" existed, then the other two principles, the creative faculty and the created would not have existed. And had not X-11 or the creative faculty existed, then neither the "I" nor the created would have seen the light of day, nor would the creative faculty have manifested itself had not X-111 or the created existed. The three principles are thus open to view as a reality only because of their interdependence. Thus they come to light as a 'trinity'! This trinity being essential for the appearance of a "something" as a living being, the living being can never exist itself unless it comprises this trinity! And as each of the principles of which the trinity is composed are eternal, everlasting and immutable realities, a study of them will disclose the fact that the living being is eternal and imperishable. We have gone through the main analysis of a living being's structure and have now a "firm footing" in regard to a further analysis. The definitions made explanatory here concern only the kernel of our eternal structure. What now remains to elucidate are our main functions which account for our particular behaviour. However, as these main functions have their seat in the regions of X-11 and X-111 respectively, it was necessary to analyse these principles first.

In the following symbol which is the principal figure in Martinus' symbolism, he has combined the analyses of the three Xes. As you will observe the symbol links together the three preceding symbols.

Explanation of Symbol No 13. The Fundamental Analysis of the Living Being.

Symbol No. 13 embraces the trinity mentioned in the preceding paragraphs and thus constitutes the main symbol of the mental structure of the living being. You will observe that it links together the symbols Nos. 10, 11 and 12.

As you will recollect symbol No. 11 illustrates a violet disc or circle with a circular cutting in the centre and a series of cuttings at the circumference, whereas symbol No 10 presents a white disc. If the white disc is placed behind the violet one, the former will be visible through all the many apertures. Thus we get a symbolic manifestation of the presence of the nameless "something" in every living creature. Here it is seen as the dominating main force and also as innumerable small independent forces. This chief force or factor is what we call the living being's "I". The innumerable small perforations are the "I" in the micro-organisms of the same being. In this connection we must point out that no 'macro-I' can ever build up an organism without co-operation - based on an automatic functioning - of countless other living beings. Our own organism is a brilliant proof of this truth.

X-11 is thus a principle by which the nameless "something" maintains a schizogenesis giving rise to "the one and many beings" essential for the creation of the living being's organism and thereby their existence. As depicted in the symbol No. 9, X-11 is accountable for the presence of living beings existing within each other.

Symbol No. 13 shows the territory of the white disc in the centre and at the circumference, expressed in the form of radiation. Between these two forms of radiation, the reaction we call 'life's experience' takes place and becomes visible as co-operation between the "I" and the "I's" of its micro-beings. The result of this contact shown in symbol No. 12 is presented in the form of the multicoloured field. This field symbolises our aggregate physical and low-psychical organism. Symbol No. 13 depicts this variegated field placed as the intermediary between the two categories of radiation, of which it is in fact the result. The flames emitted symbolise that the building up of an organism is an act of creation. The placing of the earth within the zone of the explosive energy or 'the destructive principle' denotes the mastery of this energy in the animal realm or the jungle, as it comes to view in its intellectualised garb in terrestrial man's actions and behaviour. The star inserted in the transitional stage between the explosive energy and sensibility symbolises the point when terrestrial man, on basis of his own sufferings and experiences, becomes master of the explosive energy in his own consciousness or mind, then arises as the perfect man which is to say a being for whom any form of hate, revenge and intolerance is incompatible with his nature.

Therefore symbol No. 13 is the principal symbol illustrating the general analysis of the trinity of the living being. Likewise, as will be seen later on, it comprises the main symbol of the fundamental analysis of the universe.

V.

THE BASIC ENERGIES OF THE UNIVERSE

The Planes of Existence and Evolution.

In the preceding section the main analysis of the living being was dealt with, but in the following paragraphs we shall concentrate on those forces which condition both the inner and outward existence of the living being. These forces Martinus has named "the basic energies of the universe".

However, in order to understand the nature of these forces, it is essential, first of all, to examine their appearance in the world encircling us, and with which we are acquainted. We observe that the cosmic powers of existence are emitted in the shape of creation, which, without difficulty can be divided into three different forms of life or evolution. Each one of these evolutionary steps constitutes a zone of life or a plane of existence within which life manifests itself in forms so different from one another that special names have been given to the dwellers of each of these planes.

The Mineral World.

Hence we see that the mineral world has long been classified as

-It is thus a principle by which the meaning "something" emerging a cosmogonesis giving rise to "the one and many beings" emerging for the creation of the living being's struggles and thereby their existence. is verified in the symbol No. 9. -It is responsible for the presence of living beings existing within each other.

Symbol No. 10 shows the territory of the finite line in the centre and of the circumference, expressed in the form of wavelines. Between these two forms of radiation, the receiving of full 'life's energies' takes place and becomes visible as co-operation between the "y" and the "I's" of its micro-beings. The result of this contact shown in symbol No. 10 is presented in the form of the multicolourer field. This field evolutions our experience physical and ion-psychical organs. Symbol No. 11 depicts this varicolored field placed as the intermediary between the two categories of radiation, of which it is in fact the result. The flames emitted symbolise that the building up of the organism is an act of creation. The planing of the earth within the zone of the eclipsing energy or 'the instructive principle' leaves the master of life energy in the animal realm of the 'mind', as it comes to view in its intellectualised form in international man's actions and behaviour. The star inserted in the terrestrial sphere shows the creative energy and sensitivity exploitation the point when earthquakes man, basis of his own multiplying the organisations, becomes master of the creative energy in his own consciousness or mind. Then a flame or the instinct man which is to say a being for whom any form of hate, revenge and infidelity arrange is incompatible with his nature.

Therefore symbol No. 12 is the planetary symbol illustrating the general variety of the energy of the living being. Elsewhere, as will be seen later on, it occupies the main symbol of the fundamental analysis of the universe.

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THE BASIC ENERGIES OF THE UNIVERSE

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The inverted triangle.

Earlier we saw that the mineral world has long been classified as

a world of its own. This world encompasses all that is generally described as "dead and inanimate" substance. Actually the majority of people do not for one moment connect this world with the notion of spirit or life. However, profound analysis discloses that this so-called "dead and inanimate" world is in the most intimate contact with the highest and most sublime forces of existence.

Physical science has taught man that despite the fact that the mineral world seems remote from the zones where life is manifested in the form of growth and developement, yet hidden to the still primitive senses of terrestrial man there is a release of energy in the mineral world, the nature of which when subjected to our volitional powers, is able to transform our whole life in an infinitesimally short while. If used in the service of good it can bring about a paradise on earth, if used in the service of the destructive principle, it can hurl our culture into an abyss. Thus science has shown us that the most distinguished sign of life - motion - can assert itself equally as forcibly in the "dead and inanimate" world as it dose in those zones where our senses can both register movement and understand its purpose.

The Plant World.

Whereas the mineral world is generally considered by most people as "dead and inanimate", this is not the case in the succeeding zone of life "the plant world". Life in this sphere is manifested in such a manner that its existence must needs be acknowledged. On the other hand diverse opinions prevail about the interpretation of this life. Actually the majority of people consider plants as mentally dead and insensitive things; but this opinion cannot stand a closer test. There are no visible signs of the plant reacting to outward influence in the same manner as the animal does but the state is only seeming, in reality this impression is due to our being more interested in the outer form of plants than in the spiritual forces underlying their exterior. However, man's increasing knowledge of science is gradually revealing that the plant is more capable of reaction than hitherto conjectured. Examination has disclosed that the plant not only possesses "nerves" but is also able to react towards pain. This is in no way strange because in the plant we are confronted with a being in which are implanted very feebly or even latent the very first dispositions to the physical organs which play so vital a part in our own experiences of life. Only few people are aware that one of the most delicate organs of our body, the eye, has its first origin in the plant where it is actually far more developed than one would imagine. We shall revert to these interesting subjects later on. For the time being let it suffice to ascertain that the plant world constitutes its own plane of existence in the same way as the mineral world comprises a plane of existence with its own bounds.

The Animal World.

As in the case of the mineral and plant zones, most people discriminate sharply between the proper "animal realm" and terrestrial man. The animal zone is considered a world or plane of existence of its own, and most people hesitate to acknowledge their "relationship" to it. This puerile aversion has its deepest roots in our religious conceptions which assign the creation of man to a special, divine creative act, and has led

a world of its own. This world encompasses all that is generally described as "dead and inanimate" substance. Actually the majority of people do not for one moment connect this world with the notion of spirit or life. However, profound analysis discloses that this so-called "dead and inanimate" world is in the most intimate contact with the highest and most sublime forces of existence.

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to the belief that animals have undoubtedly been created by the same God as food for men. That this concept which is shared by so many faithful adherents in all religious fields has made unpopular the thought of our direct relationship to the jungle, is - of course- comprehensible.

However, we are indebted to science for replacing hazy ideas of the past within this field with incontestable truth, and to them we are indebted. Scientific research has long since proved man to be a "mammal having evolved in quite a natural way, step by step from primitive stages to what he represents to-day". Natural science has long since overthrown the notion of "the miraculous origin" and clearly shown how life has developed from its very primitive and simple forms to the complicated stages we witness around us. The few gaps which may yet exist in this long chain of proof has no invalidating effect. The animal realm covers a zone ranging direct from the "carnivorous" plant up to the type of creature we recognise as being "not yet of this world". This type is man proper, the human, a being no longer enslaved by hate and revenge or the application of the destructive principle.

The Animal of Genius.

Terrestrial man thus represents as far as form is concerned a direct extension of the plant and animal world. Like unto the plant sun and light are necessary for its growth, and in the main his body is built in the same way as that of the higher mammals. As regards procreation and nutrition, the line from the animal world follows so direct and is so obvious, that it is purely due to reluctance on the part of the fairly educated to wish to accept this fact, that he continues to maintain the illusion of man being something "special". From a physical point of view nothing justifies the assertion that terrestrial man represents a "plane of existence" of its own.

When contemplating upon the spiritual life of terrestrial man this irrefutable truth can be clearly discerned when here we are confronted with the fact that in most cases our "basic thoughts" or the most important of our faculties bear, by far, the unmistakable ensign of the animal realm. It is that mundane man has transcended the threshold of the spiritually dormant and to-day is able to distinguish between himself and the world of phenoma surrounding him. But, none the less it is equally true that on the merits of his newly acquired spiritual abilities, he has so far only been able to intellectualise that state of mind on which the animal world is founded.

Philosophers are well aware that the law which rules the proper animal realm is that of might and merciless brutality. Here brute physical power coupled with craft and cunning has its veritable domain. To deny that these forces have their culmination in the life of terrestrial man, in concentrated, ruthless world-wars discloses lack of insight. Although the thought be more or less repulsive to man, he is the wild beast in culmination, who has been skilful in extending his "claws" and "tusks" to the dimensions of weapons, a fact with which we are only too conversant. The "animal of genius" is neither tiger nor lion, but a modern dictator, who without the slightest scruple plunges innumerable thousands into the valley of death in order to gratify his lust for power.

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Terrestrial man thus represents so far as form is concerned a direct extension of the plant and animal world. Like unto the plant and light are necessary for its growth, and in the main his body is built in the same way as that of the higher mammals. As regards procreation and nutrition, the line from the animal world follows no direct and is so obvious, that it is purely due to ignorance on the part of the largely educated to view to accept this fact, that he continues to maintain the illusion of man being something "special". From a physical point of view nothing justifies the assumption that terrestrial man represents a "plane of existence" of its own.

When contemplating upon the spiritual life of terrestrial man this inevitable truth can be clearly discerned when we are confronted with the fact that in most cases our "basic thoughts" or the most important of our faculties have, in fact, the undeniable analogy of the animal scale. It is that analogy man has transcended the threshold of the spiritually dormant and to-day is able to distinguish between himself and the world of phenomena surrounding him. But, none the less it is equally true that on the merits of his newly acquired spiritual affiliation, he has so far only been able to intellectualize that state of mind on which the animal world is founded.

Philosophers are well aware that the low ethics table the proper moral value is that of right and morelless brutality. Here brute physical power coupled with craft and cunning has its veritable domain. To deny that these forces have their equivalent in the life of terrestrial man, in concentrated, multiform world-wide disclosure lack of insight. Although the thought be made or less popularly to man, he is the will that in animals, who has been skilful in extending his "claws" and "tusks" to the dimensions of weapons, a fact with which we are only too conversant. The "animal of genius" is neither tiger nor lion, but a modern director, who without the slightest scruple plunge humanity thousands into the valley of death in order to gratify his lust for power.

New Longings.

As previously mentioned the above description is not the ultimate or complete picture of terrestrial man. Verily we are, each of us, specialists in the technique of hate and vengeance but within us dwells yet something else. This "other" thing is our own deep longing for the opposite, a longing which makes apparent to developed man that beyond the three zones or planes of existence, a fourth must needs exist, and which we are approaching. This is the fourth plane of existence, to which Martinus has given the name "The True Humane World". The vibrations from this world form the greatest inspiration behind all the humanitarian religions and systems of thought. In Christianity this zone is known as "The Kingdom of Heaven" and Christ teaches us that this kingdom is not only something external, physical, but that it also represents a new state of the mind, as witnesses his saying " The Kingdom of Heaven is within Ye".

We are in contact with this 'new' kingdom whenever we succeed in mastering our lower propensities which we have inherited from the animal realm, and which always impel us to aggression. The felicity enjoyed by mastery of one's own mind and the happiness achieved by being able to exercise gentleness, love and understanding in all modes of life, is known by all cultured people, as is also the deep pain suffered when having to agree with S. Paul that "the good I wish to do, I do not, but the evil I do not wish to do, I do".

Terrestrial Man is a Transitional Being.

Terrestrial man is thus a transitional being in the same manner as is the carnivorous plant. As the latter within itself has the properties of both plant and animal, so bears terrestrial man within himself the nature of both the animal and the "real" man. He does not wish to inflict suffering, hates and revenge but does so again and again within those regions which he does not fully understand, owing to lack of knowledge of his own high identity as "a son of God". We have now arrived at the peculiar stage where we begin to feel exceedingly unhappy about killing our fellow men, while at the same time we consider it perfectly fitting to kill and live on the flesh of our fellow creatures with whom we are related both bodily and spiritually. Our relationship to the latter is so apparent that recognition of this fact should be obvious. We dream of uniting the earth into "one world" while at the same time each nation is re-arming to the teeth. We postulate an attempt " to love our neighbours" and erect thousands of churches and temples to demonstrate our endeavours. Simultaneously in secret laboratories we seek to invent invincible weapons with which to annhilate our neighbours. No wonder that many people consider our earth "accursed" and that "hell" reigns there where wonderfully inspiring life promoting culture could spread its all-embracing blessing.

Resumé.

In the preceding chapters we have seen that terrestrial man is in contact with three planes of existence, the mineral world, the plant world and the animal world. Moreover we have caught glimpses of faint outlines of the fourth plane of existence, the true humane world. We have seen evolution take place that has borne as it were the living being from

Low Learning.

As previously mentioned the above description is not the ultimate or absolute nature of terrestrial man. Verily we are, each of us, specialists in the tradition of "Ate as" vengeance but within us dwells yet something else. This "other" value is our own deep longing for the opposite, a longing which seems apparent to developed man that beyond the three zones of ability of existence, a fourth must take effect, and which we are approaching. This is the fourth plane of existence, to which Gautama has given the name "The Lone Heavens World". The vibrations from this world form the greatest inspiration behind all the humanitarian religions and systems of thought. It therefore is this zone is known as "The Kingdom of Heaven" and that operates on that this kingdom is not only something external, physical, but that it also represents a new state of the mind, as witnessed his saying " The Kingdom of Heaven is within ye".

We are in conflict with this 'new' kingdom whenever we succeed in analysing our lower psychologies which we have inherited from the 'natural realm', and which always tempt us to aggression. The fallacy evolved by masters of one's own mind and the happiness achieved by being able to conquer prejudices, love and understanding in all areas of life, is known by all advanced people, as it also the deep pain suffered when having to agree with it. Feel that "the good I wish to do, I do not, but the evil I do not wish to do, I do".

Terrestrial Life is a Transitional Zone.

Terrestrial man is thus a transitional being in the same manner as is the celestial man of. As the lower within itself has the properties of both plant and animal, so there terrestrial man within himself the nature of both the animal and the "soul" man. We soon not wish to inflict suffering, being aware that deep to cause and upset within these regions and there does not fully understand, which to lack of knowledge of his own high identity as "son of God". To live our existence at the peculiar stage where we begin to feel stronger unhappy about filling our fellow man, while at the same time we consider it natural filling to kill and live on the flesh of our fellow man, with whom we are related both bodily and spiritually. Our mentalismo is the I feel is so apparent that recognition of this fact should be obvious. We fear of making the earth into "one world" while at the same time making it re-arming in the truth. We speculate an attempt to love our neighbourhood and avert thousands of obstacles and tangles to demonstrate our endeavours. Simultaneously in secret laboratories we seek to invent invincible weapons with which to annihilate our neighbours. To wonder that many people consider our earth "accursed" and that "Hell" refers there where mentalmoly imagining life promoting nature could spread its all-embracing blessing.

Summary.

In the preceding chapters we have seen that terrestrial man is in contact with three planes of existence, the physical world, the plant world and the animal world. Moreover we have caught glimpses of faint outlines of the fourth plane of existence, the true human world. We have also evolution take place that has borne as it were the living being from

one zone of life to another. Everywhere the law of transmutation is observed, made manifest by forms becoming more and more complicated. This in reality has afforded the "I" behind the frame a more appropriate instrument in which to experience a fuller life. In brief we have seen how life has worked its way onwards and has now reached the stage where the spirit behind matter has begun to consolidate itself. Open to our view now and accessible to our perception is a coarse and primitive external world about to be superseded by a world in which totally different forces will reign than those that subvert and destroy. Our next object must then be to learn the true nature of these forces.

As these forces, shown in the provisional analysis of the contrast principle of life (volume 1, page ...) can only be surveyed in their entire unfoldment within a cosmic spiral circuit, it would be expedient to regard Symbol No. 3 once again as we have here a concentrated view of the interaction of gigantic forces essential for our own experience of life.

Supplementary Explanation of Symbol No. 3 (volume 1, page 28?).

The first contact terrestrial man has with the forces of the universe or its basic powers manifests itself by his encounter with the three zones of life or planes of existence mentioned, viz. the mineral, plant and animal realms. But as has already been intimated, these three zones are not the only ones in existence. Beyond these spheres there are still more brilliant regions whose animating forces of condensed spiritual sunshine have for long been penetrating the underlying world and have even roused very deep presentiments of their actual existence. Thus we observe how progressive man both consciously and unconsciously has adjusted himself to a change of mentality which is quite in conformity with a realm "that is not of this world" but which, nevertheless, is the secret inspiration behind all forms of genuine humanism.

The Planes of Existence and the Cosmic Circuit's "Seasons"

As has been formerly explained, the physical year-circuit familiar to us with its winter, spring, summer and autumn represents a miniature model of what happens within a cosmic spiral of development. We find here the same 'seasons' but arranged in such a manner that the living being when traversing them experiences the culmination of the two conceptions known to us by the name of mental light and mental darkness. Our perusal of what has already been explained has made the fact obvious that all experience is based on the "principle of contrasts or opposites" and that no creation can take place without verifying the existence of this principle. Viewing our own daily waking life we realise that the main spring of all action revealed in our physical life is firmly anchored to an eternal state of hunger and satiation. Therefore, it should not be difficult to comprehend that the same conditions prevail on larger scales. But experience proves however, that this difficulty does arise. Numerous people live under the illusion that if life actually does exist after death and if this life reveals itself as a glorious existence in brightness and perfection, nothing, absolutely nothing, would induce them to leave terrestrial life. These people are not yet capable of imagining that the interminable presence of light, of sunshine, no matter how beautiful, would end by becoming a curse, an evil, if it were to be permanent. Life without contrast

one form of life to another. Everywhere the law of transmutation is observed, made manifest by forms becoming more and more complicated. This in reality has affected the "I" behind the frame a more appropriate instrument in which to experience a fuller life. In brief we have seen how life has worked its way onwards and has now reached the stage where the spirit behind matter has begun to consolidate itself. Upon to our view now and accessible to our perception is a coarse and primitive material world about to be superseded by a world in which totally different forces will reign than those that subsist and destroy. Our next object must then be to learn the true nature of these forces.

As these forces, shown in the preceding analysis of the constant principle of life (volume 1, page ...) can only be surveyed in their entire sufficiency within a cosmic spiral circuit, it would be expedient to repeat briefly the, I come again as we have here a concentrated view of the interaction of primitive forces essential for our own experience of life.

<u>Supplementary Explanation of Crystal No. 1 (volume 1, page 18).</u>

The first contact terrestrial man has with the forces of the universe on its basic powers manifests itself by his encounter with the three zones of life or planes of existence mentioned, viz. the mineral, plant and animal realms. But we has already been intimated, these three zones are not the only ones in existence. Beyond these spheres there are still more intelligent realms where primitive forces of conscious spiritual evolution have for long been generating the underlying world and have even caused very dim, presentiments of their actual existence. Thus we observe how primitive man both consciously and unconsciously has adjusted himself to a change of reality which is quite in contrasity with a realm "that is not of this world" but which, nevertheless, is the secret inspiration behind all forms of genuine humanism.

