

KOSMOS

NO. 3

MARTINUS COSMOLOGY

1985

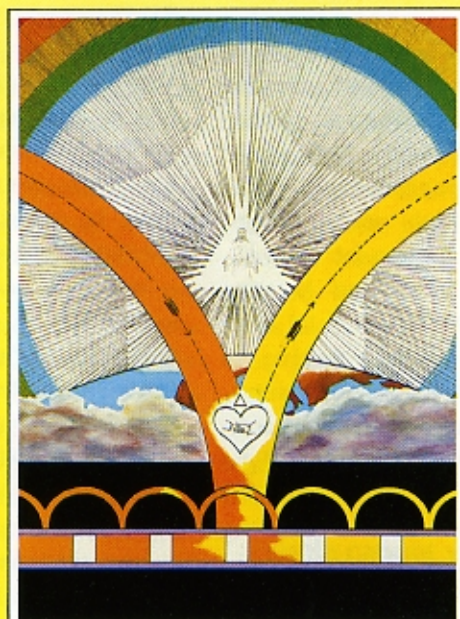
Kosmos in perspective

Forgiveness

Martinus – the man behind the work

Evolution of a school

8 – a symbol of life



Kosmos in perspective

by Mary McGovern

The first edition of Kosmos was published in Danish in April 1933 by Martinus one year after the publication of the first volume of Livets Bog (The Book of Life) in 1932. During that year Martinus received innumerable letters and enquiries from people who had been inspired by Livets Bog and were earnestly seeking for more knowledge, for solutions to all the many difficulties of daily life. Martinus was aware that it would be many years before Volume 2 of Livets Bog would be published and even longer before all seven volumes would be completed. (Volume 7 was in fact published in 1960). He wanted to find a way in which people's need for spiritual knowledge could be fulfilled and their many questions answered during the long waiting-time for Volume 2 of Livets Bog. And the answer was KOSMOS!

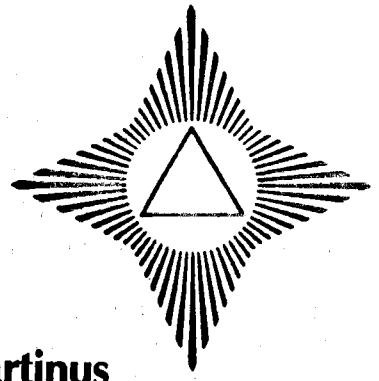
By producing his own magazine he could answer many of the questions of general interest and write articles in which some of the problems of daily life could be seen in a cosmic perspective. This saved him much time which would otherwise have had to have been spent travelling around giving lectures and talking to people. Through KOSMOS he could talk to many simultaneously without having to leave his home in Copenhagen although, as Tage Buch mentions in his article "Martinus - the man behind the work", he allowed time to see on average about one person per day. In this way the writing of his main work, Livets Bog, could continue as planned.

The English edition of KOSMOS began in the 1950's as a kind of newsletter including one article by Martinus and continued more or less in that form until last year when regular subscribers will have noticed a change in format - a new enlarged edition with a new layout and a temporary black and white cover including articles not only by Martinus but also by other writers who wish to connect Martinus' analyses with the daily experiences of life. This was the first step towards producing a magazine more like the Danish and Swedish editions of KOSMOS.

The second step was achieved with the first issue this year with the new coloured cover, an ingenious solution to a very difficult problem! The symbol on the cover could be summed up in one word - "forgiveness" - which is the theme of the main article in this issue. Variation is provided by the changing colours behind the symbol. There are six colours - one for each of the so-called "basic energies" or "planes of existence" which Martinus refers to in his first book of symbols, "The Eternal World-Picture, Vol. 1" - and from 1986 the English edition of KOSMOS will be produced six times per year, every two months beginning in February. This will necessitate a proportionate rise in the annual sub-

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How does one find the strength to forgive?



**By punishing people according to the
judicial laws one breaks the cosmic laws
of forgiveness**

by Martinus

Through Christ people have been told that they should foregive their neighbour not only seven times a day, but seventy times seven times. In reality, this means that one has to forgive in all circumstances. But is it right to follow this doctrine? The modern intellectual is not satisfied just to accept what Christ or any other authority has said; he wants to understand logically - and apparently this doctrine is against all common sense. If this doctrine is to be acceptable to people today, it must appear as a scientific conclusion which is logical; that is, in accordance with the laws of life. But then people must learn to know not only the laws acting within physical matter, but also the spiritual laws existing behind the physical structure of the whole universe. If terrestrial mankind is ever to be able to manifest a higher or more humane culture than that which dominates the earth at present, it can be only on the basis of an intimate knowledge of the cosmic laws, and the revelation of the fact that life is in harmony with these laws. Each individual must learn to see through all the so-called logic which is in fact only "local" and without any connection with the real conditions and phenomena of life. On account of such "local" logic, many people believe that Christ's doctrine about forgiving and forgiving again is foolish and naive. "When someone has done wrong to