<u>The Planes of Existence and the Cosmic Circuit's "Seasons".</u>

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is a void. In the tension of the opposites is the mainspring of the Cosmos, and life will never weary of imparting to the living being this simple fact. Whatever we may describe as "darkness" is in reality that camouflaged light which provides for our ability to taste the sweetness of pleasure.

The Cosmic Circuit's Winter Solstice.

As you will recall, on symbol No. 3 Martinus has drawn five circles, of which two are quite black, two half-black and the fifth totally white. The first circle to the left represents the cosmic circle's "winter solstice" while the following circles depict the 'vernal equinox', the 'summer solstice' and the 'autumnal equinox' respectively. We observe that the 'winter solstice' takes place in the middle of the animal realm or in the zone where the destructive principle predominates.

We know now that to this zone belong not only the ordinary known species of animals but also terrestrial man, in whose life the destructive forces culminate in the form of ruinous wars. Thus it is not surprising that this zone has received the harsh name of winter. Here we find the true birthplace of hate and mental cold. The animal realm and its prolongation exhibited in the form of terrestrial man's mentality is governed wholly by a primitive instinct of self-preservation and egotism. It will be seen from the symbol that this zone stretches from the plant-world through the animal realm and right into the 'humane world'.

The Cosmic Circuit's Vernal Equinox.

However, after the paralysing cold and frost of winter, spring makes its approach. Mild winds gently begin to blow and undermine the mastery of winter. In the cosmic circuit these 'mild winds' signify the humane forces. Thus we observe that the religions of might that had reigned unrestrictedly now slowly begin to yield their seat to a more humane view of life and will some day capitulate to the religions prevalent to-day, viz. Buddhism, Christianity and Mohammedanism. This does in no way indicate that we have succeeded in liberating ourselves completely from the ideologies of the brutal religions. On the contrary, even our time has seen the horrible realistic revival of hero-worship emanating from this source.

Reminiscences of the horrors of concentration camps, the booming of aeroplanes above our heads and the tramping of the march of the army-millions over the continents are yet toovivid for us to believe that these terrible forces have been checked for good. Cosmically viewed we still reside in the cold of winter but have a presentiment of the approach of spring and delight in every little symptom of its coming. One of these tokens which must light to the brilliant flame of hope in the heart of developed man and which witness everywhere, is the enormous mobilisation of power in support of an international world. Undeniably this mobilisation may be hindered by 'icy-cold winds' but the forces behind it will rise again and again because they are compatible with evolution.

Two mighty powers encounter each other in the gigantic battle of life and death in the world encircling us. On the one hand stands the icy and merciless moral code of the animal realm "an eye for an eye and a tooth for a tooth" and on the other hand stands the equally as requisite moral code of the humane world "thou shalt love thy neighbour as thyself".

is a void. In the tension of the opposites is the unfurling of the Cosmos, and life will never carry of importing to the living being this simple fact. Whatever we may describe as "darkness" is in reality that overflowing light which provides for our ability to taste the sweetness of pleasure.

The Gemma Gizzeti's Water Solstice.

As you will recall, on August 1st, 3 Berthma has drawn five circles, of which two are quite black, two half-black and the fifth totally white. The first circle to the left represents the cosmic circle's "winter solstice" while the following circles depict the 'vernal equinox', the 'summer solstice' and the 'autumnal equinox' respectively. We observe that the 'winter solstice' takes place in the middle of the animal realm or in the zone where the destructive principle predominates.

We know now that in this zone belong not only the ordinary known species of animals but also tourmentiel men, in whose life the destructive forces culminate in the form of madness were. Thus it is not surprising that this zone has received the Hindu name of Naraka. Here we find the true birthplace of base and mental evil. The animal realm and its evolutionary exhibited in the form of terrestrial man's mortality is governed wholly by a primitive instinct of self-preservation and egotism. It will be seen from the symbol that this zone stretches from the plant-world through the animal realm and right into the 'human world'.

The Gemma Gizzeti's Vernal Equinox.

However, after the gradually cold and frost of winter, spring takes its approach. The sunrays gradually begin to blow and unbolt the mastery of winter. In the Gemma circuit these 'mild winds' signify the human forces. Here we observe that the religions or rights that had reigned uncontrolled by now slowly begin to yield their sway to a more human view of life and will some day capitulate to the religions prevalent to-day, viz. Buddhism, Christianity and Mohammedanism. This does in no way indicate that we have succeeded in liberating ourselves completely from the isolation of the burial religions. On the contrary, even our time has seen the horrible realistic revival of hero-worship emanating from this source.

Dominancence of the hurrets of consideration cause, the beating of aeroplanes above our heads and the thumping of the march of the army-millions over the continents are yet bearing key us to believe that these terrible forces have been cleared for good. Cosmically viewed we still reside in the cold of winter but have a presentiment of the approach of spring and delight in every little symptom of its coming. One of these tokens which cast light to the brilliant flame of hope in the heart of developed man and which kindness overspheres, is the evermore mobilization of power in support of an international world. Humanity's mobilization may be hindered by 'ice-cold minds' but the forces behind it will rise again and again because they are compatible with evolution.

Two mighty powers encounter each other in the gigantic battle of life and death in the world embracing us. On the one hand stands the icy and merciless moral code of the animal realm "an eye for an eye and a tooth for a tooth" and on the other hand stands the equally as regardless moral code of the human world "thou shalt love thy neighbour as thyself".

It stands to reason that the fight will be hard and will take time but of one thing we may be convinced. The days of war and hate are numbered. The world may have to undergo short periods of 'winter-cold' and individuals will doubtlessly find life 'hopeless' and 'meaningless' but these are but birth-pangs necessary for the coming of any new era. A divided and unhappy mankind long for that unity which alone will mean peace. Courageous men and women in thousands have joined in the work to ensure the definite cessation of the reign of hate, revenge and persecution.

Matrimonial Degeneration.

Developed man has now lived so long in the cosmic 'break of spring' that he has begun, seriously, to orientate himself in the combat going on both inside and outside his mind. He has an idea of the nature of the 'cosmic summer' and what it will bring but realises too that great mental expanses must be cleared up and cultivated ere he can participate in the beauty of such complete and radiant life.

Every rational being knows by the wars he himself has experienced that the road onwards must needs be built by the formation of an international world whose government has complete power and consists of people who have given proof of their contact with true humane forces, whereas only very few are aware that this phase of development is but one of the problems of fate attached to our future.

Another problem, and in a way of far greater significance, is for instance, that connected with the process of sexual transformation terrestrial man is subjected to and which will result in his "resurrection" as the real human man, a being that is neither 'man' nor 'woman'. In other words a being which contrary to terrestrial man is emancipated from the law of sex prevailing in our world.

Although it is exceedingly tempting to lift the veil for the analysis appurtenant to the living being's sexual transformation, we must content ourselves for the moment by indicating that a gradually increasing degeneration is taking place in the matrimonial region, made manifest by the rising percentage of divorces in all countries. This is not only due to difficult economic conditions but may be ascribed to a far greater extent to terrestrial man being a transitional creature wandering from the animal stage to what we shall get to know as the 'real' man. He has inherent in him the two kinds of nature but in such a manner that the animal propensity is beginning to degenerate in favour of the development of the new nature. Naturally this creates a permenent conflict and crises occur in the mind. The outcome of one of these serious crises is that terrestrial man becomes more and more incapable of fulfilling the demands hitherto generally involved by marriage. Without entering deeper into this problem which necessitates a number of profound analyses, it must be said that 'life' has never intended man in all eternity to be dependent upon whims, fancies and desires of other beings, no matter how modest or little exacting they might be. The limitations in our present mode of thought is nowhere more strongly disclosed than when we yield to the illusion that we can "own" another living being. In the lust of our desires we disregard that a living being is something other and more than just 'a created thing'. We can own a car, property or a painting, but we can not own a living being. Here we

It stands to reason that the fight will be hard and will take time but of one being we may be convinced. The days of war and hate are numbered. The world may have to undergo short periods of 'winter-cold' and individuals will doubtlessly find life 'joyless' and 'meaningless' but these are but birth-pangs necessary for the coming of any new era. A divided and unhappy mankind long for that reality which alone will mean peace. Courageous men and women in thousands have joined in the work to ensure the definite creation of the reign of law, security and protection.

Extraterrestrial Incarnation.

Developed man has now lived so long in the cosmic 'idea of spring' that he has begun, seriously, to orientate himself in the cosmic going on both inside and outside his mind. He has an idea of the nature of the 'cosmic summer' and what it will bring, but realises too that great mental upheaves must be cleared up and obstacles are be can participate in the beauty of such complete and radiant life.

Every national being frees by its own he himself has expressed that the real concrete must needs be built by the formation of an international world whose government has complete power and consists of people who have given proof of their contact with true human feeling, whereas only very few are aware that this phase of development is but one of the problems of life attached to our future.

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are confronted with something sovereign, whose love we can win in certain cases but whom we can not own in a like manner as we do the so-called 'inanimate things'.

For the animal who still lives a spiritually dormant life there is no conflict within this region. It is governed by a mating and breeding principle through which the maintenance of the species is ensured. Beyond this there are no conflicts. Terrestrial man is different. Alike the animal he possesses the inner urge for mating or the ability to love, but at the same time he has a conscious spiritual life. In other words it is not the animal heritage in man that causes discord within the matrimonial zones but the human awakening. True it be that man can give vent to violent jealousy which has it root completely in animal propensities but this is not the main reason for the majority of divorces. The chief cause is that man finds it more and more difficult to submit to another being. This is far more due to the levels of spiritual development being different. Normally this divergence is not disclosed until man has made his choice and entered into marriage.

However, we cannot here enter into the details of these analyses but for the time being we wish to emphasize that in those domains described as "the higher worlds" life is not burdened by the bond prevalent in our world between the sexes. The dwellers of these higher worlds are not 'men' and 'women' as we know them but beings of a totally new sexual structure. They are actually 'free' beings compared to ourselves who for a long time yet must necessarily be 'bound'. Although this 'bondage' has its origin in our own desires, it does in no way facilitate the 'process of emancipation'.

The region of the cosmic summer circuit's summer solstice is, therefore, the domain of the moral genius. The death-bringing and destructive forces in our lives provide that contrast which makes life on the 'high zones' an experience of radiance and perfection. On our physical plane we have a faint presentiment of this when bathed in the sunshine of our summer, and when surrounded by the beauty and the perfume of wonderful flowers we feel in our nerves and blood the felicity and peace so ardently longed for in the long and weary winter days.

"Thou Shalt Not Kill".

While mighty powers are at work in the depths of the soul of terrestrial man and there bring about the metamorphoses alike the 'larval and pupal stages" in the insect world enabling Divine production of beauty to cause it to appear as a 'butterfly', a zone which has been a source of intense suffering to developed man must needs be mentioned in this connection. This zone is marked by everything known to us as "food".

We have seen how dangerous it is for terrestrial man, psychically, to feed himself on thoughts of which hatred plays the dominating part, and all cultured people are agreed that a change of mentality is essential for the establishment of peace. Paradoxically enough this change of mentality does not include within its range our physical nutriment. One often meets people engrossed to such a degree in their fight for a better and more beautiful world that all their energy is dedicated to this purpose. Yet it has not for one moment occurred to them that there exists some connection

are confronted with something sovereign, whose love we can win in certain cases but whom we can not own in a like manner as we do the so-called 'inanimate things'.

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However, we cannot here enter into the details of these analyses but for the time being we wish to emphasize that in these domains described as "the higher worlds" life is not hindered by the hard prevalent in our world between the sexes. The females of these higher worlds are not 'men' and 'women' as we know them but beings of a totally new spiritual structure. They are actually 'free' beings compared to ourselves who for a long time yet must necessarily be 'bound'. Although this 'bondage' has its origin in our own desires, it does in no way facilitate the 'process of evolution'.

The realm of the cosmic mystic cannot relate to, therefore, the domain of the moral realm. The lead-bringing and destructive forces in our lives provide that contrast which sets life on the 'high road' in opposition of reluctance and protection. In our physical plane we have a joint presentment of this when behind in the annalies of our ancestry, and when surrounded by the beauty and the perfume of wonderful flowers we feel in our nerves and blood the fullness and peace so ardently longed for in the long and weary winter days.

"Who Shall Do This?".

While mighty powers are at work in the depths of the soul of terrestrial man and there bring about the metamorphosis alike the 'travel and pupal stages" in the insect world enabling Divine production of beauty to come it is apparent as a 'butterfly', a zone which has been a source of intense suffering to terrestrial man must needs be vanquished in this connection. This zone is marked by everything known to us as "food".

We have seen how dangerous it is for terrestrial man, physically, to feed himself on thoughts of which hatred plays the dominating part, and all cultured people are agreed that a change of mentality is essential for the establishment of peace. Incredibly enough this change of mentality does not include altering his range our physical nutriment. One extra meta people suggested to such a degree in their fight for a better and more beautiful world that all their energy is dedicated to this purpose. Yet it has not for one moment occurred to them that there exists some connection

between the coveted peace amongst men - and what they eat. Quite involuntarily the thought presents itself that these people have transformed the commandment "thou shalt not kill" into "thou shalt not slay mankind"!

As we are now conversant with the thought that terrestrial man both mentally and physically, constitutes an extension of the animal realm towards higher modes of life, it should not be difficult to comprehend that as our conceptions within considerable areas of life represent an intellectualising of the mental forces prevalent in the animal, so does our form of nutrition represent a corresponding 'refinement' of the eatables existent in the animal realm.

It is certainly true that cultured man shrinks in repugnance at the idea of having to kill an animal - the butcher serves this purpose - but just as true is it that the very same man consumes with relish the quartered body once it has been 'prepared'. Once again it must be acknowledged that terrestrial man is a transitional being between two planes of life with a very heavy leaning towards the animal zone. This affinity he very reluctantly admits. Should a lamb come sprightly leaping towards him an irrestable desire seizes him to caress it and enjoy to the full its gambolling and vivacity. Almost the same feeling possesses him the following sunday when the quartered organs of its kind are served as a 'delicious dish'.

This example has been chosen to emphasize the reactions of the 'two minds'. Caresses have their foundation in the humane mind while 'love of good food' has its source in the eating habits inherited from the jungle. That this mode of nutrition costs the life of innumerable millions of our fellow creatures the 'human' does not grant many thoughts. He contents himself with the fact that not alone does 'science' sanction meat-eating as necessary but he devotes moreover heaps of time and energy to the 'improvement' of the species of animals whose meat is so much in demand.

Our Own Universe.

Terrestrial man is, however, something more and other than an 'insignificant' unit in a society of two milliards. He is, at the same time a Godhead in his universe in whose care there are countless millions of living beings for whose life and welfare he is responsible. These innumerable millions are the component parts of the substance of which his body is built. If treated badly they retaliate very disagreeably.

Normally one scarcely feels the existence of one's body and so it should be. But on this point, as in so many other instances, terrestrial man is in the midst of a great process of transformation. The healthy "savage" has been superseded by the ailing "man of culture". Whereever civilization is in growth we see the erection of large hospitals near the cities. Groups of hospitals are built which never seem big enough to cope with the needs.

If the causes of these maladies are enquired into we observe that man usually seeks to avoid ascribing the blame to himself for tribulation with which he is afflicted until there is no one else upon whom he can lay the blame. And thus we try to impute responsibility for the growth of

between the coveted peace epoxyet can - and what they get. Quite involuntarily the thought presents itself that these people have transformed the commandment "thou shalt not kill" into "they shall not play football"!

As we are now confronted with the thought that terrestrial man, both mentally and physically, constitutes an extension of the animal realm towards higher modes of life, it should not be difficult to comprehend that as our consciousness within considerable parts of life represents an intelligent-isation of the animal forces previously in the animal, so does our form of existence represent a corresponding 'refinement' of the entities existent in the animal realm.

It is probably true that cultured man climbs in resignance at the idea of having to kill an animal - the hotter nerve this purpose - but just as true is it that the very same man commence with relish the quartered body once it has been 'prepared'. Once again it must be acknowledged that terrestrial man is a transitional being between two planes of life with a very heavy leaning towards the animal zone. This duality be very relatively exists. Should a lamb come spontaneously leaping towards him on inaccessible scales which to cross it and enjoy to the full its gambolling and vivacity. Almost the same feeling possesses him the following moment when the quartered organs of its kind are served as a 'delicious dish'.

This struggle has been chosen to emphasise the reactions of the 'two minds'. Everyone have their foundation in the human mind while 'love of good food' has its source in the ceiling habitat-inherited from the jungle. That this mode of matrial-or costs the life of innumerable millions of our fellow creatures the 'human' does not grant any thoughts. He contents himself with the fact that not alone does 'science' condition meat-eating as necessary but he devotes moreover hours of time and energy to the 'improvement' of the species of animals whose meat is so much in demand.

Our Own Universe.

Terrestrial man is, however, something more and other than an 'intermittent' unit in a society of two millions. He is, at the same time a Godhead in his universe in whose care there are countless millions of living beings for whose life and welfare he is responsible. Those innumerable millions are the component parts of the substance of which his body is built. If treated badly they retaliate very disagreeably.

Normally one scarcely feels the existence of one's body and so it should be. Just on this point, as in so many other instances, terrestrial man is the result of a great process of transformation. The healthy "savage" has been supperseded by the ailing "man of culture". Moreover civilisation is'is growth we see the creation of large hospitals near the cities. Groups of hospitals are built which norm seem big enough to cope with the needs.

If the causes of these maladies are enquired into we observe that man usually seeks to avoid sacrificing the time to himself for unfamiliarisation with which he is afflicted until there is no one else upon whom he can lay the blame. And thus we try to dispute responsibility for the growth of

illness everywhere else but on the actual cause which is our antiquated mode of nourishment. We have 'accustomed' ourselves to live in the way we do and old habits we are loath to alter. Nor would this be essential were life so adjusted that the mentality of the animal realm was the ultimate goal and 'Valhalla' with its meat, pork and Valkyrias the destination of our spiritual life. But we are on the way to a new mental world and are about to extricate ourselves from the mental nebulae which lies dense over the jungle.

Whereas almost everyone of us is aware that new thoughts and conceptions of life are in the course of consolidation, only to very few has the thought occurred that a new mode of thought requires a "new" body. This new body must naturally be a refinement of the crude one in which the animal mind was imbedded. However, in this connection only few have considered that 'refinement' is equally as essential inwardly as it is outwardly. A fine body can not be built up of the same texture as used for a course one. In this context 'course' texture means 'crude nutriment' such as meat, blood and bone in addition to dangerous stimulants such as alcohol and nicotine. A time will inevitably come when our own universe, our body, reacts against the course substance. This reaction we call 'illness' being a collective performance of thousands, not to say millions of sick cells, and can only be felt as that unpleasantness we call pain.

Most of us feel 'pain' as an inner reaction, the purpose of which we disregard. Our first and natural reaction in this instance is to relieve or rid ourselves of it. With this in view we take pills or powders to eliminate the pain or consult a doctor in order to ameliorate our malady. In this we often succeed in quelling the mutiny of the micro-individuals suspected behind the pain. But pills and powders alone cannot ensure health. On the contrary they pave the way to renewed experience of pain as their effect very often is only of limited duration. All they are capable of doing is to 'stun' the organs through which the message of pain informs the super mind which represents the godhead for these so inconceivably minute beings.

Total War.

Thus we witness a gigantic battle in medio- as well as in microcosmos. Outside terrestrial man violent wars rage which are frequently suplemented by frightful cataclysms. Within the inner universe of terrestrial man we observe corresponding conflicts. In our world a grown-up who is physically healthy is almost a rarity. Most of us bear traces of the degeneration prevalent whereever a form is about to be supplanted by a new and better one. Observation of the countenance of the developed adult likewise reveals marked evidence of the battles his soul has 'fought' on the battlefields. Man is, in truth, as Martinus says, 'a wounded fugitive between two kingdoms'. No longer is he the perfect animal though he may be the eminent slayer, and he is not yet the real human although he fully realises the profound truth of brotherly love. He is approaching the mental 'break of spring'. His innermost longings are for quite a different world than that governed by the sword.

The Cosmic Circuit's Summer Solstice.

As we are now aware this other world is 'the humane world'. But

illness everywhere else but on the actual course which is our anticipated mode of nonattachment. We have 'acquainted' ourselves to life in the way we do and cit bodies we are loath to alter. For would this be essential were life so adjusted that the mortality of the animal realm was the ultimate goal and 'fulfills' with its death, pain and takeaway the destination of our quickened life. But we are on the way to a new mental world and are about to attribute ourselves for the mental nebulae which lies hence over the jungle.

Whenever almost everyone of us is aware that our thoughts and conceptions of life are in the course of consolidation, only to very few has the thought occurred that a new mode of thought requires a 'new' body. This new body must naturally be a refinement of the crude one in which the animal mind was labelled. However, in this connection only few have considered that 'refinement' is equally as essential inwardly as it is outwardly. A fine body can not be built up of the same texture as need for a coarse one. In this contexts 'coarse' texture means 'crude nutriment' such as meat, blood and bone in addition to deleterious stimulants as alcohol and nicotine. A fine will inevitably come when our universe, our body, reacts against the coarse nutrance. This reaction we call 'illness' being a collective performance of innumerable, not to say millions of sick cells, and can only be felt as that unpleasantness we call pain.