another," they say, "then one cannot without further ceremony forgive them; he must be punished so that he becomes afraid of repeating his wrong action, or how else would it be possible to suppress evil?" During a certain epoch of evolution it is natural that this perception should be the highest expression of common sense, and this epoch is not yet over; it is the basis of society's judicial and police system. Everyone who commits injustice in such a way that he violates the judicial laws has to be punished according to the letter of the law; in some countries on earth the most severe punishment is actually murder, although it is called "execution" or "liquidation". The moral institution which is known as the legal and judicial system is therefore, in certain cases, an institution of murder, and even in so-called Christian countries, murder and lesser sentences of punishment are authorised by the highest authorities. But a society whose judicial laws are based on such a moral conception is not really a true Christian community. Within this sphere its culture is heathen; it is "cosmically underdeveloped", even though it may in other spheres show great technical ingenuity and scientific skill.

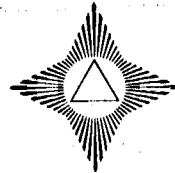
**People cannot yet fully manifest the
principle of neighbourly love in their
legislation**

When something is underdeveloped it simply means that its development is not complete. It is developing towards a higher stage, and no one can be blamed for not having reached a higher step in evolution. One cannot blame a monkey for not being a human being, nor can one blame the authorities in the countries just mentioned for not manifesting the principle of love in their laws and behaviour. They will come to this later on when they are more advanced in evolution, and they will regard their present state as inhuman barbarity and incredible ignorance. But now they are still of the opinion that murder must be fought with murder, anger with anger, and unpleasantness with unpleasantness, which is the principle "an eye for an eye and a tooth for a tooth". Do they really think that it is possible to abolish war with war, murder with murder, and generally be freed from the unpleasantness which the so-called criminals bring upon society by inflicting unpleasantness upon the criminals? These methods have been used for thousands of years; and still war, murder and other crimes are no less widespread today than they were thousands of years ago. Therefore it does not seem to be a particularly effective method of eradicating these phenomena; and this is quite natural. We all know that you cannot put out fire with more fire; it has to be extinguished with water, that is with a substance whose character is contrary to that of fire.

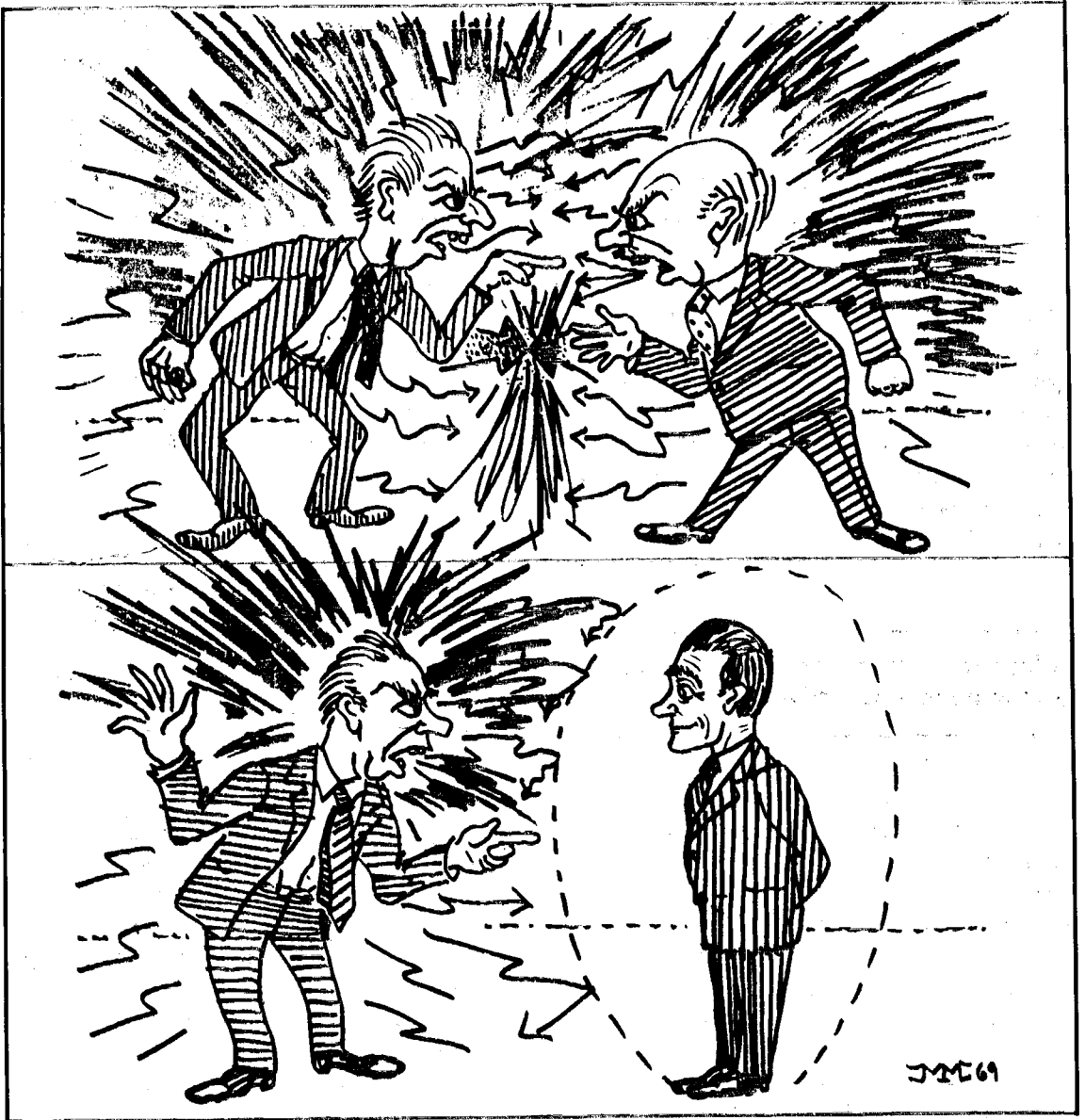
Retaliation based on revenge and punishment cannot change someone's character or behaviour; on the contrary, it trains even worse enemies of society

What holds good regarding the physical laws of nature is just as valid regarding spiritual laws. Quite a different

kind of mental substance from that of war, hatred, revenge and punishment has to be used: love. Retaliation based on revenge or punishment cannot change a person's character and behaviour. By using force, punishment and execution one can at best give certain people such a fear of punishment that on account of this fear they to some extent refrain from manifesting their innate "criminal" behaviour. But it certainly does not change their character. If punishment suddenly did not exist, they would at once manifest their destructive way of acting towards other people. They are to be looked upon only as being like performers who, just like animals, can be forced to carry out things which are completely against their nature. A society whose citizens refrain from harming each other only on account of fear of execution, confinement or other punishment is not a cultured society in the humane sense of the word.



But how can people create a really cultured society? There will for some time yet be people on earth who are so primitive that they will be an inconvenience to society's true and natural development because they do not understand the purpose and responsibility which each single citizen has. When one learns to see life in the perspective of cosmic logic, one understands that one cannot eradicate these primitive and ignorant people, who are very likely having their first incarnation, or one of their first incarnations, within the realm of civilisation, and who formerly have only been accustomed to the laws and justice of primitive people. The



cosmically ignorant person believes that when these people are killed, they have finished with them, but this is just a result of "local" logic. These people do not cease being "criminals" because they leave their physical organisms. Their "criminal mentality" is just as alive in the first sphere of the spiritual world as it was on the physical plane. And on the psychic plane they meet with like-minded people with whom they are on the same wavelength. Together they form a

sphere of primitive, malicious mentality, a group of what one could call "evil spirits", to use an old-fashioned expression, who have the possibility of influencing physical beings of a similar mentality who easily allow themselves to be "inspired" to actions which are just as dangerous to law-abiding citizens as were those of the executed "criminals". Revenge and punishment can only breed more revenge and punishment. Those punished wish to revenge themselves and to

"punish" the society whose laws they are not yet able to understand and conform to. When they again incarnate in the physical world, they are still on the wrong side of the law, and they have in their talent kernels experiences from previous incarnations which make them perhaps even more cunning and dangerous, because they have the faculty of camouflaging their activity in such a way that they are much more difficult to overcome than they were before. The ranks of judicial specialists should be made aware that sentences and punishments cause people to develop into greater enemies of society than they were before.

A humane culture can only be created on the basis of neighbourly love

If a really humane culture is to be created, it is necessary to break away from the illusion that execution and punishment are the means upon which such culture can be based. Of course, society has to protect itself against dangerous and anti-social individuals, but the protection should not be by killing and punishment. In some of our more human societies on earth, experiments have been made with methods which in the future will completely replace the old legal methods. It is necessary to deprive the anti-social person of the right to move freely among other citizens; but this loss of liberty should not be a degrading imprisonment. Such people should be placed in special communities designed for people of that type. Here they can experience the advantages of culture, regarded not as criminals, but as students of culture and selfcontrol. They will come into

contact with teachers who treat them as fellow-beings and not as "criminals" and prisoners. Many of these teachers have themselves once been "on the criminal path", but through their fate they have met with that experience and love in life which makes them perfect teachers in this particular field. Through this teaching the pupils will be able to adapt themselves little by little to society outside, and will perhaps - just because of the experiences they have now had - become useful co-workers in the creation of a human culture.