Most of us feel 'pain' as an inner reaction, the purpose of which we discount. Our first and natural reaction in this instance is to relieve or rid ourselves of it. With this in view we take pills or powders to eliminate the pain or consult a doctor in order to eradicate our malady. In this we often succeed in qualifying the unity of the micro-individuals suppressed behind the pain. But pills and powders alone cannot cleanse health. On the contrary they pave the way to renewed aggressions of pain as their effect very often is only of limited duration. All they are capable of doing is to 'stun' the organs through which the energies of man inform the super mind which overcomes the problem for times so inconsiderably minute beings.

Total Age.

Thus we witness a plurality battle in media- as well as in micro-cosmos. Outside terrestrial man without were it's which are frequently implemented by telepathic endeavours. Within the inner universe of terrestrial man we observe corresponding conflicts. In our world a grown-up who is physically healthy is almost a rarity. Most of us have traces of the degenerative prevalent whereever a form is about to be supplanted by a new and better one. Observation of the countenance of the developed adult likewise reveals marked evidence of the battles his soul has 'fought' on the battlefields. Yet in, in truth, as Martinus says, 'a wounded fighting between two kingdoms'. To longer in be the perfect animal though he may be the ancient slayer, and is yet not the real human although he fully realises the profound truth of brotherly love. He is approaching the mental 'head of steep'. His innermost longings are for quite a different world than that governed by the sword.

The Jungle Giraffe's Dancer Solution.

As we are now there this other world is 'the human world'. But

even this world - however beautiful it may be - is not the absolute perfect world of existence. Martinus has depicted in the symbol how the 'aftermath' of the 'winter storms' follow us right into a world where terrestrial man is capable, inherently - which is to say naturally - of loving his fellow creatures as himself. In this world - the world of wisdom - which represents the cosmic spiral's felicitous 'spring zone', terrestrial man has cast his animal slough and has now 'arisen from the dead' meaning from a mental state in which he believed neither in God nor the Devil. He knows now that God is a reality and that life is eternal. He is neither 'man' or 'woman' but a human being now conscious of his identity as a 'son of God'. As aforementioned from this cosmic awakening life proceeds towards the summit of the cosmic summer solstice - the luminous and brilliant contrast to the principle of hate, vengeance and murder. In this sphere of life where the body of the living being is an instrument built up of wonderful mental vibrations as an organ of sensation, the son of God at last experiences that incorporation with the consciousness of God, which from time immorial has been the basic core of his mental hunger.

In the rear lie the 'infancy' and 'youth' of the cosmic circuit, or the innumerable thousands of tiny steps he had to tread ere his spirit could gain entry into the inconceivably beatific worlds of the evolutionary spiral. Here is the true region of manhood of the Son of God. He has now reached his destination and controls the forces which dominate him in our world. On the sordid background of hate the light of intuition now flames and the inner mysteries of the universe are revealed to the son of God at his slightest wish. He bids and chiselled in the subtlest substance now stands his thoughts visible to himself and to those he loves.

The Cosmic Circuit's Autumnal Equinox.

But the circuit continues its course and after the summer solstice follows the 'autumnal equinox' and after manhood follows 'old age'. Slowly has the soul become satiated with the brilliant light that envelopes it. The immutable contrast principle of life has begun to assert itself. The simple law that every pleasure would finally end in becoming a curse were there no contrasts , is also valid here. Almost imperceptibly the Son of God withdraws from active unfoldment of life. Like unto those ageing who retreat into themselves, so does the Son of God in the zone of intuition. Gradually, and at his own will, does he close the gates to those regions we call 'the celestial worlds', and seeks into the innermost recesses of his own soul. There, by virtue of the divine cosmic power which has been named 'The Energy of Memory', he becomes more and more engaged in reviving the wonderful panorama of his own cosmic circuit. This, in the form of radiant imperishable memories, purged of all pain, engages and fills the treasury of his mind.

A cosmic circuit is thus completed. First in the outer world and then in the interior of his own mind the living being has now acquired wisdom and learned to understand God's plan with his own life as well as that of his fellow creatures. In the concluding zone of the spiral when life is of an 'inner' nature, memories are recalled which radiate such warmth and bliss that the only appropriate definition of this region is 'the world of bliss'. Here it is clearly perceptible that the raiment of eternal life is a texture of which all its threads confirm the saying "whatsoever a man

over this world - however beautiful it may be - is not the absolute perfect world of Sartrtence. Martinus has depicted in the symbol how the 'afterself' of the 'mother atoms' follow us right into a world where terrestrial man is capable, innocently - which is to say naturally - of loving his fellow creatures as himself. In this world - the world of glade - which represents the cosmic spiral's fellicitous 'spring zone', terrestrial man has cast his mental shroud and has now 'rejoice from the dead' meaning from a mental state in which he believed neither in God nor the devil. He knows now that God is a lady and that life is eternal. He is neither 'man' or 'woman' but a human being now conscious of his identity as a 'son of God', as circumnavigated from this cosmic zone making life pressure inside the mantle of the cosmic mother solution - the Innocence and brilliant contrast to the principle of hate, vengeance and murder. In this sphere of life where the body of the living being is an instrument built up of wonderful mental thinking as an organ of consciousness, the son of God at last experiences that harmonizing with the consciousness of God, which from time immorial has been the basic core of his mental hunger.

In the year 1ie the 'intensity' and 'depth' of the cosmic physic, or the immeasurable phenomena of this sphere he had to travel was his equal could only enter into the inconceivably beautiful world of the evolutionary spiral. Here is the true region of manhood of the Son of God. He has now reached his destination and conquerd the forces which do battle in our world. On the cosmic background of Nate the light of infinition now flames and the inner mysteries of the universe are revealed to the son of God at his lightest self. He lives and officiated in the solitier spheres now attacks the thoughts visible to himself and to those he loves.

The Cosmic Spirit's Eternal Equinox.

Let the spiral continues its course and enter the inner solitice follows the 'eternal equinox' and after manhood follows 'old age'. Slowly man's soul becomes enlighted with the brilliant light that envelopes it. The immutable contrast principle of life has begun to assert itself. The single law that every phenomena would finally and in becoming a cosmos were there no contrasts, is also true here. Almost imperceptibly the Son of God withdrawn from active involvement of life. Like unto those spirits who retreat into theosophies, so does the Son of God in the zone of initition, gradually, and at his own will, does he close the gates to those regions so call 'the celestial world', and enter into the innermost recesses of his own soul. There, by virtue of the divine cosmic power which has been needed 'the energy of Money', is become more and more engaged in reviving the monumental processes of his own cosmic circuits. This, in the form of radiant luminiscently energies, purged of all pain, sorrows and fills the treasury of his mind.

A cosmic circuit is thus completed. First in the outer world and then in the interior of his own mind the living being has now acquired wisdom and learned to understand God's plan with his own life as well as that of his fellow creature. In the concluding zone of the spiral when life is of an 'outer' nature, memories are recalled which predate each world and which the only appropriate definition of this region in 'the world of life'. Here it is clearly recognizable that the pathway of eternal life is a vortex of which all its circuits confirm the saying "whosoever e man

soweth that shall he also reap". This truth bears relevancy not only to his fellow creatures but also to life in its entirety. In this world we know, positively, that all, absolutely all, 'is well with the world' whereas in our world to-day this can be but an inkling.

From the culminating experience of this state of bliss the first faint energies of longing begin to stretch into the following evolutionary spiral's zone of life, by their mere appearance bearing witness of the perfect creator from whom they emanate. To our present primitive senses these energies of longing are displayed in the scintillating brilliance of precious stones, in the crystallisations of the mineral world, as for example the exceeding beauty of the frostwork on window panes and the enrapturing forms, hues and perfume of the flowers. Thus we observe that the preceding evolutionary spirals always throw their divine light far into the dark zones of the succeeding spiral circuits and thereby we discover the divine creative power. Through these means, this process of pervasion, in contact with culminating love and wisdom, the great cosmic circuits are connected with each other. By means of a cosmic 'eternally existing circuit principle' divided into the 'seasons' described, the living being's experience of life is borne from one evolutionary step to another. Interaction between the self and the world-energies or the cosmic basic powers is thus manifested by an eternal constant rythmic experience of the hunger and satiation principle, with which we have long been acquainted in our day-conscious life as it is the mainspring in every form of progress.

A cosmic evolutionary spiral or a cosmic 'year circuit' presents itself as an expanse within which all the six basic energies are exhibited and each in their turn play their supporting and decisive part. Of these life-zones we are now conversant with the mineral world, of which the bearing basic energy is the power of memory. Following this realm we encounter the plant world in which instinct has sway and succeeding this the animal realm where the explosive energy incontestably predominates. The arrangement of the sequence of these life zones in the cosmic circuit has been depicted so thoroughly that errors should no longer be possible.

Beyond these worlds we have, theoretically, placed the 'humane world', (the sensibility energy), the realm of wisdom (the intelligence energy), and the divine world (the intuition energy). The last five realms mentioned constitute the outer active sides of life and in the aggregate represent our day-conscious minimum and maximum unfoldment. Having passed through these life zones or planes of existence the living being withdraws from life in the outer world and then recalls them to memory in his own inner world or in the zone of bliss, the outer presentation of which is here known by name of the mineral world and forms that zone of life which connects the evolutionary spirals with one another.

Hence it is obvious that divine love permits each evolutionary step, each life-zone to grant its inhabitants a radiant conception of life, rich in knowledge. At the same time these life-zones serve as indispensable links in the cosmic process that allows both dust and stars, micro- and macro- cosmos to serve the son of God who may well dispute the existence of God but who can never evade His all-encircling loving embrace.

Conclusion

Our journey through the four eternally recurring seasons of the

sources that shall be also many". This truth basic relevancy not only to life follow creatures but also to life in its entirety. In this world we know, positively, that all, absolutely all, 'is well with the world' wherever in our world to-day this can be but so infinite.

From the unlimiting experience of this state of bliss the first faint energies of longing begin to stretch into the following evolutionary spiritual zone of life, by their more appearance bearing witness of the perfect creator from whom they emerge. In our present primitive senses these energies of longing are displayed in the solitarily building activities of two-alone stones. In the organizations of the lineal world, we for example the exceedingly beauty of the structures on ridge-tops and the energetic forms, lines and arches of the flowers. Then we observe that the preceding evolutionary spirals already there spills inches light for into the dark zones of the unconscious mental chaotic and thereby we discover the divine creative power. Through these means, this process of persuasion, in another with subliminating love and wisdom, the great cosmic elements are connected with each other. By means of a cosmic 'internally emitting chaotic primitive' divided into the 'necessary' beautiful, the living being's experience of life is born from our evolutionary step to another. Interactions between the self and the world-energies or the cosmic basic powers in time manifesting by an eternal constant vibrating experiences of the longer and meditation principle, with which we have long been conversated in our day-consciousness life as it is the unexpected in experiences of processes.

A cosmic evolutionary method or a cosmic 'four circuits' generate lineal as an organic vitality which all the six basic energies are exhibited and each in their turn play their unmerging and dominating part. Of these life-zones we are now concerned with the mental world, of which the basic energy is the power of memory. Following this realm we encounter the plant world in which instinct has now had become by this the animal realm where the original energy incorporates medium. The arrangement or the sequence of these life zones in the cosmic circuit has been neglected so thoroughly that error should no longer be possible.

Beyond these realms we have, theoretically, placed the 'human world', (the mental-life energy), the realm of wisdom (the intelligence energy), and the divine world (the intuition energy). The last three realms mentioned constitute the outer active realms of life and in the aggregate represent our day-consciousness minus our medium-unfolment. During passed through these life zones by means of existence the living being withdraws from life in the outer world and then, mostly then to memory in the own inner world or in the zone of bliss. The outer presentation of which is very known by those of the mineral world and form that zone of life which connects the evolutionary spirals with one another.

Hence it is obvious that divine love permits each evolutionary step, each life-zone to grant the inestimable a unique conception of life, with its magnitude. At the same time these life-zones serve as indispensable links in the cosmic process that allows both dual and more, micro- and macro- cosmos to serve the non dual-and see well despite the existence of God but who can never create the all-nourishing living energies.

Conclusion

Our journey through the four eternally recurring seasons of the

cosmic 'year circuit' is now concluded. If we compare the knowledge acquired on this journey with that gained in section 11, we realise that we now possess just that insight into the cosmic evolutionary spiral that is essential for the study of the manifestation of the individual basic energies.

However, before entering more closely into the living being's more profound relation to the basic energies of the universe, we shall go through symbol No. 14 very briefly, and in a concentrated form recapitulate the problem referred to in this section.

Explanation of Symbol No. 14. Organisation of the

Fundamental Forms of Energy or the Evolutionary Ladder.

On Symbol No. 14 to the left, we observe three violet pillar-formed steps. The middle one symbolises the life-zone Martinus has given the name 'medio-cosmos'. We see that this step embraces all the six basic zones of energy illustrated by smaller stairs at the centre of the symbol. We are now conversant with the sequence of these energies and are aware that evolution begins in the mineral world, passes through the plant world and proceeds through the animal realm. It then reaches a zone of life of which we have begun to glimpse the first faint outlines, and which has been previously described as 'the humane world'.

However, this new plane of life is not the close of our development. We have been told that this journey continues onwards into far higher planes, and we are familiar with the thought that our development does not culminate until the zone of life is reached in which the intuition energy is subservient to our day-conscious will and to which zone Martinus has given the name 'the divine world'.

We are now also aware of our own position within the cosmic circuit. We reside in the animal realm of the cosmic circuit which is its absolute dark area. But vibrations from the humane world have begun to exercise so great a power over our mind that we have long since begun to discern, faintly, the route of our mental development and to attune ourselves accordingly. Thanks to this new attitude we have also begun to discover that life not only concerns terrestrial man but that all is life and our own body represents a universe within which myriads of forms of life have their scope of unfoldment.

Micro-cosmos.

These life-species prevalent in our central organs and stretching down into the world of atoms and electrons, inaccessible for our physical senses, Martinus has symbolised partly by the underlying violet step which represents the territory of life for these organ-beings with which the succeeding zone of life or spiral-section 'collaborates' and partly by still lower zones of life or evolutionary spirals. In the underlying zones of life exist the micro-cosmos which in the aggregate provides for the creation of our physical bodies. We cannot enter here into the details of this subject but wish to emphasize that all beings in micro-cosmos, medio-cosmos and the overlying macro-cosmos in their evolution follow the same laws. In brief all units of life, regardless of their size,

Gamma 'very circuit' is now concluded. If we compare the transition suggested on this journey with that sketched in section II, we realize that we now possess just that insight into the cosmic evolutionary spiral that is essential for the study of the amplification of the individual human condition.

Forward, before starting more directly into the living being's more personal relation to the basic structure of the universe, we shall go through symbol No. 14 very briefly, and in a concentrated form recapitulate the specific reference in its three sections.

Amplification of Symbol No. 14. Correlation of the

Fundamental Forms of Energy on the Evolutionary Ladder.

On Symbol No. 14 to the left, we observe three violet pillar-formed steps. The middle one symbolizes the life-case Existence has given the name 'Mineral-energy'. We see that this step embraces all the mineral-like zones of energy illustrated by smaller circles at the centre of the symbol. As the case convergent with the centuries of time emerging and the stars that evolution begins in the mineral world, passing through the plant world and proceeds through the animal realm. It then reaches a zone of life of which we have begun to glimpse the first faint outline, and which has been previously described as 'the human world'.

However, this new plane of life is not the climax of our development. We have yet to hold that this journey continues onwards into far distant planes, and to use Christian, with the Gnostics, that our involution does not culminate until the zone of life be reached in which the initiated energy is subordinated to our God-centredness will and to which zone Jesus has given the name 'the living world'.

We are now also aware of our own reality within the cosmic circuit. We realize in the spiral region of the cosmic circuit which is its Christic dark area. Not withstanding, that the layers earth have begun to manifest to create a power over our mind that we have long since begun to decay. Finally, the result of our mental development and to attune our-selves consciously. Thanks to this new attitude we have also begun to discover that life not only becomes intercellular man but that all in life and our own body reproduce a universe within which exists of forms of life have their scope of unfoldment.

Micro-cosmos.

Those life-centres prevalent in our central organs and structures form into the world of atoms and electrons, inconceivable for our physical senses. Instead we symbolized partly by the underlying violet step which represents the territory of life for these organ-homes with which the innumerable zone of life or spiral-centres 'oscillocrete' and partly by still lower zones of life or evolutionary spirals. In the under-lying zones of life exist the micro-cosmos which in the aggregate provides for the creation of our physical bodies. We cannot enter here into the details of this unfoldment but wish to emphasize that all beings in micro-cosmos, meso-cosmos and the circulating macro-cosmos in their evolution follow the same laws. In total all units of life, regardless of their size.

furnish 'building material' for beings of a more comprehensive nature than their own.

Macro-cosmos.

While the middle and bottom violet steps enbrace all beings in medio- and micro-cosmos, the upper violet step encompasses those beings in macro-cosmos usually described as 'globes'. But these vast gigantic organisms are in reality units of life in still greater organisms. To our senses they are just as inconceivably great as are our bodies to the corpuscles existing in our blood. We must, therefore, accustom ourselves to the fact that life on both sides of medio-cosmos - in which we move - extends interminably in larger or smaller entities and thus there is no limitation to the greatness or minuteness of a living being. If we set up a boundary we are again victim to the illusion that life, on some point or other, has its bounds, and in this way are ourselves accountable for the entry of mental death into our mind.

All are 'Teachers' and All are 'Pupils'.

The developemnt explained above reveals more than just presence of life within life. It also discloses that evolution through the different cosmic sections makes its living creatures both 'teachers' and 'pupils' at the same time. There are at all times beings below them in evolution for whom it is just as natural to be a teacher, as it is natural to be a pupil of those above them in development. These are the grand conditions which fundamentally provide for the joy of acquiring and imparting knowledge. In reality this is the pith of all experience in life.

The Character Zones of Existence.

To the extreme right of the symbol Martinus has drawn twelve smaller steps on each of the respective basic zones of energy. This symbolises that all development takes place over innumerable smaller steps. No individual can 'rush' through any of the basic energies described. Each serves its special cosmic purpose and can only be fully apprehended through an extremely slow process of progressive development. For example, if we consider the motive for our own personal sufferings and other experiences, which is to train us to become moral geniuses, we realise how very little one physical life actually means compared with the sum of time and experience necessary to fulfil the mission.

Martinus has called these steps 'character zones?' because form in itself plays quite an insignificant part in the evolutionary process. We are accustomed to the idea that the conception 'intellectuality' concerns terrestrial man alone, while the truth is that this conception is of cosmic nature and plays the same part for innumerable beings with other bodily forms than ours. Cosmic analyses render us knowledge of the mental territories hitherto beyond our ken and reduce the notion we had of ourselves as the 'highest product of the universe' to be a primitive mundane figment of the mind. Around us we see manifold forms, above and below us in development, each marked by their special character, their specific evolutionary stage. Martinus has wished to emphasize this to those interested in spiritual research by inserting the small steps at each of the basic energies shown

through 'building material' for beings of a more comprehensive nature than their own.

Macro-cosmos.

While the middle and bottom violet stage embrace all beings in micro- and micro-cosmos, the upper violet step encompasses those beings in macro-cosmos usually described as 'Gods'. But these vast cosmic organisms are in reality units of life in still greater organisms. To our senses they are just as inconceivably great as are our bodies to the corpuscles swarming in our blood. We must, therefore, accustom ourselves to the fact that life on both sides of micro-cosmos - in which we move - extends infinitely in larger or smaller entities and that there is no limitation to the greatness or minuteness of a living being. If we set up a boundary we are again victim to the illusion that life, on some point or other, has its bounds, and in this way are curiously accountable for the entry of mental dust into our mind.

All are 'Teachers' and All are 'Pupils'.

The development explained above reveals more than just presence of life within life. It also discloses this evolution through the different mental sections within the living creature - both 'teachers' and 'pupils' at the same time. There are at all times beings below us in evolution for whom it is just as natural to be a teacher, as it is natural to be a pupil of those above them in development. These are the great conditions which fundamentally provide for the joy of acquiring and imparting knowledge. In reality this is the work of all experience in life.

The Character Zones of Evolution.

In the extreme right of the symbol Nirvana has been twelve smaller steps on one of the respective lateral zones of energy. This signifies that all development must be place over innumerable smaller steps. A individual can 'climb' through any of the lateral energies described. Each serves its special cosmic purpose and can only be fully approached through an extremely slow process of progressive development. For example, if we consider the motive for our own personal endeavours and other experiences, which is to train us to become moral beings, we realise how very little one physical life actually means compared with the sum of time and experiences necessary to fulfill the mission.

Hartmann has called these steps 'character zones' because from in their place within an immaterial part in the evolutionary process. It are connected to the idea that the conception 'individuality' concerns terrestrial man alone, while the truth is that this conception is of cosmic entity and plays the same part for innumerable beings with other bodily forms than ours. Cosmic evolution renders as knowledge of the mental territories through our lives and makes the motive we had of ourselves as the 'higher product of the universe' to be a relative manifest fragment of the mind. Around us we see material forms, above and below us in development, each marked by their mental character, their specific evolutionary stage. Hartmann has related to emphasize this to those interested in spiritual research by inserting the small steps at each of the basic energies above

alongside their different colours.

The Spiral Zones.

It still remains to be said that the zones of life within the violet steps or regions are so elaborate that the living being within this range experiences the circuit principle in its total exposition. This provides just the substance of experience necessary for the passing-over of the mind into a higher grade of life, which takes effect in the sixth basic-energy zone or the plane of being Martinus has named 'the world of bliss'.