No being can be otherwise than he is; his behaviour is an expression for his step in moral evolution

It is of course not only in the relationship between society and its "enemies" that vengeance, hatred and punishment make the situation worse than it was before - the same is also true of the individual's relationship with possible opponents or enemies. From a local point of view it is apparently in accordance with reason and logic that one becomes angry and people who are unjust, intolerant or unpleasant towards oneself. But, from a cosmic perspective, this is absolutely illogical and only characterises the "offended" party as being just as primitive and ignorant as the one who "offended" him. Everyone is surrounded by people who are on widely differing steps in evolution. They are at a temporary stage in their development, and are all on their way towards a more humane and highly intellectual state. Some are loving and understanding and are only seldom brought out of balance; others easily alternate between good and bad moods and are consequently more or less amenable; yet others have a

temperament which make them very difficult to associate with. None of these people can at the moment be otherwise than they are; their behaviour is an expression of the step in moral evolution on which they stand. They are at a temporary high point in their development towards a more humane, highly intellectual stage. Some represent what one might call a cosmic "child-stage" or "baby-stage"; others are "more grown-up children" and some few are in a cosmic adolescence, where they are on the way towards greater humane maturity. Every single individual can learn something from all others, and it is not accidental with whom he comes into contact. His surroundings are the tools the Godhead uses to form him in His own image, which means developing him into a loving human being who makes life easier and better for others, and thereby also for himself.

As one tries to understand with one's intelligence that all people are on different steps on evolution one will gradually find the strength to forgive everyone and everything

But how does one find the strength to forgive one's neighbour when he annoys one in different ways, and fills one's life with difficulties and problems? By trying with one's intelligence to understand that at the moment the person cannot be any different from what he is, just as thistles and stinging nettles cannot be different from what they are, and by realizing that, from a cosmic point of view, when this "enemy" is brought into our surroundings he is not an enemy who wants to destroy us but only a tool through which the Godhead allows us to harvest what we at one time

ourselves have sown; and through one's feelings simply trying to have sympathy towards that person who does not know what he does and who later must harvest what we ourselves have now finished with. So, as the "enemy" in reality is not the reason for the difficulty and cannot be otherwise than he is at any given moment, on account of his past and in relation to his future, then there is every possible reason to follow Christ's



command to forgive and forgive again. If one feels that one now and then lacks the necessary tolerance and love, one only needs to concentrate oneself on the source from which all the love in the universe flows; then all anger and bitterness disappear, and one feels that the only "enemy" one has is that which lies in one's own mind, opposing the growth and the activity of the human faculty.

Original Danish title: Hvorledes får man kræfter til at tilgive? Translated by Anna Ørnsholt 1965. Revised 1985.

MARTINUS

— the man behind the work

by Tage Buch

The following is a short talk which was given on Martinus' 95th birthday which was celebrated on 10th August 1985 at the Hotel Sheraton in Copenhagen. It was the introduction to the showing of a film in which Martinus gave a lecture.

I have been given the task of saying something about the man Martinus in the quarter of an hour before we see a film in which we will both hear and see him giving a lecture. Fifteen minutes is not a long time in which to describe a life of 90 years. In the Martinus Center at Klint in the summer I had an hour at my disposal, but if one is to say something in the shortest possible way - in one sentence - Martinus can best be described like this:

HE WAS A REAL HUMAN BEING.

But six words such as these of course say very little unless one already knows what a real human being is. What was Martinus like? I can of course only describe how I myself perceived and experienced him and mention a few of the special characteristics I saw in Martinus. These can be summed up under six headings:

1. Martinus was a lover of truth! There is of course nothing remarkable about this as he had the task of unveiling the truth itself and giving us a true world-picture. Nevertheless this love of

truth brought with it special consequences. One could, for example, be sure that, when recounting his own experience or stories he had heard, he always expressed them in exactly the same words and sentences every time. So when we heard Martinus tell a story which we had heard on a previous occasion, we knew it word for word in advance, and that could sometimes be a little boring! Unlike him, some of Martinus' co-workers - I will not name names - could be inclined to touch up their stories. Indeed, they could actually "improve" with each repetition, but Martinus' stories were not like that. They were pure and clear, always retold in exactly the same way - word for word. They were true, and his way of narrating was entirely devoted to the truth. And it is the same precision, clarity and logic which hold true in everything Martinus undertook and in everything he wrote and said.