The living being thus apprehends the experience of life as a continual upward rythm, an eternal feeling of a broadening of the mind, and Martinus has therefore called these great territories of life 'spiral zones'.

The cosmic basic energies or cosmic forces are experienced by the living being in three eternal realities: the spiral zones, the basic zones of energy or planes of existence and the character zones of existence, their total interaction forming an evolutionary ladder which by nature constitutes the 'road' the living creature must follow in his eternal wandering towards the divine light.

VI.

THE ETERNAL DEITY AND SENSE-ENDOWMENT OF THE SONS OF GOD.

Perception and Experience of Any Kind Depends upon Interaction of the Energy of the Individual and the Energies of the Universe.

The awareness of the existence of the planes of life - which are the outcome of the basic energies or fundamental forces - as explained in the previous section - is alone due to the existence of the phenomenon 'the living being'. Purely for the benefit and provision of the creation of consciousness, of experience of life of the living being, do the cosmic basic energies exist.

Every living creature, be it of micro-, medio- or macro-structure, must, therefore, either consciously or unconsciously, encounter this mighty ocean of energy, as to a certain degree it does itself represent the same energy. By putting into operation its own energy, meaning to say its own thoughts or the attempt to gratify its own desires, a connection between itself and the energies of the world is established. If it for instance wishes to satisfy its hunger it must acquire food or substance necessary for this purpose, be it either mental or physical hunger. Thus hunger represents the 'inner' energy of the living creature whereas the matter or substance employed to satiate this hunger is derived from the outer energies of the world, viz. our environments.

Therefore, experience is dependent upon the interaction of two forms of energy, the contact of the living being's own energy with that of its environment's. Where these two forces of energy meet there is creation.

alternate their different colours.

The Spiral Dance.

It still remains to be said that the power of life within the vital etype or realms are so elaborate that the living being within this realm appreciates the circuit principle in its total extension. This process just the substance of experience necessary for the growing-over of the mind into a higher grade of life, which takes effect in the sixth basic energy zone or the plane of being Mentiric has named 'the world of ether'.

The living being thus appreciate the experience of life as a continual upward spiral, an eternal feelings of a broadening of the mind. And Mentiric man therefore called these great territories of life 'spiral zones'.

The cosmic basic energies or cosmic forces are experienced by the living being in these eternal realities, the spiral zones; the fixed zones of energy or planes of existence and the objective zone of existence; this total interaction forming an evolutionary pattern with by nature constituting the 'real' the living creature must follow in his eternal wandering towards the divine light.

VI.

THE SPIRITUAL UNITY AND EVOLUTIONARY

OF THE BODY OF GOD.

Recognition and Preparation of any Kind Beyond mere Interaction of the Energy

of the Individual and the Energies of the Universe.

The sensitive of the presence of the planes of life - which are the outcome of the basic energies or fundamental forces - as explained in the previous section - is alone in to the existence of the phenomenon 'the living being'. Surely for the benefit and provision of the creation of consciousness, of experience of life or the living being, do the cosmic basic energies exist.

Every living creature, be it of micro-, meso- or macro-structure, must, therefore, either consciously or unconsciously, encounter this mighty ocean of energy, as to a certain degree it does itself represent the same energy. By putting into operation its own energy, meaning to say its own thoughts or the attempt to gratify its own desires, a connection between itself and the energies of the world is established. If it for instance wishes to satisfy its hunger it must acquire food or substance necessary for this purpose, be it either mental or physical hunger. This hunger represents the 'inner' energy of the living creature whereas the matter or substance employed to satisfy this hunger is derived from the outer condition of the world, viz. our environments.

Therefore, experience is dependent upon the interaction of two forms of energy, the content of the living being's own energy with that of the environment's. Where these two forces of energy meet there is creation.

Creation gives experience, and experience is the basic factor of what we generally term evolution.

How the Conceptions "God" and the "Son of God" Arose.

Every living creature is thus in the midst of an all-comprehensive ocean of energy with which it is compelled to interact every second or fraction of a second. Man, within his own sphere of creation perceives quite readily that there can be no logic creation or interaction with the cosmic basic energies without the agency of a living being. It is imperative to emphasize this fact as we stand here at the cradle of all true science. Fundamentally every one of us is a 'scientist' within the region of life comprehensible to him by self-gained experiences. Within this domain every form of belief or exterior suggestion is inefficacious and powerless. Within this very limited domain man possesses absolute and incontrovertible knowledge.

At an early stage terrestrial man learned that a club, an axe and a spear could be produced only by labouring with matter. Thus he surmised therefore that all he witnessed of creation or motion in nature surrounding him was the result of the creative capacities of a living being, who, compared with himself, was inconceivably large. Evidence of this is obvious when studying the higher animals and their very strong reaction towards all forms of motion. The animal is not able to discriminate between 'living' and 'dead' forces. The sudden movement of a thing will instantly startle the animal and cause it to react, as were the object alive. This vestigial instinct predominant in the savage accounts for his belief in the presence of 'a spirit' behind all natural forces - and in a higher evolutionary stage for his first nebulous notions of the existence of a God.

Terrestrial man, by nature, is a direct extension of the animal realm, and in which 'might is right'. It was therefore reasonable to assume that the living beings who controlled these natural forces were tremendous mighty powers whose friendship it was equally imperative to secure as it was dangerous to lose. The main object for the establishment of morals by primitive man was therefore to contrive to win the favour of these powerful creatures. This meant security against all that was feared and against all that was considered evil. It was quite natural that these world-rulers or 'Gods' were imagined to be the embodiment of power, the same power which obsessed his own mind and with which he was familiar. Every new mode of mind formed its god in its own 'image' or 'making'. The qualities considered of high moral merit were quite naturally assigned to these elevated beings as daily habits. Likewise it was taken for granted that the power one desired and wished to exercise over one's enemies was an inherent attribute of these gods.

We encounter here the incipient mental awakening which led to terrestrial man's belief in the existence of a true God, a one and only God, above and superior to all other gods and things. This marks the entry into a period of evolution where life was perceived as being dependent upon the interaction of this God and the individual. By behaviour and actions one could either be with this Divinity or one could be against Him. This relationship grew and developed and is in its highest form termed "the Father and Son". God was the 'Father' and terrestrial man 'the Son'.

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I

Man the Conceptions "God" and the "Son of God" Cross.

Every living creature in time in the midst of an all-encyclopedic ocean of energy with which it is compelled to interact every second or fraction of a second. Man, within his own sphere of creation perceives quite readily that there can be no logic connection or interaction with the cosmic basic energies without the energy of a living being. It is imperative to emphasize this fact as we stand here at the crests of all time science. Fundamentally every one of us is a 'material' within the region of life comprehensible to him by self-gained experiences. Within this domain every form of belief or extreme supposition is inefficacious and powerless. Within this very limited domain man possesses absolute and incontrovertible knowledge.

At an early stage terrestrial man learned that a clot, an egg and a spear could be produced only by thinking with matter. Thus he evolved therefore that all he witnessed of creation or motion in nature surrounding him was the result of the creative capacities of a living being, who, compared with himself, was incomprehensibly large. Evidence of this is obvious when studying the higher animals and their very strong reaction towards all forms of motion. The animal is not able to discriminate between 'living' and 'lose' forces. The sudden movement of a thing will instantly startle the animal and cause it to react, as were the object alive. This veritable instinct predominant in the animal accounts for his belief in the presence of 'a spirit' behind all natural forces - and in a higher evolutionary stage for his first definite notions of the existence of a God.

Terrestrial man, by nature, is a direct extension of the animal realm, and in which 'might is right'. It was therefore reasonable to assume that the living beings who controlled these natural forces were terrifyingly mighty forces whose friendship it was equally imperative to secure as it was dangerous to lose. The main object for the establishment of morals by primitive man was therefore to contrive to win the favour of these powerful creatures. This meant security against all that was feared and against all that was considered evil. It was quite natural that these world-rulers or 'Gods' were imagined to be the embodiment of power, the same power which obsessed his own mind and with which he was familiar. Every man made of mind formed his god in its own 'image' or 'making'. The qualities considered of high moral merit were quite naturally assigned to these elevated beings as fully human. Likewise it was taken for granted that the power one desired and wished to exercise over one's enemies was an inherent attribute of these gods.

We encounter here the instinct mental awakening which led to conceptional man's belief in the existence of a true God, a one and only God, above and superior to all other gods and things. This marks the entry into a period of evolution where life was perceived as being dependent upon the intervention of this God and the individual. By behaviour and actions one could endeavour to win this divinity or one could be against him. This relationship grew and developed and is in the highest form termed "the Father and Son". God was the 'Father' and terrestrial man 'the Son'.

Divinity is not a Fictitious Principle but the Fundamental Condition for All Life.

The advanced research-worker of spiritual science has long been aware that this allegiance to God, this affinity between Providence and the living being, like everything else in existence, is subjected to the circuit principle. This involves a culminating period in which the living being is fully conscious of the existence of the Cosmic Father and a latent epoch in which is denied not only the existence of God but moreover the spiritual side of his own being. The world displays a dual personality as night and day, summer and winter. As these mighty opposites are the essentials of nature and form the very colourings of life, so must our inward life follow its circuit. As we know the very essence of this circuit is the contrast-principle without which life would be a void. This principle in our spiritual life plays its role between two poles which we have called 'good' and 'evil'. The boundary posts between these two principles are in perpetual motion. A great deal of what was once considered evil and culpable as for long been recognised as good and praiseworthy, while much of what was considered good and commendable has long since been stamped as evil and inhuman.

If we direct our view on the religious development to which terrestrial man is subjected, we observe, without difficulty, that there are countless numbers who still live very contentedly and hapily on an undefined belief in the existence of God. At the same time there exist great numbers for whom this very Providence is mental atavism, a medieval figment of the mind fit for relegation to a museum for curios. Besides the types of men already mentioned, there exist innumerable others who not only have passed through materialism's atheistic epoch but have also penetrated the mental structure of the science of matter and found it inadequate, and through these experiences have discerned the absolute indispensableness of God to ensure true happiness of life. Thus the principle of circuit in regard to the affinity of terrestrial man with God is now a reality. As will be seen this period covers the stages from the instinctive recognition, the intellectual denial and up to the highly intellectual acceptance of God.

God thus proves to be no fictitious principle but the essential fundament for all experience of life. In his eternal evolution a day will surely come to terrestrial man when he realises that all interaction with the matter surrounding him has, in its deepest sense, served but one purpose, i.e. a conscious recognition of the fact that the mass of matter in the universe with which he is compelled to interact or 'correspond' is an all-comprehensive mind behind which there exists an 'I', just as naturally as there exists an 'I' behind his own mass of matter and that his whole being and his knowledge is manifested exclusively as the result of this divine contact.

When this grand hour comes is of little importance in this connection: it is purely a matter of moral evolution. However, the principle of the 'I' in both God and living beings is immutable. It is the eternal foundation of life itself. Without the presence of both these 'I's,

Activity is not a fictitious principle but the fundamental foundation for all life.

The advanced research-workers of spiritual science have long been aware that this allegiance to God, this affinity between Everywhere and the living Here, like everything else in existence, is subjected to the opposite principle. This involves a qualitative process in which the living being, a fully conscious of the existence of the Cosmic Factor and a lesser spirit in which is denied not only the existence of God but concerns the spiritual side of his own being. The world displays a dual personality in night and day, summer and winter. It varies not only quantitatively the degree of nature and form the very substance of life, so that our inner life follows its opposite. As we know the very essence of this attempt is the contract-principle without which life would be a void. This principle is the spiritual life plus the soul-force, the force which we have called 'good' and 'evil'. The Cosmic Force joins together these two principles in a dynamical action. A great fact of this kind can manifest and subsist as for long been recognised as good and praiseworthy, where much of that was considered bad and condemnable has long since been accepted as evil and forgiven.

If we direct our view on the soil-long development to which scientific man is subjected, we observe, without difficulty, that there are countless workers who will live very contentedly and happily on an unfamiliar belief in the existence of God. At the same time there exist great masters who from this very Everywhere in mental activity, a medieval figure of the mind and, for relaxation to a mere for crisis. Besides the type of man already mentioned, there exist innumerable others who not only have never thought 'spirituality', simplicity equal but have also penetrated the social structure of the science of matter and found it inadequate. And finally, there experiences have discovered the absolute inconsequence of God to cause true happiness or life. Thus the principle of closest in regard to the affinity of scientifical man with God is now a reality. It will be seen this period covers the stages from the intuitive perception, the intellectual denial and up to the highly intellectual acceptance of God.

God thus proves to be no fictitious principle but the essential foundation for all experience of life. In his eternal evolution a day will surely come to terrestrial man when he realises that all interaction with the matter environing him, in its deepest sense, served but one purpose, i.e. a conscious recognition of the fact that the mass of matter in the universe with which he is compelled to interact or 'correspond' is an all-comprehensive mind behind which there exists an 'I', just as actually as there exists an 'I' behind his own mass of matter and that the whole being and his knowledge is manifested exclusively as the result of this divine contact.

Then this great hour comes is of little importance in this connection. It is merely a matter of mental evolution. However, the principle of the 'I' in both God and living beings is immutable. It is the eternal foundation of life itself. Without the presence of both these 'I's,

no experience of life whatsoever would be possible. They are the source of all sensation. Were there not a creator behind sensation, of what avail! what purpose and whom would it serve? To what purpose and why then, is there movement, power and matter in the universe.

Explanation of Symbol No. 15. The Eternal Deity and the Sense-Endowment of the Sons of God.

Symbol No. 15 illustrates how interaction between the 'I' of God and the 'I' of the son of God is made possible by the aid of the various fundamental energies on the different evolutionary steps. "The evolutionary ladder" with its steps are shown on the left. The tiny white triangles represent the 'I's of all living creatures or the sons of God, while the large triangle at the right hand corner symbolises the 'I' of God. As distinctly depicted on the symbol, the basic energies controlled by the 'I' on each plane of existence are dependent upon the step it has reached. We observe an 'I' on each plane of existence in a spiral circuit. Examination of the plant world discloses that the ray of consciousness or correspondence with God encompasses only its own step. In this zone there is the minimum exposition of day-consciousness. The next step illustrates how the explosive energy has succeeded in penetrating the underlying step but meets its limitations in comparison to the next step, and so on. This shows quite clearly that the ensuing planes are always capable of permeating the underlying ones, whereas those underlying cannot penetrate into the higher zones of existence. In daily life this accounts for the aptitude of the more learned to discern the less learned. For those who reflect, this must needs lead to the recognition that only the absolutely highest wisdom gives a true and all-encircling protection.

From the source of this knowledge it was that the Christ on the Cross uttered the words "Father, forgive them, they know not what they do!" This clearly implies how we must act towards those who, due to ignorance and lack of true knowledge of life, persecute and crucify even those who have dedicated their lives to the establishment of true peace and brotherly love.

Wars and enmity, discord and mental darkness with its attendant pain and suffering, prevalent in the spheres of the poorly developed individual, is the outcome of ignorance, whereas only peace and happiness reign in the worlds of the higher developed individuals. The concept of "GOD" and "the son of God" is thus closely allied to the great cosmic analyses of life embracing eternal and immutable principles. He who has not yet seen the vision of the universe and the living being as identical with "the Father" and "The son" has not seen the perfect universal picture, the initiation or sensation of being "at one with the Father". In other words "to see God in his image".

V11.

COSMIC CHEMISTRY

All Matter is a Combination of Motions or Vibrations.

The preceding section elucidated the mutual status of the cosmic

no conscious of life whatsoever would be possible. They are the source of all sensation. Here there not a creator behind sensation, or what [illegible]! What purpose and when would it serve? To what purpose and why then is there movement, power and matter in the universe.

Explanation of Symbol No. 15. The Eternal Will and the Sure-Enlightenment of the Sons of God.

Symbol No. 15 illustrates how interaction takes place between the 'I' of God and the 'I' of the Son of God is made possible by the aid of the various [illegible] emanations on the different evolutionary stage. "The evolutionary ladder" with its steps are shown on the left. The ring with the triangles represents the 'I's of all living creatures or the sons of God, while the large triangle at the right, "Mother" matter symbolizes the 'I' of God. As illustrated, depicted on the symbol, the cosmic energies controlled by the 'I' on each plane of existence are dependent upon the step it has reached. We observe an 'I' on each plane of existence is a sealed circuit. Great beings of the plane world disclosed that the key of consciousness or consciousness with God consciousness only its own step. In this zone there is the minimum expression of Sky-consciousness. The next step illustrates how the cosmic energy has succeeded in penetrating the emphatic step but again its limitations in comparison to the next step, and so on. This shows quite clearly that the evolving planes are always capable of penetrating the emphatic one, whereas the emphatic cannot penetrate into the higher zones of existence. Is daily life this concerns for the spiritual of the more learned to discern the less learned. For those who reflect, this must write less to the conclusions that only the absolutely highest celestial can give a true and all-embracing production.

Upon the source of this knowledge it was that the Christ on the cross uttered the words "Father, forgive them, they know not what they do!" This clearly implies that we must not towards those who, due to ignorance and lack of true knowledge of life, perpetrate and cruelty even those who have indicated their lives to the establishment of true peace and brotherly love.

Here and amongst, disorder and mental darkness with its attendant pain and suffering, prevalent in the spheres of the poorly developed individual, is the outcome of ignorance, whereas only peace and happiness exists in the worlds of the higher developed individuals. The concept of "God" and "the son of God" is thus closely allied to the great cosmic energies of life embracing eternal and immutable principles. He who has not yet seen the vision of the universe and the living being as identical with "the Father" and "The son" has not seen the perfect universal picture, the realization or sensation of being "at one with the Father". In other words "to see God in his image".

VII.

COSMIC CONSIGNT

All Matter is a Combination of Motions or Vibrations.

The preceding section elucidated the moral status of the cosmic

energies and disclosed how these forces, when employed by the living being, form an unbroken chain of planes of life or life-zones. We shall now describe the actual nature of matter or X-111.

If we direct our mind on the physical combination of energy we call 'salt', we cannot but admit that we irrefutably and immutably experience this particular commodity to act as salt because of its absolutely lawful concentration of energy. Had their been any irregularity its reliability would have been doubted. The knowledge of the regularity the reaction of matter has, has given rise to the science known as 'chemistry'. Via this science extensive knowledge has been acquired relating to the mutual reaction of innumerable physical substances, and enables us at any time, with our conscious control, to produce most of the chemical products necessary for our daily use.

Perception, or the Experience of Life is Afforded by the Energy of Matter, Motion or Vibration.

As our tongue is a combination of substances, this too is a species of organised energy or motion. When salt comes into contact with this species of motion, viz. the tongue, the result is a reaction between these two species of motion, each of the substances exercise an effect on one another. It is this effect we 'taste'. The particular effect of salt, we call 'salt', as do we express the effect of sugar as 'sweet'. That something is either salt or sweet actually signifies that a specific kind of vibration, motion or energy is released. Salt and sugar are, thus, but different species of vibration or motion. In a like manner any substance which is accessible to our sensations is not only identical with matter that can be weighed, measured, or is palpable, but is also identical with a 'species of motion' although this 'motion' cannot be registered with the physical eye. On the merits of this non-visible and non palpable species of motion, is it open to our senses.

Hence all existing feelings, all that we experience and perceive, are solely the release of vibrations or energy. Therefore, whatsoever we know of, and all that we shall ever experience in the future, be it recognised 'matter' or those realities we describe as hunger, satiation, sorrow, joy, hate, persecution, melancholy or dejection, in fact everything towards which we are able to react in the form of mental cold or warmth is identical with various reactions released by the encounter of different kinds of motion within our scope of perceptivity. When these reactions strike our sensorium the effects are felt and perceived by the 'I', in the garb of thoughts, consciousness and therefore life.

"Chemistry" is the Doctrine of Transmutation.

Any form of experience is thus the result of the collision, the blending or concert, or the transmutation of energy. The universe, which is visible to the individual, or accessible to the senses, represents one huge ocean of movement. All the solids, fluids, gaseous and radiated matter comprising this ocean are a series of different kinds of motion mutually encountering one another. The more strongly vibrating forms of energy in-

energies and transformed into these forces, when employed by the living being, form an unknown order of planes of life or life-zones. We shall now describe the actual nature of matter or m-life.

If we direct our mind on the physical manifestation of energy we call 'self', we cannot but admit that we intuitively and inevitably experience this particular energy to not an only because of its objective, useful concentration of energy. But there has been my inseparability relationship would have been lowered. The knowledge of the inseparability the knowledge of matter has shown rise to the science based on 'objectivity'. The 'Ego' the subjective consciousness has been neglected relative to the mental creation of illusory-like physical substance, and realise on my time, with our experience control, to produce most of the chemical products necessary for our daily use.

Sensation, or the transmission of light to attended by the energy of matter, motion or vibration.

In our tongue is a contradiction of substance, this too is a species of dynamic energy or motion. The will sense into contact with all species of motion, rest. The energy, the result is a sensation between two species of motion, each of the mobtrence effective on eight one subject. It is this effect to 'have'. The particular effect of all, we call 'self', we do we consume the effect of sugar as 'myself'. That something in either self or sweet actually signifies that a specific kind of attraction, motion or energy is released. Life and sugar are, thus, not discrete species of vibration or motion. In a life energy my substance which is essentially in the sensations is not only identical with that can be nothing, nonsense, or is nothing, but is also identical with 'species of motion' although this 'motion' cannot be neglected with the physical sense. In the realm of this non-sensible and non-physical species of motion, is it open to our senses.

Hence all reality is light, all this is magnetism and vorticity, are solely the release of vibrations or energy. Therefore, whatever we know of, and all that we shall ever experience in the future, be it recognised 'matter' or those realities we describe as hunger, agitation, sorrow, joy, hate, tranquillity, melancholy or dejection, in fact everything to-wards which we are able to react in the form of mental coil or warmth is identical with various reactive sensations released by the encounter of different kinds of motion within our scope of perceptivity. When these reactions within our sensorium the effects are felt and perceived by the 'I', in the part of them to, consciousness and therefore life.

"Vibration" is the doctrine of transmutation.

Any form of experience is thus the result of the collision, the blending or concert, or the transmutation of energy. The universe, which is within the individual, or accessible to the senses, represents one mass cover of movement. All the solids, fluids, gaseous and vaporised matter within the ocean are a series of different kinds of motion mutually accentuated one another. The more strongly vibrating forms of energy in-

fluence and transmute those less strongly vibrating and likewise are themselves transformed. Life or existence thus becomes one great process of transmutations. It is accordingly the identity of matter with motion or release of energy that is the basis of all we term "chemistry".

The Experience of Life is Cosmic Chemistry.

Mutations in matter proceed because, by nature, substance consists of forces that are never at rest, but in perpetual motion. Regarding the recognised solids, fluids, gases and radiated matter or substance man's knowledge of them is now so vast that it can be described as ingenious. On the merits of this insight he is now able to control the very movements of the elements, both those visible and those invisible, thereby releasing energy corresponding to millions of 'horse-power'. Incidentally this definition of power reveals the infancy of this science.

However, terrestrial man's knowledge is yet in its infancy in respect to the understanding of the powers and substance of radiation, of which the conscious life or mentality of man is built. He does not know that these forces can be equally as explosive, poisonous and fatal as can be certain physical substances. As it is these substances of mind or the psychic energies which determine the fate of man, and as he operates and manipulates with them second by second without any profound knowledge of their true nature, it is not surprising that there is evidence of destinies abundant in psychic and physical explosion everywhere. Naturally, this mutillates, distorts and reduces mankind to such an extent that the producer of these energies is not only a physical invalid but often is so mentally deranged, that care must be taken of him at an appropriate hospital. Any form of malady, be it of psychic or physical nature, in itself is the effect of an erroneous conjuring or a wrong blending of the cosmic basic energies of life. In other words everything we characterise as 'experience of life' is actually the result of cosmic chemistry.

Why Profound Knowledge of Cosmic Chemistry is Essential.

As all living creatures are cosmic chemists installed in a laboratory containing both dangerous and harmless substances or 'chemicals', it is perilous and extremely naive to believe that perfect experience of life can be gained without a really deep knowledge of these chemicals. Only the very skilful chemist can guarantee a successful result of his experiments, and similarly, only those completely versed and initiated into the mysteries of life know with certainty that their 'blending of thoughts' will ensure complete happiness. The mental forces, vibrations and basic energies of the universe are by nature absolutely neutral. Once blended in a given form, their character does not change. This truth forms the basis of the cosmic-chemical formula known to all of us, and which has become a branch of our education: "As ye sow, so shall ye reap". It is therefore most urgent that terrestrial man find the clue to the true nature of the cosmic chemicals. If tackled in the right way, light and happiness will inevitably ensue, just as darkness and suffering will follow if manipulated by the hands of those unskilled and incapable.

[illegible] and [illegible] those less strongly vibrating and [illegible] are thereafter transformed. Life or relations thus becomes some great process of purification. It is accordingly the identity of matter 'gift, motion or medium of energy that is the basis of all we term 'chemistry'.

The Purpose or Life in Cosmic Chemistry.

Metaphors in matter proceed inwards, by nature, whatever somewhat of forces that are never at rest, but in perpetual motion. Describing the reciprocal activity, Plotin, says that material matter or substance was's modifiedness of that is now so vast that it can be described as immense. On the matter of this immense it is now able to control the very movements of the elements, both being vitalic and those inorganic, thereby relating energy corresponding to activities or 'force-moves'. Incidentally this definition of power reveals the indeed of this science.

Thereby, Paracelsus may's knowledge is put in its history in respect to the understanding of the powers and substances of real life, or which the connection life or medicinity of man is built. We know not how that these forces can be equally as emotive, polemoses and fatal as can be certain physical substances. As it is those substances of vital or the psychic energies which determine the fate of man, and as he creates and regulates will them second by second without any profound knowledge of what time means, it is not surprising that there evidence of hostilities somewhat in psychic and physical explosions everywhere. Naturally, this revitalizes, distorts and reduces mankind to such an extent that the presence of these energies is not only a physical impulse but often is so mentally arranged, that man make be taken or him as appropriate behavior. Any form of 'life', is it of organic or physical nature, in itself is the effect of an harmonious combining or a cosmic blending of the cosmic fields energies of life. In other words, vestigial as characterize as 'energies of life' is actually the benefit of mental chemistry.

The Spiritual Knowledge of Cosmic Chemistry in Perspective.

As all living organisms are cosmic chemistes involved in a fantastic energy combining both the gross and impulses substances or 'elements', it is perilous and extremely naive to believe that perfect experience of life can be gained without a really deep knowledge of these chemistes. Only the very skilful chemist can guarantee a successful result of his experiments, and similarly, only those completely versed and initiated into the mysteries of life have with certainty that right 'blending of thoughts' will ensure complete happiness. The mental forces, vibrations and basic energies of the universe are by nature absolutely neutral. Once blended in a given form, their character does not change. This truth forms the basis of the cosmic-chemical formula known to all of us, and which has become a legend of our education. "As ye sow, so shall ye reap". It is therefore most urgent that innocential man find the clue to the true nature of the cosmic chemistes. If tackled in the right way, light and happiness will inevitably ensue, but as discord and suffering will follow if manipulated by the hands of those unskilled and incapable.

The Basic Energies of the Universe are Intrinsically Neither Poisonous, Dangerous Nor Evil.

As all forms of substance, energy or species of motion are regular, and by means of knowledge of this regularity, it is possible to avail oneself of these forces to the promotion of complete happiness. We are well aware that we can salt or sweeten our material food to taste, and in a like manner are we actually able to intervene and exercise influence on the mental life around us, bringing about either happiness and blessing, or pain and affliction. As we on the physical plane have gained mastery over fire, water, wind and electricity and by means of machinery have compelled these forces to serve our purpose, so are we able to gain command of the forces that perpetually pervade our nervous system, our mind. As has already been expounded all energies existing in the universe are neutral. They are neither good, nor bad, poisonous nor harmless: they are but means providing for experience. The reactive-abilities of these forces can be administered in the service of the constructive or life-giving principle, as they can also be used in the service of the destructive or baneful principle. But it is sheer folly to surmise that good fortune for oneself and one's surroundings can be guaranteed without perfect knowledge of these potencies.

Wrong Application of the Cosmic Energies Causes Primitive Experience.

The Divine purpose of the cosmic forces is that they simply serve as implements, enabling the sons of God to bring about a bright and happy destiny for themselves and their surroundings. Only the abnormal desire unhappiness and sorrow. The vision of happiness, peace and harmony is strong in the heart of every individual. That so few live to see the fulfilment of their dream does not lie in their lack of will-power to realise it, but in their deficient knowledge of how this realisation is to be accomplished. Terrestrial man is not aware that when cosmic energy is applied in the service of hatred, vengeance and persecution, he not only does something that is dangerous for those on whom these energies are directed, but also to himself. He who attaches the cosmic energies or matter to himself in order to murder, use violence, tyrannize, slander, or in any other way destroy the possibility of happiness for another being, cannot accomplish this without becoming a victim of the same forces. The powers we employ to mar the life and destiny of our fellow creatures contaminate our own mind and impede our happiness. It is said that 'revenge is sweet'. That this is a negative conception is quite overlooked. A person obsessed by hate and indignation and the thought of revenge, is in reality one of the most pitiable beings in creation. In his blood and mind rages a fire which obscures and darkens his view totally, and his nerves are constantly burdened with forces which slowly but surely vitiate both body and soul. A malignant face is remote from beauty, and an ill-tempered and vengeful person will always be a torment to his environments. The lives lead by the murderer, the robber, the swindler, the despot, the traitor, or even the common scandalmonger are not enviable. Life discloses the fact that these people time after time sink and disappear into that abyss of melancholy and darkness which they wished for their fellows. Time after time we see that the dream of remorse, attempted suicide and depression

The Divine Energies of the Universe are intrinsically neither righteous

nor evil.

In all forms of substance, energy or species of motion are neither, nor by reason of knowledge of this regularity, it is possible to avail oneself of these forces to the promotion of our life impulses. We are well aware that we can call or master any material force by force, and in a little manner are actually able to intervene and controlled influence on the physical life around us, including about our bodies and blending, or with great difficulties. In we on the physical plane have gained mastery over fire, water, wind and electricity and by means of machinery have controlled these forces to serve our purposes, so we are able to gain ownership of the forces which propelling perhaps our nervous system, our mind. In the already have accumulated all material entities in the universe are neutral. They are neither good, nor bad, poisonous nor harmless. They are but means serving for experience. The mental capabilities of these forces can be educated in the service of the constructive or life-giving principle, as they can also be used in the service of the destructive or death principle. But it is quite daily to realize that good fortune for oneself and one's surroundings can be guaranteed without positive knowledge of these potencies.

Right application of the Divine Energies depends primarily upon

The Divine purpose of the cosmic forces is that they simply serve as implements, assisting the course of that to bring about a further and higher meeting for these life and their environments. Only the eternal Divine manifestations, whatever, the light of knowledge, love and harmony is among the heart of every individual. That be the life to see the fulfilment of truth during one not life in their lack of will-power to realize it, but be their deliberate knowledge of the life realization is to accomplished. Wrongdoing man is not aware that when cosmic energy is applied in the service of hatred, vengeance and prosecution, he not only does something that is harmful for those on whom these energies are directed, but also to himself. To who attempts the cosmic energies or master to himself in order to murder, use violence, tyrannize, slander, or in any other way destroy the possibility of happiness for another being, cannot accomplish this without becoming a victim of the same forces. The course we apply to our the life and destiny of our fellow-human constitute our own mind and impede our happiness. It is said that 'revenge is sweet'. What this is a negative suggestion is quite unfounded. A person obsessed by hate and indignation and the thought of revenge, is in reality one of the most pitiable beings in creation. In his blind and mind resembles a fire which obscures and destroys his view totally, and his mental eye completely burdened with forces which slowly but surely vitiate body and soul. A religious man is remote from beauty, and an illtempered and vengeful person will always be a torment to his environments. He lives just in the monsters, the robbers, the snatcher, the deceit, the traitors, or even the cosmic cosmic forces are not merciful. While believes the fact that there people live other time rank and disappear into that order or melancholy and darkness which they digest for their failures. This either time we can what the doom of memories, attempted suicide and impressions

mark those who pinned their hopes so strongly on revenge and retaliation that this dream became the cross to which they nailed themselves. Application of cosmic powers in the destructive principle by terrestrial man ~~which~~ must inevitably lead to his personal experience of mental darkness which is characteristic for the low primitive savage.

The Law of the Reaction of Matter.

As we have seen above, the matter or energies of the universe can bring happiness or unhappiness to the living being. It but depends upon the method of their application. This being the case it follows that the living being must gain command of these energies. Only those who know, and are fully aware of their reactive qualities, are capable of blending them in such a manner that the outcome inevitably is happiness and bliss.

Being evident that these forces can cause to its producer pain and evil, as well as happiness and bliss, and as it is a fact that no normal person wishes to be endowed with the first named, but dreams exclusively of happiness and bliss, it is obvious that the aim of the living being is to employ such forces that pave the way to happiness and joy. Nobody normal wishes to sabotage the possibilities of his own good fortune or impair his own senses or powers of perception.

The regularity existent in all matter, energy, forces or vibration which is to be formulated as "the law of the reaction of matter" solely serves the purpose of enabling the living being to create the conditions for happiness and bliss, both for himself and for his surroundings. Bliss being synonymous with perfect love and being the culmination of unselfishness, it becomes a very fact that the law of the reaction of matter is identical to total love or altruism. Where love fails to dominate in the mind of the living being, there has he not made full use of the reactive qualities of matter, as he has failed to comply with the stipulations that guarantee the proceeds. This is to say that these forces are not applied fully in the service of our fellow creatures but to a greater or lesser degree to the service of egoism and selfishness. This method of behaviour is still common to our earth and is the root of the incalculable and boundless sum of affliction which is daily brought to our knowledge.

Cosmic Chemistry.

The living being's relationship to the cosmic forces, energies or matter, of which is composed his contemplative life, his mind and experiences, thus is a direct parallel to the ordinary chemist's relationship to the matter in his laboratory with which he is occupied. Just as the result of his experiments is dependent upon his knowledge, so is the destiny of terrestrial man dependent upon the manner in which he blends his mental powers. Again we must acknowledge the irrefutable fact that the highest possible knowledge of life must be the mastery of its reactive abilities which serves as the highest protective factor against it, while the consequence of ignorance must needs be "bad fortune". All living creatures in the universe are cosmic chemists and by their behaviour represent a scale ranging from culminating ignorance of the inner nature of the

[illegible] those who plunged their hopes so strongly on revenge and totalitarian [illegible] that they drove the crowd to which they owed themselves. Appli-cation of cosmic powers in the destructive principle by terrestrial man which must inevitably lead to his personal experience of mental darkness which is characteristic for the low psychic levels.

The Law of the Creation of Matter.

As we have seen above, the matter or substance of the universe was bringing happiness or unhappiness to the living being. It has depended upon the method of their application. That being the case it follows that the living being must gain control of these energies. Only those who know and use fully some of their remaining qualities, are capable of bleaching them in such a manner that the outcome inevitably is happiness and bliss.

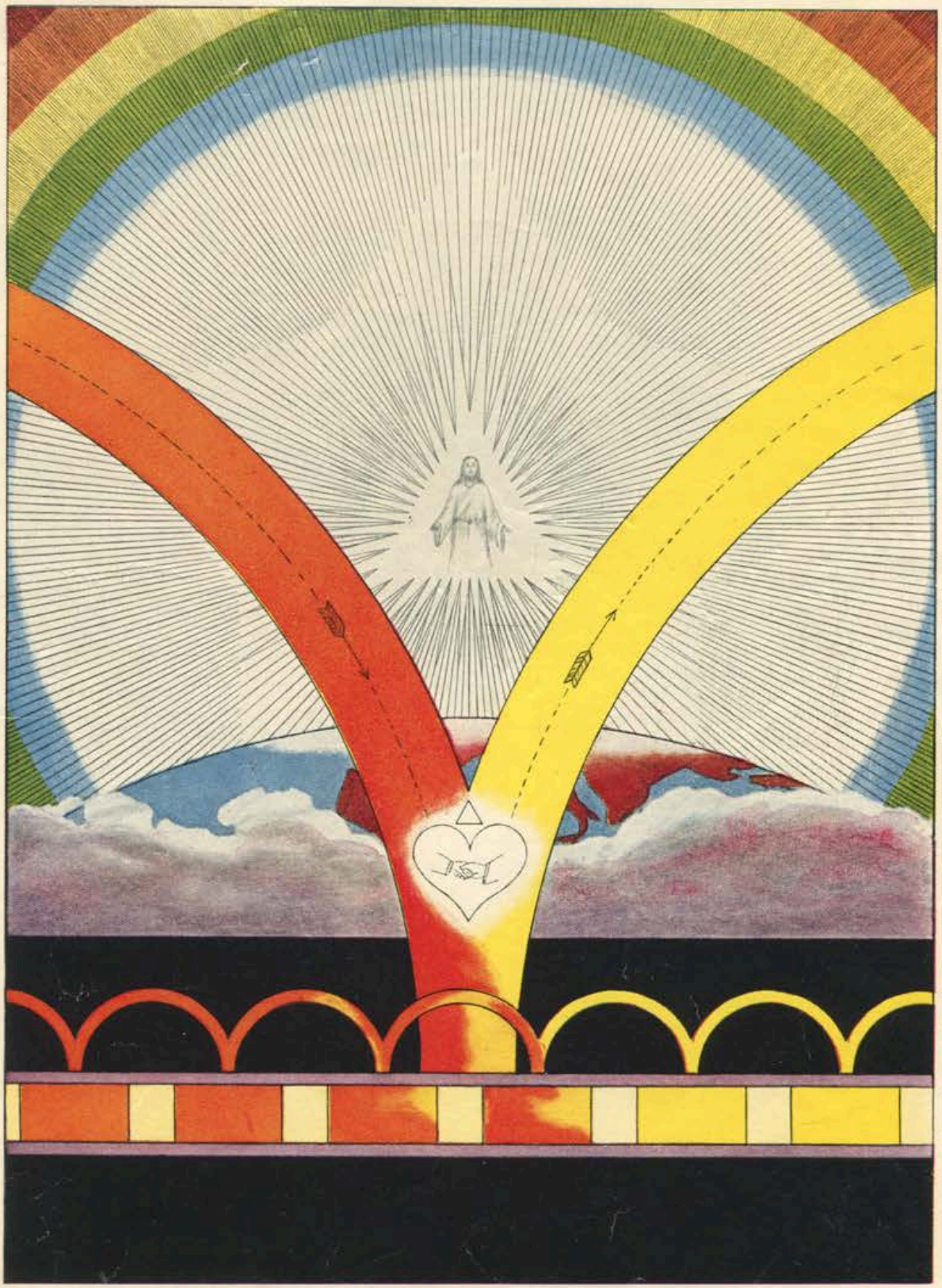
Being aware that these forces can cause to its producer pain and evil, as well as happiness and bliss, and as it is a fact that no normal force which is to be mastered with the first method, but always ex-clusively of happiness and bliss, it is obvious that the aim of the living being is to employ such forces that pave the way to happiness and joy. Only normal which allows to develop the possibilities of his own good fortune or lessen his own causes of pleasure of perception.

The regularity evident in all matter, energy, forces or vi-bration which is to be translated as "the law of the creation of matter" solely serves the purpose of enabling the living being to create the con-ditions for happiness and bliss, both for himself and for his surroundings. Also being synonymous with perfect love and being the manifestation of un-selfishness, it includes a very first that the law of the creation of matter is identical to total love or altruism. Here love fails to dominate in the mind of the living being, there has he not made full use of the re-spective qualities of matter, as he has failed to comply with the principle which generates the processes. This is to say that these forces are not applied fully in the service of our fellow creatures but to a greater or lesser degree to the service of others and selfishness. This method of behaviour is still common to our earth and is the root of the inevitable and boundless sea of affliction which is daily brought to our knowledge.

Cosmic Phenomena.

The living being's relationship to the cosmic forces, energies or matter, of which is composed his contemplative life, his mind and es-pecially, that is a direct parallel to the ordinary observed relationship to the power in his laboratory with which he is occupied. Just as the result of his experiments is dependent upon his knowledge, so is the des-tiny of terrestrial man dependent upon the manner in which he flaunts his mental powers. Again we must acknowledge the inevitable fact that the highest possible knowledge of life must be the mastery of its creative activities which serve as the life and protective factor against it, while the consequence of ignorance must needs be "bad fortune". All living creatures in the universe are cosmic elements and by their behaviour repre-sent a scale ranging from culminating ignorance of the inner nature of the

cosmic forces up to the culminating knowledge of the thought-blending mystery, necessary for the attainment of absolute perfect harmony and happiness.



Symbol Nr. 5.

Light. *Lyset.* *La lumo.*

Kære Kay Fru Brenton.
Med en indelig Tak for Besøget d. 13/5-52.

(23) THE SYMBOLIC MEANING OF CHRIST'S CRUCIFIXION

A LECTURE IN PUBLIC

The situation around Christ's crucifixion symbolised he same situation which is both around and inside us today. Take the High Priests: They symbolize all those who are imprisioned in their own dogmas, and who, therefore, find an enemy in everyone who reveals truth outside those dogmas. This is because upon these dogmas they have secured or built up their own positions. If anyone brought forward a truth which disturbed this position, the priests did anything, even committed murder, in order to defend their own selfish interests. To-day, they cannot do that, so they persecute by mental means. Pontius Pilate symbolized all those who are so developed intellectually that they have no longer the capacity to believe blindly in religious dogmas. He could see no definite truth anywhere, only a conflict of many opinions. Although he felt the inner light of Jesus, this attitude still dominated him. He had not the personal courage to do what his conscience told him and let Jesus go free. His own position would be in danger if he did not yield to the Jews. The same situation prevails around M today. M knows of scientists who are privately studying his books, who use a hidden address for their subscription to "Cosmos" magazine but are afraid to come out publicly in support of M.

Simon of Cyrene showed the courage that truth meant more than social position to him.

When clergymen preach the duty of fighting for one's country and defending one's family by force, they thereby condemn Christ's teaching and person. Christ never defended himself violently, while he told Peter, "Those who use the sword shall perish by it...If struck on one cheek, offer the other". This is the opposite of what these ministers preach.