2. Martinus was diligent! During all the years he was writing his books he wrote from 4 a.m. until noon. After that he drew symbols, took photographs, talked



*Martinus enjoying the company of friends
and people interested in his work
in the garden of Villa Rosenberg, summer 1973*

to co-workers and with people who were in difficulties or had problems or who, through his lectures, had come to have confidence that he must be able to help them. One year he kept a record of how many he had talked to. It came to about 300, nearly one every day. And to make sure that his written works were expressed absolutely precisely he rewrote them again and again, and went through the material six or seven times. He wrote seven volumes of "Livets Bog" ("The Book of Life"), three volumes of "The Eternal World-Picture", "Logic" and "Bisættelse" (about the ideal funeral and the micro-life in the body), twenty-seven shorter books and many articles for Kosmos; he drew between fifty and sixty symbols and gave innumerable lectures. And Martinus also taught a few people individually; Per Bråus-Jensen and Rolf Elving among others. For many years Martinus prepared his own food, darned his socks, washed his car and so on. He did not allow others to do his work for him. Martinus was indeed diligent but he also allowed himself some free time, especially in the evenings. "One should

not slave for the Godhead," he once said. Some people were surprised that he gave himself time off in the evenings - he was very fond of going to the cinema in those days - and they said to him, "If we had your abilities we would work night and day". To which Martinus replied with a smile, "That it is probably why you don't have them". He followed life's own cadences and did not get ahead of Providence.

Some people perhaps think that he had an easy life because he had cosmic consciousness, but I don't think one can say that. There were many difficulties to be cleared away. There were economic problems - he often had to borrow from close friends to pay his mortgage - and his co-workers were of course, like other earthly people, not perfect and could easily create difficulties for him, for which he naturally forgave them and which he disregarded. In his later years he was often tired and I remember once after a difficult day he said, "Well, we're plodding onwards!"

3. Martinus was flexible. He did not

expect the world or life to be other than it actually was, or that life should conform to his wishes, as we can be inclined to do. He could also change his way of behaving from one moment to the next. I remember once Mrs. Ingeborg Ankerbye giving a short speech at one of Martinus' birthday celebrations in which she told us how she had experienced Martinus first playing with a child on the floor, later sitting having a friendly chat with the child's grandmother and immediately afterwards talk about life's highest problems. I myself have often found him extremely accommodating and flexible. If, for example, we were going to go out for a drive and I asked him if he wanted to drive to a particular place he would say, "I am like butter" (and that had nothing to do with the fact that he had been a dairy-man!). He was simply accommodating. But.....

4. Martinus was at the same time strong-willed. Even if he could be like butter and allow other people to be exactly as they themselves wanted to be he was strong with regard to everything which had bearing upon his own cause. No one could change his decisions relating to the administration of his cause, no co-worker, no proof-reader. If the proof-reader found that his language was unnecessarily complicated and suggested changes then Martinus would well correct it if it could be changed without any change in the meaning, but if this was not possible then he would just say, "That's my style" and that was that! People could often be mistaken about him because of his friendly, mild, loving nature but he was not accommodating when it was a matter of his own cause. He was fully conscious that his work was a world-redemption and that if he said, did or wrote anything wrong, he would guide people wrongly and contribute

towards the perpetuation of the "wrong" or the "evil" in the world. He was as firm as a rock - otherwise he would not have been suitable for such a job as a world-teacher.

5. Martinus was humorous. I have laughed more heartily in his company than in any other situation. He had a sense of the funny and amusing things in life. And many of you know that laughter often resounded during his lectures. He could make many sad, deplorable things dissolve in healthy laughter. He could even get people who came to see him with serious problems and private sorrows to see life from the funny side and to see its small absurdities. In his company many of the things which we thought were serious became mere trifles about which we could later laugh and smile.

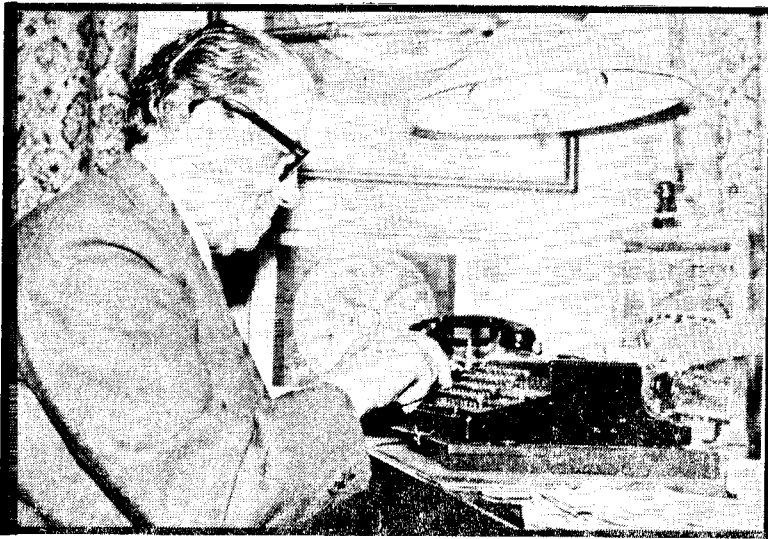
6. Patience and endurance were also characteristic of Martinus. He took plenty of time when necessary (for example, when he talked to people with problems), but he was, on the other hand, energetic when things should be carried into effect. The word "patience" comes from roots meaning courage and strength to suffer or endure pain, and to be able to wait. During Martinus's stay in Frederiksberg Hospital he underwent several painful operations. After one of these when he wanted as little pain-killing medicine as possible - in order, he said to protect his brain - he told me, "I can bear a lot of pain". The cosmically conscious being can endure great pain and many difficulties. He also said that it could seem as if these stays in hospital and periods of ill health hindered his work, but he explained that these things were part of the plan for his life which was laid down long before he was born.