Barabbas symbolized the violent killing, selfish principle. This aggressive energy is used to serve the eogistic selfish interests; that is its primary office. Inside our own mentality we shall still find something of Barabbas ruling, only in the more advanced people is there also the first beginning of the true Christ mentality--that of unselfishness, divine love and search for truth. Between these two parts of human consciousness there is the Pilate, a silent judge. People may intellectually admit the truth of Christ's doctrine but they won't go on to the extent of personal sacrifice for it. Thus, in failing to support what they see by what they do, they crucify the Christ in themselves,. The only way to gain a happy life is to apply this higher knowledge to the contacts with all persons who enter our everyday existence. This means a long fight every day, a constant necessity of making a choice between sacrificing ourselves or the Ideal. Every day advanced people have to play the Pontius Pilate and judge themselves, and decide whether Barabbas or Christ is to live inside them.

It is easy to do right if there is taken to heart Christ's words that He did not come here to be served but to serve others. In all situations we should therefore prefer to help others, make them happy, and become a sun in our private circle. Everyone today needs sympathy and if we radiate it, they will feel it. It should not depend on whether they are doing good to us or not, but on the fact that every creature is going towards the same goal, namely, to be filled with the Christ mentality. We can't blame a child for being what it is--not a grown-up. Similarly with thieves and murderers, they need sympathy as undeveloped beings who will have a lot of sufferings to go through. On the other hand, this sympathy must not be given without balancing it by intelligence. We have to know the nature of people; some of them are like poisonous snakes and others like stinging nettles. It is better to avoid such types, but to do so without antipathy as it is a stage they have to pass through. Real sympathy must be based on understanding. When this way of living becomes ours, then mentally we won't be made unhappy by the actions of other people, but will be elevated above them. We shall accept those actions as showing a particular stage of development.

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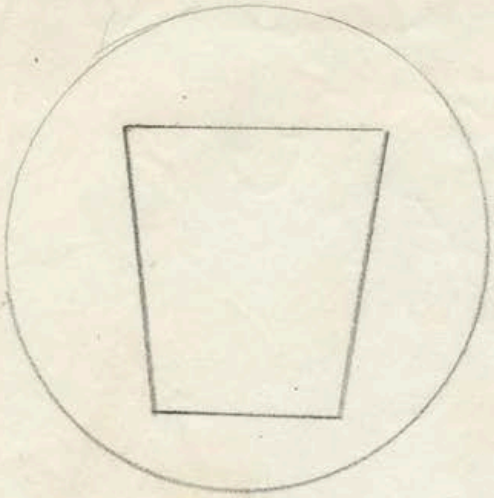
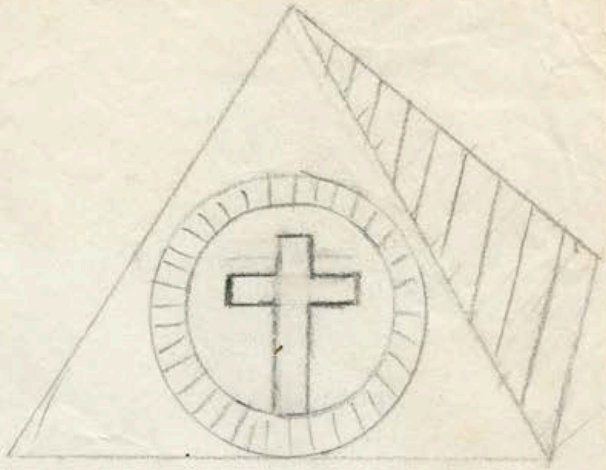
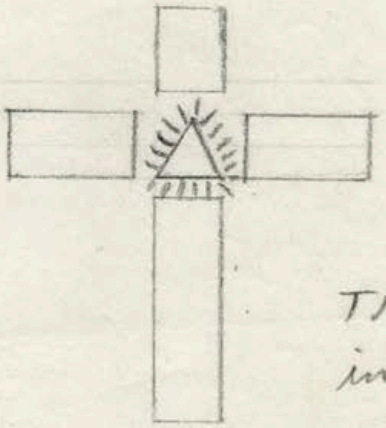
Spiritual symbols

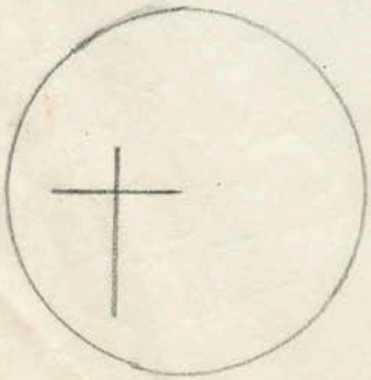




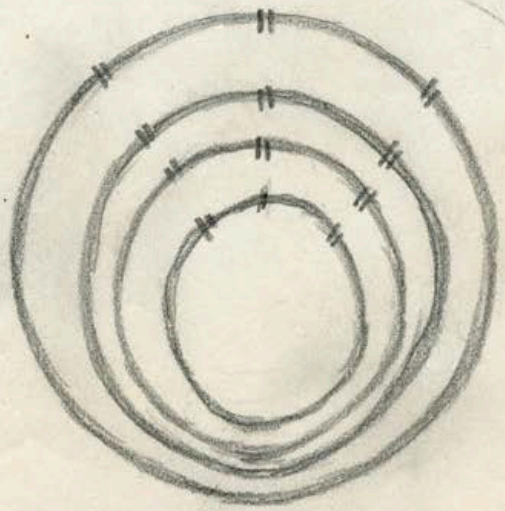
Martinus —
cross in circle, circle in pyramid

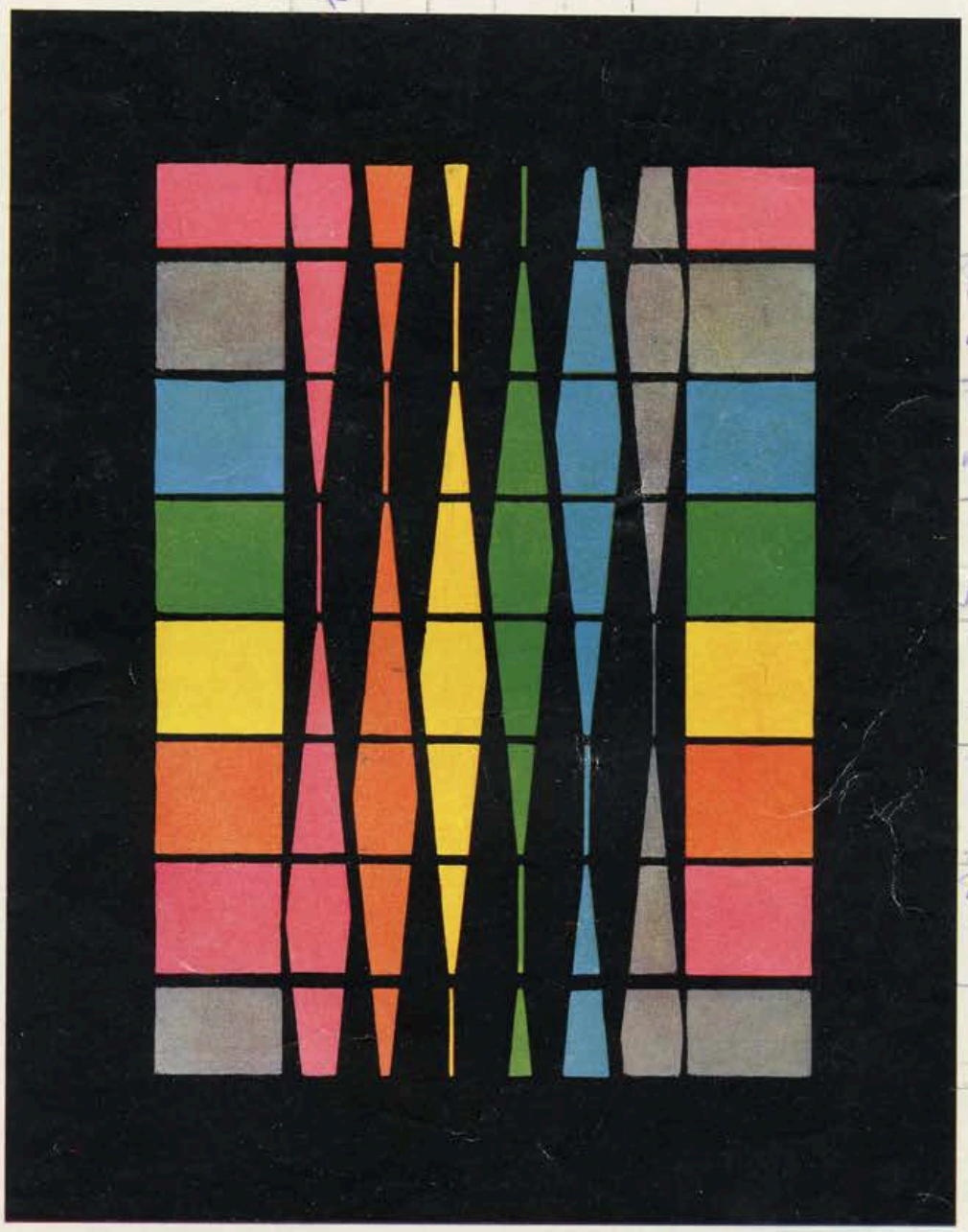


Triangle
in cross



martinus



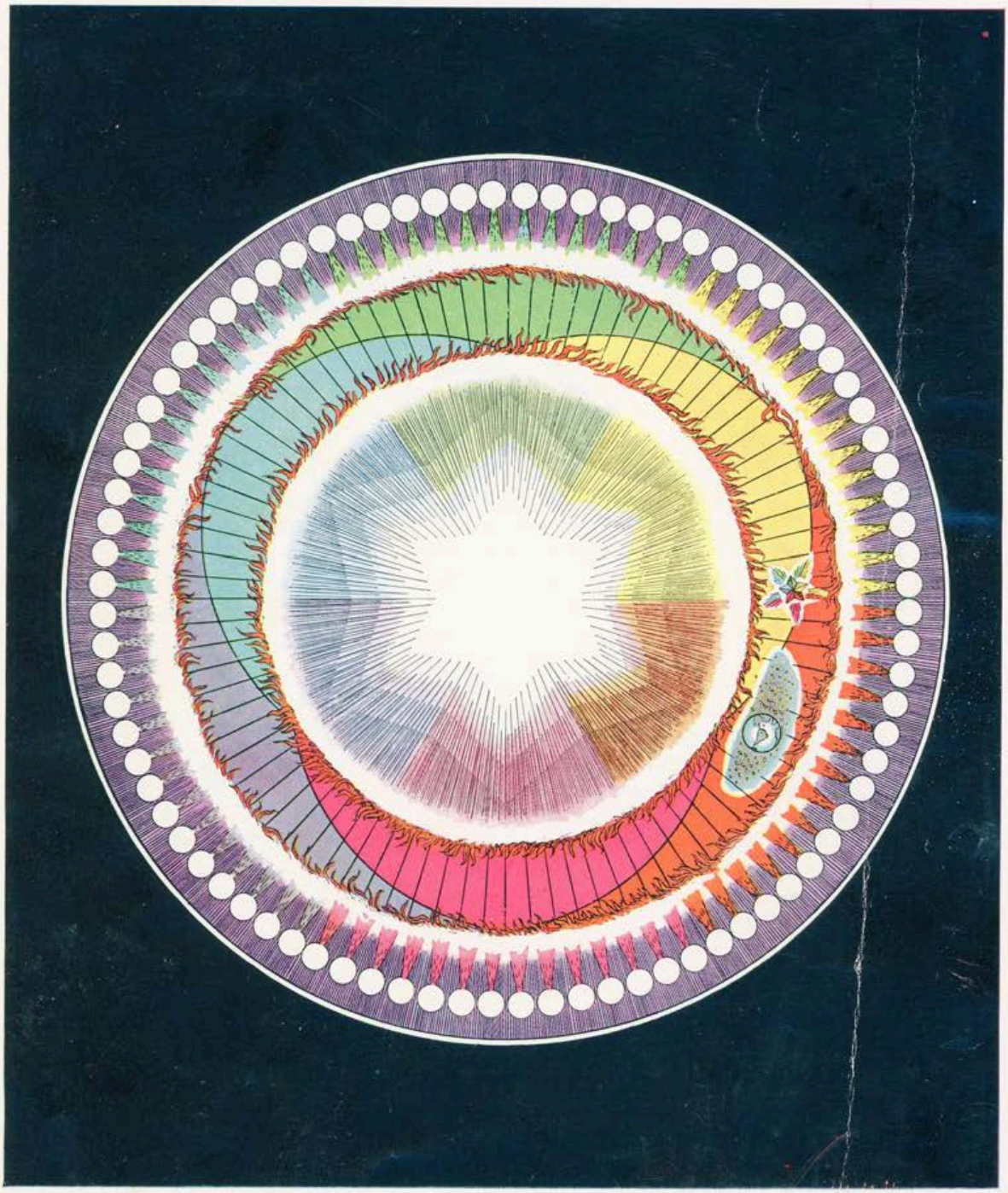


Symbol nr. 16

Grundenergiernes kombination.

Combination of the fundamental forms of energy. *La kombino de la fundamentaj energioj.*

MARTINUS' COSMOLOGY



Basic symbolic analysis of a sentient being

At the end of a Copenhagen alley this institute is situated. From September to May Martinus here delivers his public lectures, even as he also receives a constantly increasing number of people asking for advice and help in case of need. Hundreds of people have here found renewed hope for their future, and greater confidence in their own abilities to overcome mental depressions. Many a man or woman has here gained fresh courage to continue a life that they would otherwise have tried to escape from, but which now has gained a profounder importance, thus making it easier to encounter.

The statue in front of the house represents maternal affection, which constitutes but a single, but very powerful beam of universal love, radiating towards every being from the cosmic centre, the everlasting deity.

MARTINUS' COSMOLOGICAL INSTITUTE

94–96, Mariendalsvej, Copenhagen F, Denmark – Telephone Go. 9280

In 1932 Martinus published the first volume of his extensive work "Livets Bog" (The Book of Life), in which he logically and lucidly analyses life as a whole and the laws governing it. These cosmic analyses are chiefly written for people requiring an explanation as to the meaning of existence and of how to lead a happy and harmonious life.

In a period fraught with war, disease, unemployment, poverty, murder, and suicide, it is the duty of each and every one of us to contribute to the cessation of this crisis by employing our experiences to the best of our abilities. Such a realization of duty has given rise to the cosmology advanced by Martinus on the basis of actual life, human action, natural law, etc.

This pamphlet, of course, does not pretend to give anything in the line of an exposition, but must confine itself to fragments that may give the reader an idea of the work, thus rousing his interest in cosmological science, i. e. a profound study of life itself.

The work of Martinus is on a par with the nuclei of the great world religions and, at the same time, fully in accord with the results of physical science. Its main object is to direct the earnest inquirer to the scientific basis of the Great Commandment:

Thou shalt love thy neighbour as thyself!

I. S.

While the sages are constantly quarrelling
how to make good the defects of the Church,
a new generation is being born and bred,
and heaven is tinged with colours of dawn.
A generation eschewing faggots and stake,
replacing mere power by righteous laws,
a generation not forging the sword of steel,
but solving life's problems by mind serene.
Thus ended will be our globe's darkest ages,
above earth's horizon a cosmical sun
will herald the birth of new ages to come, —
whilst quakes the old world in the throes of death.

E. Gerner Larsson:
(From the cycle »Fremtidens Land«).

FAITH - *or knowledge?*

Martinus addresses himself mainly to people who have nothing more to do with religion as such, but who are nevertheless aware that physical science alone cannot solve the mystery of life. Hence, in his chief work, "Livets Bog" ("The Book of Life"), he endeavours to analyse existence itself by advancing a universal view and urgently invites people to think for themselves.

More than ever people are yearning for peace and for mutual sympathy: to be understood and themselves to understand things—goals as yet but slightly attained. Fear and insecurity prevail, and the main pursuit of humanity is practically limited to that of defending themselves against others and everything enimical to their welfare.

Now and again, indeed, a voice is heard, advocating a change of mind. But as no satisfactory solution as yet has been given of how this is to be realized, no theory has been established for the accomplishment of the peace so devoutly desired.

For several thousands of years the great world religions have been fundamental in satisfying man's spiritual requirements; but this foundation is fast collapsing. A constantly increasing number of people dare no longer build their lives upon belief in their holy scriptures as an infallible guide, because these are becoming more and more incomprehensible. Man is now demanding verified knowledge instead of blind faith, and however ingenious modern physical science is, it can only deal with material phenomena. Love and hatred, good and evil, confidence and fear, etc. represent mental scopes, inaccessible to material methods of research. But how, on the other hand, is it possible to solve life's mystery until these mental aspects are properly analysed? Ordinary everyday life furnishes ample evidences of the great difference obtaining between mental and technical progress. Technically man has attained to heights undreamt of by former generations.

Now then, what is the truth? . . . The answer to this is not generally known, but this is not tantamount to saying that it is not to be found. Any theme studied by the unprejudiced is subject to analysis. All scientific conquests affirm this, and to be logical we must presume that also the mystery of life itself in course of time will be solved by all seekers after truth, whenever preconceived opinions give way to "Life's own message" through the experiences made.

The prevailing view of the universe has been gained through speculations that from time to time have undergone considerable changes conformably with the shifting periods that gave birth to them. It is evident that we cannot stop short at any conclusion of past experiments, for religions are now stagnating and their adherents fast dropping off. The material aspect of life, however, is conducive to wars and destructions on a scale so enormous as to be without precedent in the history of the world, while

the perpetrators obviously have no conception of the powers dominating human life. This chaotic condition naturally calls for enlightenment, and so, in the following excerpt from "Livets Bog" Martinus briefly formulates the proper requirements for a new aspect of religious life:

"A religion capable of comprising the entire human race must appeal to the most prominent representatives of modern science as well as to those of the most primitive varieties. It must without fail be able to focus the experiences of both Occidentals and Orientals. It must cope with the requirements of every tribe and nation. But a religion adequate to meet so stupendous demands cannot possibly be locally defined. It cannot aim at any particular nation, at any special science, or at any exclusive field of experience. It can have no bias for or against anybody or anything. It must leave the way open to any imaginable possibility of development. Such a religion, therefore, must be, not only of an international, but of a universal nature. It cannot be a mere conception of the truth, but must be the truth itself."

That Martinus thus advances and explains a new cosmic conception does not involve any pressure whatever to accept this instead of the existing materialistic or religious views. His work has been prepared in the most unostentatious way and is being presented to inquirers for investigations so as to enable the individual to make up his own mind respecting the problems dealt with. It is no mission of his to enforce his views on others who may think otherwise, and hence he always emphasizes that it is not his ambition to have any one believe in his words as such, but rather to have his message subjected to impartial and critical investigations so as to accept whatever may be applicable, and leave the rest alone. Compared to his analyses Martinus considers his own personality quite subordinate. But he does wish, by means of these analyses, to contribute to the establishment of peace, desirous of showing that the only way to see this realized is for each individual to gain knowledge of his own self so as to moderate his intolerance and act in harmony with human ideals.

About his work Martinus expresses himself as follows:

"As my mission does not constitute any organization and in no respect is going to be established as such, no membership, by cards or otherwise, is possible. Affiliation to the views advocated by me can be effected exclusively by personal sympathy for research relative to the eternal truths propounded through literature, instructions, and lectures. Any one joining with me is a free investigator, and the connection thus established in no wise involves adherence to any association or congregation."

Ib Schleicher.

INFINITE WISDOM

or

the Words of Life

The human race has by now reached a stage in its development where it must learn to understand that divine wisdom is being diffused from every quarter. God is speaking through all things, pleasant or unpleasant, through crises, poverty, and unemployment, through war, revolutions and sufferings, as well as through health, strength, and prosperity, through love, tolerance, and wisdom. All these things are radiations from the same entity. Everything constitutes one reverberating voice throughout the universe, through microcosmos as well as macrocosmos. It vibrates through the twinkling of the stars. It scintillates in the march of the globes. It is whispered by the gentle breeze and murmurs in the depths of the forest. It whistles through the sirens of the factories and is felt in the noise of the machines. It is sung above the cradle and at the grave. It is presentiment, certainty, and hope. It is colour, vibration, and light. It is everything that can be experienced at all by the senses or by the mind. And as this message, the better it is understood by the individual, goes to affirm that "everything is very good", it is identical with the very highest manifestation of love and proclamation of wisdom. So it will not be difficult to understand that it would be tantamount to naivety to try and monopolize, capsulate, or confine this almighty voice by restricting it to only one religion, one sect, or one denomination; nor to express itself through a dogma, a preacher or a medium, through a book or a doctrine, however divine and sincere each of these might be. This does not mean, of course, that realities as these are to be depreciated or ignored; but present progress demands that the eyes of humanity be opened to see that each one merely constitutes one single ray of light, a single sentence in the aggregate divine manifestation of love and wisdom referred to above. Any other form of conception whatever, constituting any one of these "the only way of salvation", is illusory and will tend to undermine the divine power vested in the respective realities. A frank confession that "all things work together for good to them that love God", will mean a comprehension of the fact that all the experiences of our lives may constitute the divine instruction of love. This alone can lead the individual on to a glorious realization of "the way, the truth, and the life", the basis on which the prospective epoch will be founded.

As now my work, i. e. "Livets Bog", my lectures, and the study circles based thereon, is arousing attention and gaining a certain foothold in the world, it is requisite that this movement does

not generate into a mere association, a sect or a denomination, monopolizing "the only way of salvation". For it is the mission of my work to direct men and women to God's own message, transmitted through their daily experiences, and in this way turn them into free investigators, and not to form an artificial union of superior officials and subordinate adherents.

Moreover, no spiritual enterprise whatever, in the absolute or realistic sense, can succeed if not based on love and the resulting power of practising the ideals of tolerance and respect. Any other basic form of fellowship, e. g. agreements, contracts, membership cards, will prove to be false or even hypocritical to the extent that "the members" fail to represent or practise the statutes, agreements, and ideals of these institutions. But a fellowship exclusively based on an innate power of individuals to love is a genuine and natural union and can only exist under the motto: "What God has joined together, man cannot put asunder". Hence it requires no laws, no precepts, no agreements, no promises for their solidarity, each "member" being an individual "drop" of love. And even as a drop of water is predestined to merge into others and thus participate in producing the ocean, so "the drops of love" are predestined to merge into others, forming an ocean of love. But just as the drop of water cannot coalesce with drops of oil or grease, so "the drops of love" cannot coalesce with those of intolerance, jealousy, greediness, calumny, and the like. This is, however unwittingly, the object of many religious institutions. They may to a great extent be symbolized by a bottle, in which, by means of a membership card, drops of love have been mixed with drops of intolerance, envy, greed, etc., supplying the bottle with a label inscribed "pure love". Most of such "bottles" within the zones of the present world obviously display unfavourable reactions amongst the incompatible "drops" with their respective restrictions. Ignorant of the real facts they naturally pretend to express love and wisdom in their unadulterated purity. It is this illusory state of mind the world is beginning to discover, and against which, in consequence, I am anxious to warn all genuine friends of my mission.

As "Livets Bog" is advocating love, it will naturally be accepted by all "the drops of love" within all organizations, including religious fellowships, throughout the world. In other words, it is meant to be instrumental to all individuals who by virtue of their innate power of love have already been joined together by God himself. And so no expensive arrangements, memberships, or distinctive marks to prove their unity are required. They all display their "stamp", their "subscription card" by their conduct. Those who do not bear that stamp of membership, but can only show some paper or another sign of membership, can only impress the most naive, just as smirking words may delight fools.

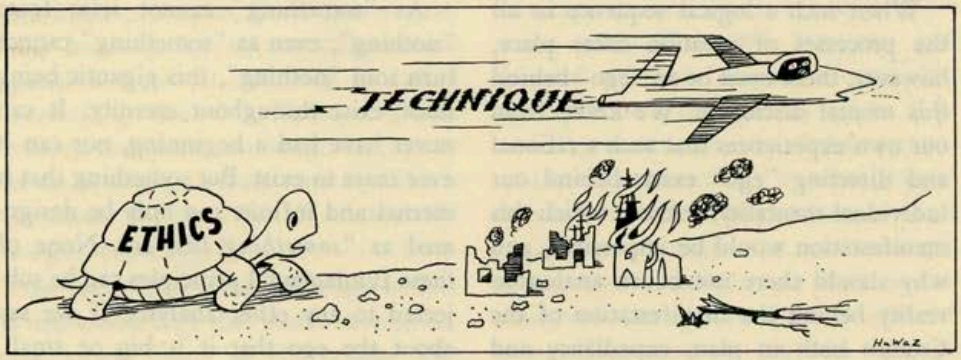
Being fully aware that God alone has the power of joining and separating, these functions are beyond my scope of activity. Consequently, my message can in no way subserve the establishment of any religious order, sect, or any other formal institution. My mission in the

world is wholly to act as a serviceable factor in the congregation already established by God himself, the members of which are "the drops of love", the numerous unobtrusive men and women, who within all social communities, sects, confessions, and persuasions are disposed to love their neighbours and to tolerate other conceptions of the universe, of life, and of the deity. These will respect every sentient being, for which reason they avoid causing sorrow or pain and abstain from all forms of killing and mutilation. To these I have been sent, and only these will respond to my message. All others can do without me, for they are unable to understand me. Nay more, they will even oppose me and my mission, because they have not yet overcome their lower tendencies to intolerance, dishonesty, slander, and so on, no matter how prominent their position, degrees, or classes within their respective order, sect, or denomination. But to these I have nothing but "turning the right cheek when smitten on the left", and advise others to "forgive them, for they know not what they do". God will speak to them in other ways and through other channels of consciousness.

No one will thus be called upon to give up any spiritual support or inspiring power from other sources of wisdom, whether it be religions, sects, books, or periodicals. My work will solely be based upon inspiration to such as desire tolerance, altruism, spiritual interests, and who look forward to a higher form of experiences, and who have some talent for the new kingdom to come.

As a fundamental link in this work of mine is the publication of "Livets Bog", containing the analyses of the cosmos, its life and its laws, the deity and his creatures,—all transmitted in a logically cohesive train of thought, appealing not only to "faith" or emotion, but also to intelligence, a guarantee that the book constitutes absolute truth, summed up in the eternal and conclusive synthesis of life: "Everything is very good".

Martinus.



Civilization.

CONCISE EXPLANATION OF *Symbols*

Frontal symbol.

According to "Livets Bog" the Cosmos constitutes three cardinal principles, which together form the indivisible unity designated a sentient being. The Cosmos consists of an ocean of creative processes, which always, in the last analysis, lead to logical and expedient results. These we know as created things: planets, suns, and galaxies; or phenomena on our own planet: rain and sunshine, day and night, winter and summer, etc.; and living organisms, which in themselves are the culmination of veritable masterpieces, instrumental for their author to each separate form of life's manifestations, proving to be the result of an appropriate creation. This immensity of created beings are identical with the conscious function of thought and direction of will. How should otherwise a purposive manifestation or logical creation be realized?

When such a logical sequence in all the processes of creation takes place, however, there must be an "ego" behind this mental disclosure. We know from our own experiences that such a rational and directing "ego" exists behind our individual mentality, without which this manifestation would be impossible, and why should there not be an analogous reality behind the manifestation of the Cosmos both in plan, expediency and logical construction?

According to the analyses submitted in "Livets Bog" the Cosmos is indeed an organism, through which a living, intelligent, and directing "ego" is functioning as *a sentient being,* even as our own organism is instrumental in realizing and manifesting itself as a sentient being. The primary and fundamental analysis of the Cosmos, therefore, may be expressed by the following three basic principles: *the ego, the creative power, and the things created.* Everything existing in the universe will inevitably be subsumed one or another of these three principles. As these, moreover, constitute the very three presuppositions required for the manifestation of anything as a sentient being, the Cosmos is, in virtue of this very structure, *a gigantic sentient being.* This analysis, therefore, makes the existence of the deity a live reality, confirming the old adage: *"In Him we live and move and have our being".*

As "something" cannot arise from "nothing", even as "something" cannot turn into "nothing", this gigantic being must exist throughout eternity. It can never have had a beginning, nor can it ever cease to exist. But something that is eternal and infinite can only be designated as *"something that is".* None of these fundamental principles can be subjected to any other analysis. If we say about the ego that it is big or small, divine or not divine, beautiful or ugly,

good or evil, etc., these appelatives can only refer to phenomena produced by this something. Hence they cannot constitute this something itself, inasmuch as this must evidently have existed already before these phenomena appeared. If we say about the creative power that it is great or small, perfect or imperfect, or ascribe to it any other characteristics, these will be quite faulty and of no value whatever. A creative power that gives rise to everything big or small, good or evil, perfect or imperfect, or indeed to absolutely everything created in the universe itself, comprises all creation and is consequently infinite. But something that is infinite cannot be described in temporal and spatial terms. This eternal and infinite creative power, therefore, can only, like the ego, be designated as *"something that is"*.

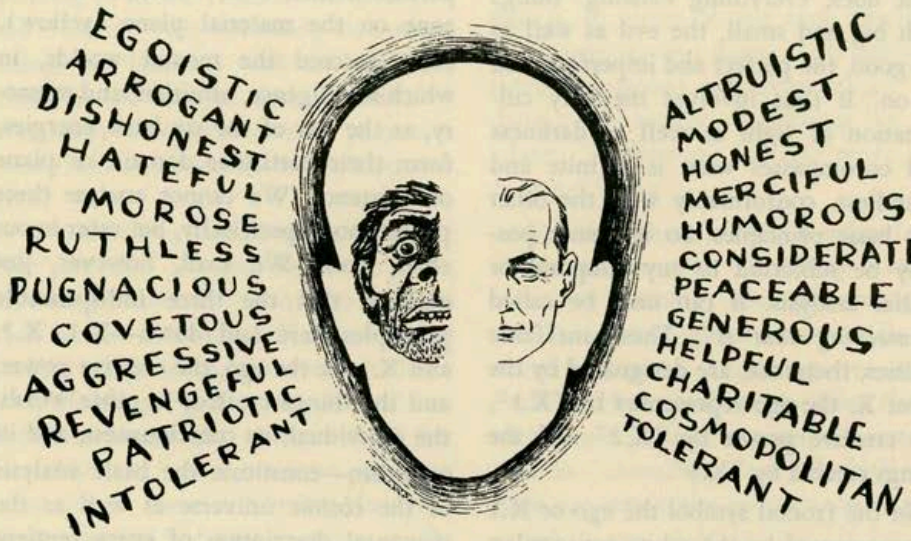
In the same way, everything created remains without analysis, comprising, as it does, everything existing: things both big and small, the evil as well as the good, the perfect and imperfect, and so on. It thus involves the very culmination of light as well as darkness and encompasses what is infinite and boundless, conformably with the other two basic principles. So it cannot possibly be subjected to any temporal or spatial analysis. It can only be called *"something that is"*. These ineffable entities, therefore, are designated by the letter X, the ego represented by "X.1", the creative power by "X.2" and the things created by "X.3".

In the frontal symbol the ego or X.1 is represented by the white sexangular, star-shaped figure at the centre. The creative power or X.2 is represented by the outermost, purple area of the symbol. The white globules within the same area represent the individual "ego" of sentient beings in the cosmic giant-organism, expressed by the symbol as a whole. Between the purple area and the white one there is a third one marked in six different colours. This area represents the things created or X.3. The six colours are meant to indicate that the matter of which everything created consists, both physically and mentally, manifests itself in six basic energies. Each of these cover minor areas, where they culminate in their particular aspects of existence. The first basic energy is known by the concept of "instinct" and culminates in the vegetable zone (red). The second one is characteristic of "gravity", on which the killing principle is based, culminating in the animal zone (orange-coloured). The third one designates "emotion" and culminates in a perfect human race, which is the last zone on the material plane (yellow). Next succeed the mental worlds, in which intelligence, intuition, and memory, as the last of the six basic energies, form their particular domain or plane of existence. We cannot analyse these phases more specifically, but refer to our chief work. We shall, however, just mention that the three indispensable principles here laid down—X.1, X.2, and X.3, or the ego, the creative power, and the things created, in other words: the individual, its consciousness, and its organism—constitute the basic analysis of the cosmic universe as well as the structural description of every sentient being. This discloses the fact that the Cosmos itself, organically, physically,

and mentally, is a living entity, in which we *"live and move and have our being"*, just as our microcosmic organisms: cells, molecules, corpuscles, and so forth, live and move and have their being in our own organism. We thus realize how life in itself makes the divine phrase *"man in the image af God and after his likeness"* into an ever illuminating reality. *Dorsal symbol.*

This diagram, like the first one, is a symbol of the structural sentient being. The white area at the top represents X.1 or the ego. The next area symbolizes X.2. Together they constitute the two principles of an everlasting, organic unity in the structure of a sentient being's "super-consciousness". It is the part of the sentient being, which, in its infinite existence, is beyond the temporal and spatial aspects. We here touch upon the ineffable. The lower section represents X.3 or the "sub-conscious" part of the same entity. The six coloured areas symbolize its physical and psychical bodies. These organisms, which, as the symbol is to express, are rooted in X.2 or the super-consciousness through the mental nuclei (the globules), vitalizing and forming the being into a day- and night-consciousness, thus realizing its psysical and mental experiences, its incarnation and the formation of its destiny. But here again we must refer the inquirer to the cosmic analyses with additional illustrations in "Livets Bog".

Martinus.



The two minds of present man.

Has man a free will?

by MARTINUS

A human being cannot be analysed merely as a physical entity, because its nature is so profound that its existence and experiences are contingent on a series of forces and realities still far beyond the reaches of the average man's thought and conception of life. Consequently, the above query cannot of course be answered without reference to such concepts as naturally must be foreign to the rank and file of mankind. To the majority, therefore, our answer will seem fantastic and strange, especially to people who as yet are so primitive as to consider themselves authorities on every imaginable form of analytics and as such prepared to deny everything that they do not comprehend or are capable of perceiving. For this category, of course, these lines will have no message; otherwise for those sufficiently unprejudiced as to be willing to look into the depths of realities underlying the formation of a sentient being's ability, to the majority still dimmed by the foggy veil of "imagination".

To these individuals I shall here try to touch upon a few of the realities underlying the formation of a sentient being's ability to act volitionally. In order to do what we want, we must possess an absolutely free will. By this is understood a total capability of surmounting obstacles to the satisfaction of our normal desires. But as there can be neither obstacles nor conquests without energy, a volitionary act is thus identical with a reaction between two forms of energy. Consequently, free will is only attainable where the volitionary forces are predominant in relation to those of the obstacles. Where the opposite conditions prevail, the individual cannot have his desires satisfied, and so finds his will-power tied and bound. In order then to give the rein to volition, it is requisite to supply it with forces superior to those constituting the obstacles. And it is exactly this faculty of gradually being able to utilize these superior forces so as to increase our will-power that in our everyday life we experience by the concept of "progress". When sentient beings evolve from primitive forms or life to those of the highest attainment, this simply means that they gradually acquire the superior energies for the realization of their will-power, by which process the obstacles correspondingly deteriorate, so that finally they cease to operate altogether. At this juncture the individual has attained absolute sovereignty of will-power. Volition is thus a question of subduing the respective energies.

For a more detailed delineation of these phenomena I shall have to refer the earnest inquirer to my chief work,

"Livets Bog". Here I must confine myself to saying that the aggregate cosmic energies are marshalled in five progressive categories, the superior ones naturally dominating the inferior ones. Volition will consequently predominate to the extent that it approaches a stage of totality, until the individual attains to the fifth degree of energy. If, for instance, a person has only got so far as to utilize the second or third degree of energy, he has only partially been able to dispose of his will-power, as in this case he has not yet been able to overcome the obstacles representing the fourth and fifth degrees of energy.

Characteristic of beings whose evolution is confined to utilizing only the first degree of energy may be mentioned such as "plants". These are figuring as sentient beings, indeed, but on the lowest level as far as volition is concerned, their will-power being as yet actually latent. Next we encounter beings who chiefly require the second degree of energy. These constitute what we call "the animal zone", to some extent appreciative of earthly scenery. Beings belonging to the third degree of volitionary energy make up the ideal "human zone", so far only at its embryonic stage, because the people inhabiting the earth mainly avail themselves of the energy of the second degree and only latently or within a minor field of operation resort to the higher degrees of energy. They must therefore be characterized as "intermediates between animals and men".

We have now arrived at the boundary between the energies which evolutionary man has succeeded in dominating, and those beyond his attainment. The forms of energy dominated by the beings described will thus represent the first two degrees. These in connection with the third one make up what we call "physical matter" or "the material forces", which mankind to no small extent has managed to subjugate. They have thus partly succeeded in controlling the fire and directing the path of lightning. In the form of "horse-power" they make the elements convey them across land and sea, through air and water. By means of technical instruments they have elongated their physical senses. They have marked the march of the electrons. Anyone can speak to the whole world and be heard simultaneously. By photo-technical devices people can even see distinctly in the dark of night. Man is thus fast approaching absolute domination of terrestrial energies and is correspondingly about to acquire a perfectly free will in these lines of action. Nevertheless, the domains thus occupied are so insignificant in proportion to those not yet dominated by the human mind that the idea of a perfectly free will is considered utopian, an abnormity. This is due to the obvious fact that the energies dominate man wherever he does not dominate the energies.

As absolute perfection depends on the sentient being's domination of the energies, and not vice versa, and that such perfection is the basis of whatever is perfectly agreeable, while imperfection is the basis of disagreement, the energies will be exceedingly pleasing wherever they appear as "servants", but most unpleasant where they are still "masters" of the beings in question. Consequently,

the manifestations representing an absolute domination of energies called "ideals" or "the good", just as the same manifestations represents the nucleus in all forms of genuine religion and divine worship. Is it not the very form of manifestation "to act at pleasure" that has been attributed to the deity, and likewise promised to man when appearing "in his image and after his likeness"? And does it not accordingly correspond to the same principle that manifestations failing to represent an absolute domination of the energies is called "the evil" and its "punishment"? Does not the word "Hell" convey the idea of the greatest contrast imaginable to pleasure, and "the Devil" equally contrasting with the divine ideal?

To the adept, i. e. a being who, in the evolutionary process, is far in advance of the majority of his fellow-men, and whose senses are fully developed in spheres as yet unaccessible to most others, recognizes no "evil", "punishment", or "devil" as such. Everything absolutely unpleasant as well as everything genuinely pleasurable are to him simply expressions of energies unsubdued and overpowered respectively. In consequence of this clear-sightedness he will naturally be prepared to gain full control of the energies, thus better enabled to represent the pleasurable aspect of life the more he is ahead of his fellow-men in this respect. His manifestations will accordingly be those of absolute pleasure in so far as he has acquired the mastery of the various energies. The pleasure or satisfaction resulting from this domination, moreover, is what we term "love". Every perfect manifestation or domination of the energies can thus only be realized as the reflection of love. Hereby we are led to disclose the reason that the great commandment "love one another" involves the "fulfilment of the law", this being the direct way to life, which, in its highest development can exist only in dominating the energies, which is the same thing as practising love.

But as love is evinced by actual mastery of the energies, man in his present condition is lagging far behind in his efforts to subdue the prevailing energies, before he can realize the meaning of an absolutely free will. These energies, it must be understood, are not of a physical nature, but must be psychologically defined. The inherent forces are not directly apparent to the physical senses, because their vibrations are microscopic compared to those represented by the physical energies, to which the physical senses are attuned. But even though these mental forces are not physically perceptible, this does not of course mean that they are less real, or even unnatural. On the contrary, they are just as real as the physical energies and may even figure as a superior and refined form of electricity. In other words: An individual's mental functions are analogous, though on a higher level, to the emission of an electric, a radioactive, or an undulatory current. For a sentient being to avail itself of these currents it must have a kind of antenna, and this we find in the human organism: its brain, its nervous system, and other accessories are a co-ordinated set of "accumulator", "antenna", etc., maintained by an infinite "something" in "Livets

Bog" described as X.1 or the 'ego" of the sentient being. It is this contact with the energies that by the individual is conceived as experiencing life.

The experiences thus gained will prove to be more agreeable, the higher degree of energy the sentient being has attained, because in this way the forces at disposal will be brought to bear on the basis of its intellectual volition. In our terrestrial sphere, besides the unpleasant circumstances referred to above, expressive of the domination in virture of the physical energies, we also encounter numerous phases of unpleasantness, as for instance: war, murder, homicide, mutilation, and suffering of every description. All these adverse obstacles to human progress go to prove that man in his present condition is not sufficiently master of the highest energies, nor able to utilize these, and correspondingly debarred from exercising anything approaching a perfect free will. What is consequently requisite for these individuals is to train themselves to attain mastery of thought and will through the aid of the higher energies of mental capacity.

As mentioned before, the terrestrial beings in question are, in their evolutionary progress, supposed to have passed the culmination of the first and second degrees of the cosmic energies. These two stages are fundamental for the realities here called "instinct" and "gravity" respectively. In connection with a latent form of the third degree of energy they together constitute the basis for every form of volitionary power.

The forms of higher energies, which so far mankind in general are not as yet able to acquire, will thus be the last three degrees of cosmic energies. These again make up the basis of realities known as emotion, intelligence, and intuition, the last one including that of "memory". All these energies thus constitute the mental powers that imperfect man as yet can only make use of in elementary or primitive forms, as evidenced by the prevailing conditions of suffering, to which he is still subjected. The evolutionary progress, however, is tending to a training of the human mind with the object of enabling it to gain the ascendency over these inferior energies. Through various reactions we do also find these efforts powerfully stimulated. The existing religions, churches, and temples contribute largely to emotional refinement.

Through universities, colleges, and schools, moreover, the intellect is gradually gaining a wider horizon, and when the individual attains to a certain equilibrious stage in mastering these energies, nothing less than perfect love will result. This will bring about absolute domination of the highest visual and creative power, "intuition", which, in conjunction with a perfect memory will culminate in the experience of an immortality known as "eternal bliss". Through a total domination of the fundamental, cosmic energies, leading to the realization of volitionary activities, the sentient being will experience the maximum of veritable love and creative power. But when the people of the earth get so far as to represent so eminent a consciousness, they are no more ordinary

human beings, but native to zones far surpassing this present world. The answer to the question raised as to whether mortal man has free will, therefore, can be summed up as follows:

As an experience of absolute free will is contingent on domination of the five degrees of fundamental energies, and as the people of the terrestial sphere have as yet hardly surmounted the culmination of the second degree, none of these will be able fully to do as they please, but are constrained by the forces that they are not yet sufficiently potent to overcome.