Well, now I have enumerated six of Martinus' good characteristics; but I could enumerate many more: he was modest, generous, loving, artistic, and so on. Indeed, he had all the good characteristics and no bad ones, however strange this may sound to us ordinary people. Like Jesus he could have said, "Can any of you prove me guilty of sin?" Cosmically conscious people, of which Martinus was one, must restrain their better selves in order not to show all their real love or loveliness as strongly or to the extent which they would prefer - quite the opposite to us ordinary earthly people who must restrain our lower selves or the unpleasant sides of our characters.

has not been the intention of this little talk or of the organization of this congress either. The intention of this congress is to gather every possible good force to bring Martinus's thoughts and work out into the world, or to all those who today groan and sigh under the increasing difficulties of life; to all those who seek new solutions and explanations. And gathering all our strength for this is a good way to celebrate Martinus's birthday.

It is Martinus's books, his collected works, "The Third Testament", his world-picture, which should be known, rather than the person who himself did what he could to keep himself in the background. But even if he has done what



Martinus working at his typewriter, 1954

When I talked about Martinus in Klint in the summer I often finished by saying that he came into this world peacefully and that he left it just as peacefully and unnoticed with his "death" in Frederiksberg Hospital on 8th March 1981.

It was not his intention that he, as a person, should be worshipped, and that

he could to be hidden, I am sure that all of us here who have got to know him, either through his works or through the good fortune of knowing him personally, here and now send him our profound, heartfelt thanks for what he has meant to each one of us.

Translated by Mary McGovern

Evolution of a school

MARTINUS CENTER 1984-85

by Harald Berglund

Klint is a little village beautifully situated on the northern coast of the Danish island of Sjælland. It is a quiet place surrounded by farmland and areas with summer-houses. Sonnerup Forest is not far away and, on the other side of the peninsula, there are miles of sandy beaches. It lies ten kilometres from the town of Nykøbing and 100 kilometres from Copenhagen.

Fifty years ago, in 1935, Martinus bought some land just outside Klint and founded what is today known as the Martinus Center. Throughout the years the center has come alive in the summer, only to be empty and deserted during the rest of the year. But last year, even though the autumn and winter storms were raging outside, the local villagers could see lights in the otherwise empty buildings. The change was a fact. A new period in the history of Klint had begun.

Winter School

It all started as an experiment in the late autumn of 1984. The project came to be known as the Winter School. The year before, a modern building, intended for use all the year round, had been erected at the center. So the physical means for starting the full-year school were there. The project was announced during the summer season at the center and a message was enclosed with the Scandinavian editions of KOSMOS. There was going to be a course beginning in October and continuing until Easter - and there would be no charge, neither for the

course nor for the accommodation. Before long there were more applications than the 25 the new building could accommodate. Some people had to be told to come back the following year.

The Winter School turned out to be an appropriate name as Scandinavia was hit by the severest winter of the century. But the course went well. The students finished the first three volumes of Livets Bog (The Book of Life) as well as the three volumes of The Eternal World-Picture (the so-called 'symbol books') and some of Martinus' shorter books. The experiment came to an end, but about half of the students wanted to come back for another period, should there be one after the summer season.

Summer School

And then there was summer. The center was once again bustling with life. The summer-houses were no longer empty, and the old wooden pavillions were once again filled with people who had come for a combined study and holiday period. For those people who had been to the center before there was an obvious change. The old red lecture hall had been painted white - and inside, it was a completely new building with many modern facilities. There are now six booths intended for simultaneous translations. During the first period of the summer season lectures were interpreted

into Swedish and Danish, depending on the language of the lecturer, and sometimes also into Dutch and Icelandic. The study-programme that was offered this summer was expanded and divided into three steps.

Systematic study-programme

The first step was intended for those who had little previous contact with Martinus' analyses. It began with a lecture with slides called "Martinus - the man behind the work". The following day there was a taped lecture by Martinus himself where he talked about the birth of his mission, among other things. There then followed three lectures on the literature of Martinus, giving the students an outline of the plan behind the main work, The Book of

Life, or The Third Testament as it is also called. The literature lectures also contained information about the contents of all the other books, so that people would more easily be able to find books on subjects they were looking for. The last lecture pointed out the purpose of Martinus' teachings, particularly stressing the fact that it was never the author's intention to form any kind of sect or the like around his works; that they can be studied by anyone who may be interested, and that Martinus in no way whatsoever moralized about anybody or anything, but instead emphasized that life itself is the foremost teacher. But Martinus' works can be a great help in this process for those who find them inspiring.

This series of lectures was repeated every week throughout the six weeks of



The new pavillion



One of the older pavillions



*Students from the Winther School
listening to a lecture*

the summer season. During the two international weeks these lectures were interpreted into English. Step 1 also included a daily study-group where one could ask questions and discuss the day's lecture. There was also a daily hour of symbol explanations. In more than 30 symbolic drawings Martinus has set down the main features of his world-picture.

Having followed the different parts of Step 1, the student would have the basic knowledge to take part in the lectures and study groups of Step 2. There was also a third level with study groups on

some of the more advanced analyses in The Book of Life, Volumes 2 and 3.

International summer course

Those who came for the two international weeks were offered rather an intense programme. There was an introductory course with explanations and discussions based on the symbols. But since the new-comers were few, the level of the course turned out to be more advanced than introductory.

There was a series of 12 lectures in English where different areas of Martinus' world-picture were illuminated such as; Marital Crises, Forgiveness; The Sexual Principle; Materialism and Humanism; and The Meaning of Life. Four of the lectures were given by two people from Great Britain, Mary McGovern and Caroline Norris who have been coming to the Center for a number of years. They gave lectures entitled: What is a World-Picture?; Prayer and Meditation; Reincarnation and Evolution; and Martinus Cosmology - an Optimistic View of Life. They are also busy translating different parts of Martinus' literature into English. In addition all the Swedish and Danish lectures throughout the last two weeks of the season were simultaneously translated into English, thus doubling the lecture programme compared to last year.

The first week of August, the summer season at the Martinus Center being over, there was a Vegan Conference at the center arranged by the Vegan Society of Denmark.

Cosmology Congress

The weekend of 10th and 11th August the annual Cosmology Congress took place at Martinus Institute in Copenhagen. The purpose of this was, among other things, to open the Institute to the interested

public; to show the different functions carried out there, such as the making and printing of the magazine KOSMOS; and to give people the chance to come together and discuss different aspects of the work such as translation, teaching, information and KOSMOS. There was also an exhibition showing the development of Martinus' works, the development of KOSMOS and the development of the Center at Klint. Finally Ole Therkelsen showed some slides and gave an account of a lecture tour he made in USA in 1984.

New autumn term at Klint

Normally the end of the summer season would also mark the end of the activities at Klint. But based on the experience of last year's Winter School experiment the center once again opened its doors to a new group of students. This autumn the number is close to fifty, but that can only be during the first two months, September and October. Then the winter will force the closing of the old buildings and only those in

the new building can stay until Easter. Nevertheless, the full-year school at the Martinus Center is now a reality. And it is also international. There are students from Denmark, Sweden, Norway, Iceland, one from England and one from Scotland. This year there is a small fee for the course and the accommodation.

Future courses in English

At present all the teaching is in either Danish or Swedish but in future years it will be possible to arrange courses in English if more English-speaking people want to attend. At the moment there is not a great deal of Martinus' literature in English, but the first volume of The Book of Life will be published some time next year making it possible for the center to offer a two-month course based on that book. This course can be repeated up to four times per year according to need. And as soon as more books start appearing - in other languages too - the school will be able to become even more international. Today the only way of



*The
lecture
hall*

really studying Martinus' works in depth is to learn Danish. Several people have taken up this challenge, but as the translation work proceeds this will gradually cease to be necessary. And eventually the whole world will have access to the light and inspiration

which shine from the pages of The Third Testament, and the Martinus Center outside the little village of Klint in Denmark will have become a truly international full-year school as Martinus intended it to be when he first came here fifty years ago.

The figure 8 as a symbol of life

by Olav Johansson

Swedish TV recently showed the film "She comes with the wind", in which two seven-year-olds and two seventeen-year-olds tell us how they felt when their mothers and elder brother passed away. What is common to all four of these young people are the thoughts of what has happened to their relatives after death. All of them have a more or less strong feeling that their relatives go on living in another form of existence. Sometimes they can feel their presence very definitely; feel that they are there in spite of the fact that they can be neither seen nor heard. "She comes with the wind", as one of them puts it.