On the other hand, we have learned that the great commandment "love one another" is based on scientific verities, and not on superstition, if we but understand that this is the only way to attain liberation, the veritable path to life eternal.

Martinus.

MARTINUS

by Peter Zacho

To write about a man of an unusually high standard of spiritual development is an extremely difficult task, especially when the person in question is still alive. The name Martinus, however, has already in thousands of people roused hope and assurance of a future existence so much better than our present one. In these people has been kindled a flame of intellectual appreciation which not even the sorest accidents on the international political front have been able to quell, even as personal fatal experiences in the light of this have more or less lost their pangs, at times without leaving behind even a vestige of regret, but having on the contrary turned into an incitement to overcome the inclinations causing the painful experience. This fact entitles me to describe an unusual personality still alive, in order that the flame referred to may be kindled in other thousands of minds throughout the world.

"The mere mention of Martinus' name gives me a thrilling sensation," was the verdict passed by a late editor-in-chief at one of our greatest newspapers. He is only one amongst many that would subscribe to this.—Who and how, then, is the man who wields so great an influence?

From the year 1938 I have known Martinus personally, and can testify that

I have never seen him lose his temper. His work of a life-time, "LIVETS BOG" ("The Book of Life"), moreover, vouches for its author's spiritual supremacy; for only by absolutely dominating the various mental energies would any man be able to produce cosmic analyses of the greatest problems of life.

Some reader may be staggered by this assertion. And no wonder! There are plenty of people who would rashly be apt to pass judgment, whenever faced with things they do not at once understand. For this reason it must be emphasized that the publication of the biographical sketch is by no means due to any wish on the part of Martinus himself. He has only reluctantly yielded to the insistence of others, who maintain that so unusual a work as "Livets Bog" constitutes, must necessarily involve some idea of the author's essence of personality, which most decidedly differs from that of the majority, inasmuch as a perfectly harmonious life and bearing, radiating nothing but love to one's entire surroundings, is far beyond the average standard of human ethics.

Love is the leit-motif throughout Martinus' works, as well as through his life and personality. But perfect love is impossible without a highly developed intelligence,—reason being the regulating factor behind all creation. This holds true of emotion as well. These two mental energies, reason and emotion, when adequately balanced, form the basis of intuition in the human mind. Martinus' cosmic analyses have come about by deliberate application of his intuition, in the same way as the rest of us may consciously employ our intellect.

Martinus was born on August 11th, 1890, at Sindal in the north of Jutland. His mother vas unmarried, and died when he was quite a small boy, and so Martinus was taken over by his uncle and aunt, who nursed and brought him up together with their own children. At school he received only the meagrest instruction, two or three hours in summer, for the cattle had to be tended, a task alotted to him as a boy. In winter there was some more time for him to go to school. Of books, there were naturally none in the poor agricultural labourer's home. A few illustrated magazines were to Martinus a gateway into a fantastic world. Bible lessons were his favourite reading. What a wonderful man, this Jesus! At an early age he learned to ask himself, whenever he was in doubt of how to make up his mind in a given situation: "What would Jesus have done?" and at once the right answer came to him.

But the teacher's or pastor's commentaries he could not always accept. The unsaved, who were condemned to everlasting fire? No, here the parson must be wrong. And when the pastor told that a curse lighted on "illegitimate" children, it left Martinus quite fearless; for he was already in intimate contact with the redeemer of the world, who whispered to him the heretical words: "The parson is wrong!"

When he grew up, Martinus first became a dairy-apprentice and subsequently worked as a dairy-assistant in several places until his thirtieth year. His recommendations all testify that he was an unusually skilful and reliable worker. On a few occasions there have indeed

been some slight disagreements with an employer of his, which was due to Martinus' upright character, which would not allow him to compromise his conscience in order to please his superior. The least deviation from truth or dishonesty was abominable to him. No wonder that so serene a man, at the age of maturity, was matriculated amongst the number of initiated personalities who from time to time ar ebeing sent to suffering and struggling humanity from upper realms with a message of a better and loftier future for the human race.

"Love" and "prophet" are words that in course of time have undergone a serious devaluation; they have even frequently taken on an odious timbre. Nevertheless it occurs that they are taken seriously; at times a modern prophet has in dead earnest been called for, even in some newspaper article. As a rule, however, nothing of the extraordinary is expected. Sometimes quite ordinary authors are thus being designated prophets. It is easy enough to discover and recognize relatively modern prophets like Rousseau and Voltaire, or even such as Huxley and Sunne, still alive. They have gained "patina".

But why only recognize a great personality when he has been "canonized" by the authorities? Is it quite impossible for individuals to draw their own conclusions? It was not the scribes that recognized Jesus as the Christ, but mostly fishermen. It looks as if wide reading and much knowledge about prominent personalities in the past are apt to blunt the ability to see what is immediately apparent.

But our present civilization is fast ebbing out, and even as past stages of culture have mainly been due to a single personality, it will also be the case this time. A new world is already about to be born. The inevitable pangs are so intense that everyone ought to be aware that something momentous is about to take place. The Buddhists are at present on the look-out for a new Buddha, Christian denominations awaiting the second coming of Christ, and modern intellectuals looking forward to a new great prophet. How then is this prophet to be who is to comply with all these expectations? Well, first of all he must be able to meet the demands of the modern world for logical consistency. But at the same time he must satisfy the cravings of the human heart. Even the keenest logician subsists primarily on his feelings. Accordingly, his message must take form of analyses, and not be a new faith. It must, moreover, harmonize all the wisdom of the world, couched in the great religions, and at the same time be compatible with modern science. It must be *a science of altruistic loving-kindness,* which will gradually unify all contrasting conceptions. *It must result in a unification of East and West.* Thousands of people have already seen and understood that the author of "Livets Bog" is able to fulfil all these requirements.

Revelations are not confined to the past. They are experienced by the thousands. Some of these cannot stand this influx of intuition into their minds and turn fanatics or end their days in an insane asylum. To others of a more balanced disposition this experience serves as a great inspiration in their daily work.

Martinus.

They remain quite normal. Only their creative urge and range of vision are greatly intensified. Helge Rode, the Danish poet, is one of the numerous examples of this.

It is, to be sure, a most difficult thing to talk about *revelation* to modern people. If the word is replaced by *intuition,* it is much easier. But then the biblical terminology must be altered in order to bridge the concepts. It must also be understood that a revelation or an intuition may be experienced by unbelievers as well as by believers. According to Martinus' cosmic analyses, man's mental evolution passes from an undefined state of the emotional, in which the existence of a divine being is never being doubted, through a materialistic view of life, a faith as genuine as the original one, and on to a stage of intellectuality of so high a quality that also parapsychological phenomena may be divulged.

It is not possible, however, without any assistance whatever, to arrive at a full understanding of the problem of life. To this end a tutor of an exceptional character is requisite. It is this master that so many have come to recognize in the man Martinus. As for the degree of Martinus' intuitive powers and his

initiation in the mysteries of life, it is for the student himself to judge. The turning point of Martinus' life at the age of 30 constitutes the basis of his authorship, as described in his book "On the Birth of my Mission". But the experience itself cannot possibly be of any value to others unless it becomes evident by virtue of his works that their author can by no means have obtained his knowledge through books or any other human instrumentality. Consequently, it is the result that counts. Martinus expounds this fact most lucidly at the close of the book in question, and so I shall conclude this brief biography by quoting himself:

"Of paramount importance to the reader is not my spiritual experiences as such, but the effects they have had for these can more or less be verified by anyone ethically disposed and sufficiently impartial and open-minded. These effects constitute my consummate expressivity: the presentation of a real and logical cosmic analysis, an absolutely incontestable cosmology, resulting in an initiative realization of a new mentality, a new cultural standard, in which a genuine understanding of life, its distincive loving principles, and culminating cosmic logic may be summarized in the term "everything is very good". From utopias we may thus pass on to a world of realities and tangible facts, accessible to each and everyone whose intelligence and emotion have matured accordingly.

But understanding of this cannot possibly be acquired by mere reading, nor can it be imparted by others. It can be turned to account by the inquirer only through absolutely voluntary and impartial appropriation of this mission of mine, transferred to his own consciousness, in his own daily life, and in his own reaction to all his environments. Only people ethically defect would pass their verdict without making their own observations. But in order fully to realize this, it is incumbent on the student, to the best of his ability, to make my mission part of his own life, for only by so doing will he experience the truth of a serene existence in the golden-white illumination of organisms in dazzling brightness.

Whatever people may think of my revelation or divine experience—my golden-white baptism of fire—the fact remains that through this glorious event, entirely without any preliminary studies of books or appropriation of knowledge through other sources, beyond the traditional Protestant catechism, I was enabled, by means of my chief work "Livets Bog" and my other writings, including symbols, by speech and bearing, to frame a layer of consciousness, a mental climate, thus furnishing men and women with a perfect survey of all situations in life. The analyses of this survey of the Cosmos constitutes a consistent unity of absolute perfection, by which, in all particulars, it presents itself as the culmination of a logical view, the system of which will inevitably result in the ultimate solution: love, balancing equably between intelligence and emotion.

Through my work, consequently, is brought to light the cosmic analysis, directly intelligible, that "not a sparrow falls to the ground without the Heavenly Father's will", and that "the hairs of

our head are all numbered"; that we are all on our way to perfection; that everyone is under divine providence; that we are all immortal beings; that all is infinite love; and that the ultimate truth of life, as expressed in the phrase "everything is very good", will never fail.

This virtual science, which through the holy spirit in me is thus being manifested, will in course of time transform human mentality. It removes hopelessness, melancholy, and doubt. It illumines the darkened mind. It reechoes the divine invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest", and confirms the divine truth: "Lo, I am with you always, even unto the end of the world". And thus everyone will be happy and blissful, "one with the Father of all"."

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Mental climatics
The fire supreme (the sexual mystery)
Experience of life and individual intelligence
Material philosophy superstitious
Religious philosophy unscientific if founded on belief in mere postulates
Unkindness the principal mark of primitiveness
A new scientific method of research
Nature and importance of sleep for physical well-being
Everything material is alive
Why the world is replete with misery, illness, and suffering
How life itself makes reincarnation a fact
What is eternity?
When work becomes "legal tender", everyone can be economically independent
The masterpieces of art are caresses
Future funerals will not be obsequies of mourning, but days of rejoicing and thanksgiving for an everlasting survival
Life eternal

Quotations from

MAN AND COSMOLOGY

by Martinus

A view of the great cosmic drama, which in the years 1914 and 1939 was enacted so lugubriously and is still portending a collapse of our civilization through banishments, concentration camps, death, and destruction to fresh multitudes, gives the intellectual observer subjects for reflection. To him it becomes obvious what is wrong with the human race, for it is evident that "politics" and "religion" cannot be two disparate things. Religion must be the highest revelation of knowledge relative to the ideals and moral laws on which alone our daily lives can be based. A religion not constituting such a revelation or imparting such knowledge is without any political potential, which means nothing less than an inspiration to work for moral equity in human intercourse, requisite for any human community that is to secure a maximum of security and happiness.

Verily, "the Paraclete or Holy Ghost" (="cosmology") is about to be understood as an actual fact. How otherwise is mankind to escape from the abysses of ignorance, molestations, sorrows, and tears?—How is "perennial peace" to be established without the knowledge of how to gain it?—Is it easier for peace to prevail without scientific methods than for war to predominate without science? —It was not till war was actualized through science that it gained the ascendency and brought about "internecine war". Absolute peace cannot be secured through prophets, dogmas, or creeds, even though these factors have been making for peace within the present epoch, about to be superseded by a better world. Peace not based on science cannot compete with war dominant by virtue of science, which in this case is equivalent to superior knowledge of destructive or mutilating war-potentials. A man whose mental constitution is directed solely by materialistic science, is as yet a mere cosmic somnambulist. He is cosmically an unconscious being, in whose hands the weapons of death may culminate owing to his ignorance of cosmic responsibility. As long as he is not aware that he is a cosmic and immortal being, he cannot of course know that he is cosmically responsible, and that consequently his destiny, his happiness or unhappiness, is exclusively based on this responsibility.

The difference between past and future generations will thus turn out to be that people of the past as well as the majority of the present are not conscious of any "cosmic liability", those of the future will base their lives entirely on absolute responsibility. It is this transformation of mankind that the mission of cosmological science will accomplish, considering that no other form of science whatever will be able to bring about this transformation.

THE COSMOS SEA-SIDE RESORT

situated at Klint in the north-western part of Zealand, is the realization of Martinus' wish to found a spiritual retreat, where people can relax and, in an atmosphere of tolerance and friendly fellowship, once more gain strength to withstand the trials of an everyday life. Tolerance and neighbourly love may be mere words, but in the Cosmos colony they are words of living reality. Above the place hovers a spirit of benevolence susceptable of soothing the human mind, and even a week's rain cannot wipe out the happy smile from off the faces of its inhabitants.

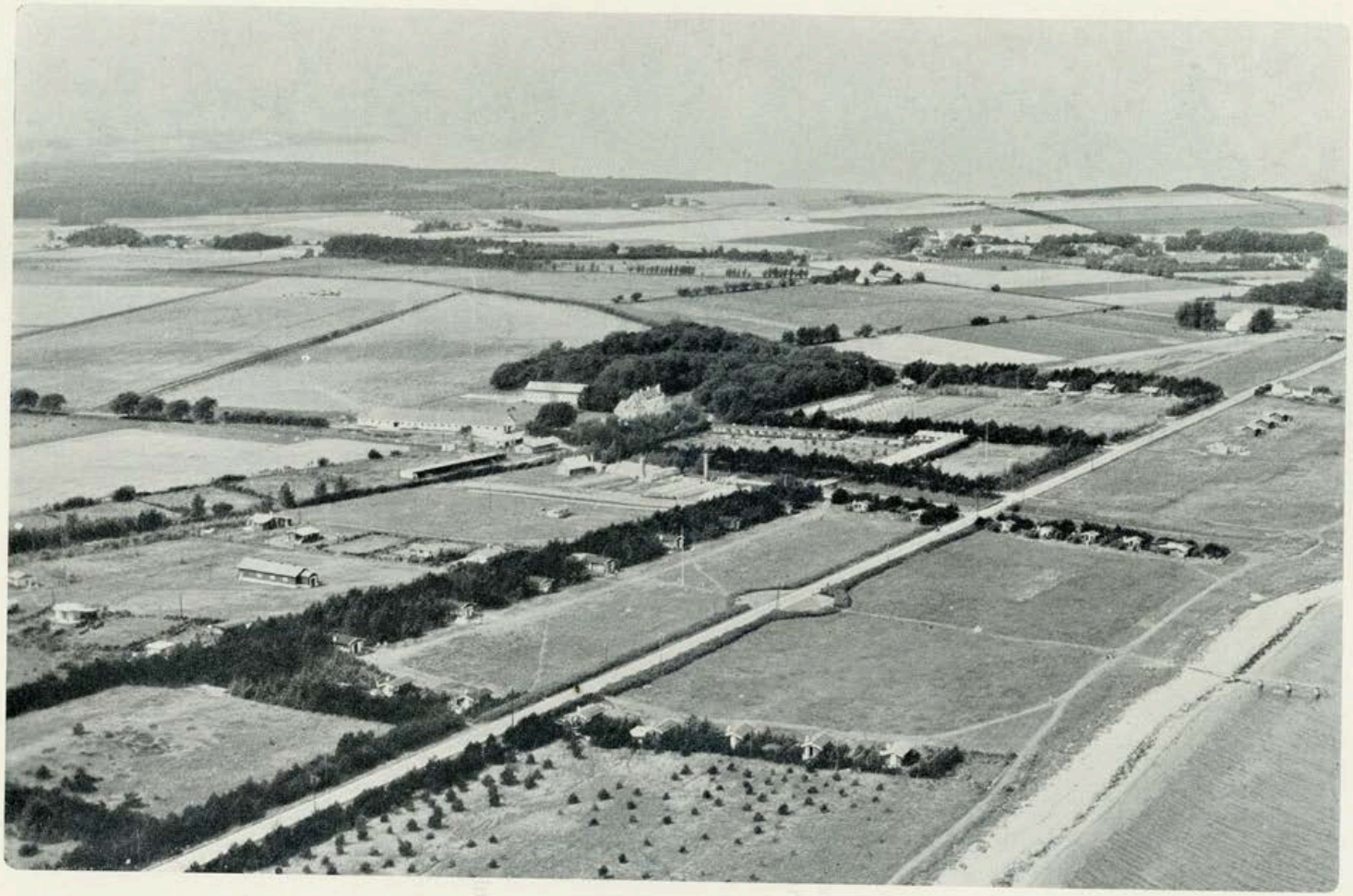
The Cosmos colony consists of two pavillions, partitioned into a number of separate apartments of varying dimensions, and more than 50 bungalows ranged about the grounds. Further, there is a library-hall with a rich collection of books and a lecture-hall for discourses 3-4 times a week.

Fruit and vegetables may be had from the colony's own nursery-garden, and other requisites can be bought at the "kiosk".

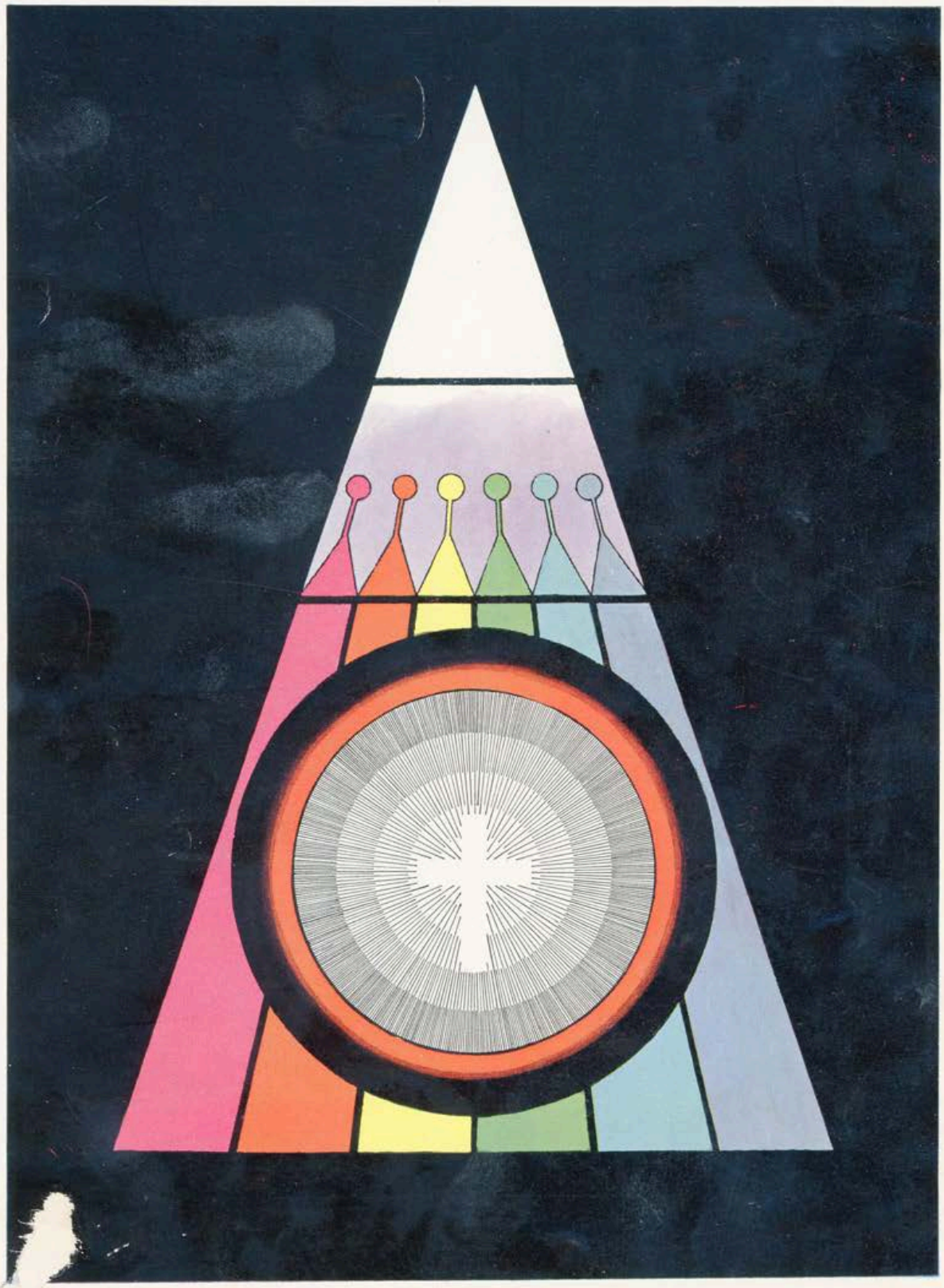
There is thus every opportunity to enjoy the holiday, and a number of people, among these a good many foreigners, have availed themselves of the opportunity in this way to get into contact with Martinus' cosmology and learn how practical love and fellowship can be carried out.

Should you wish to spend your holiday at this sea-side retreat, we beg you to advise the institute in due time.

This booklet is translated by Joe Saxe.



KOSMOS SEA-SIDE RESORT
KLINT pr. NYKØBING SJ.



Symbol of a sentient being's psychic constitution