One of the seven-year-olds especially has a very determined concept of the nature of the spiritual life. She tells us very vividly about "the world of the angels". Small children are often closer

to the spiritual world than many adults, since the physical impressions and the physical experience of day-consciousness have not yet completely taken over their minds. Even if the child has no day-conscious memories of a spiritual existence this existence still makes itself felt - in the form of a series of sub-conscious functions. This is something that, among other things, shows in the fact that children in their imaginary world are often not so bound to the physical laws of science as most adults. In their imagination and in their thoughts they can often let matter be formed by thought - the creative method that, according to Martinus, characterizes the spiritual worlds, since "spiritual matter" is of such a fine and little-concentrated form that it immediately obeys the command of the thought. Thus children can sometimes

spontaneously talk about "glimpses" of a higher knowledge, although of course in an unintellectual and more or less unconscious way.

It was of such a "glimpse" that the above-mentioned seven-year-old gave an excellent example in the film, when she

ject to physical reincarnation. One half of the curves of the 8 symbolizes the cycle of physical life which consists of the following four stages or "seasons": childhood, youth, maturity and old age (corresponding to winter, spring, summer and autumn in the physical annual cycle). But as the appearance of the 8

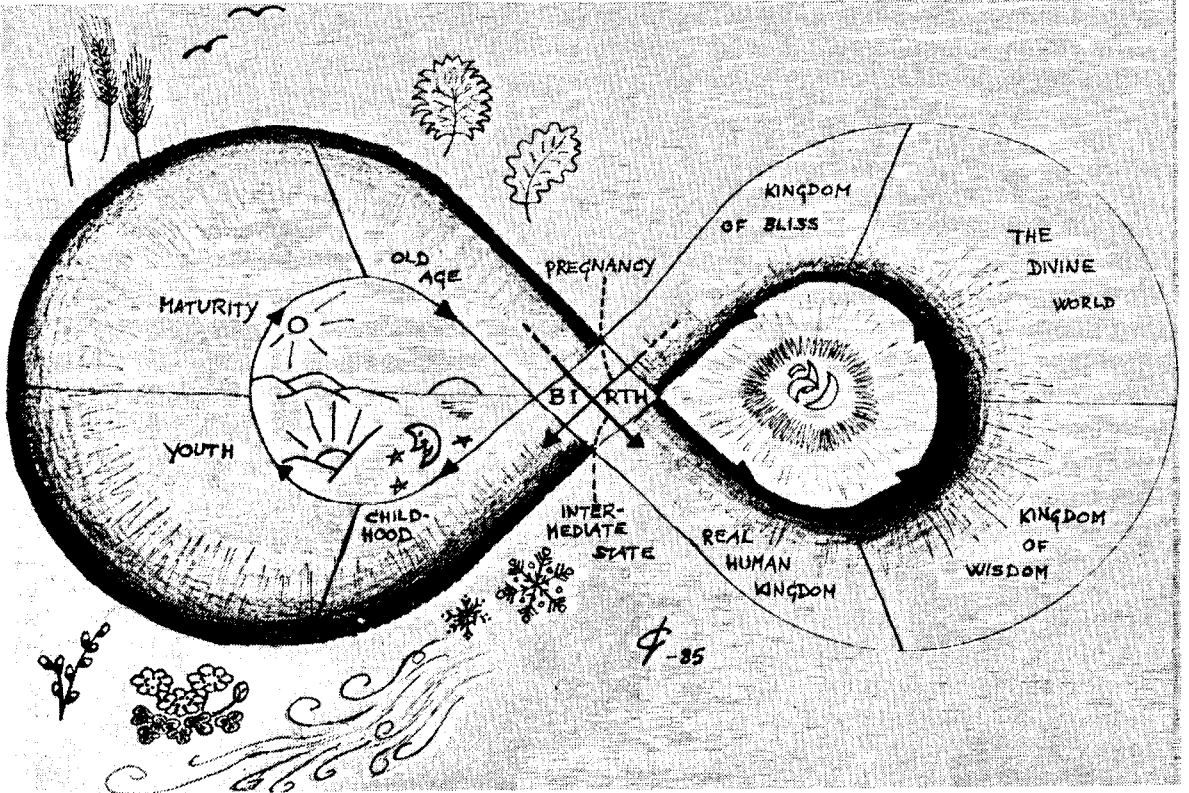


Illustration by Ingeløv Gøss

compared life with an 8. "Life is like an 8", she said and compared death to the centre of the 8 where the lines meet; it was there that the transition from one existence to another took place. It took me a while to understand how brilliant this picture really is as a symbol of the cycle of life (see illustration). Since the 8 consists of two circles that go into one another it symbolizes two cycles that are organically interlaced and thus form a unity. And this is just the way that our existence manifests itself as long as we are sub-

jects, this cycle is connected with another into which it continues after passing a "borderline" or a "point of intersection" (the centre of the 8, or death). This other cycle is the cycle of spiritual life which we must complete before we are born anew on the physical plane.

As the illustration shows, this cycle consists of four main stages: the real human kingdom, the divine world and the kingdom of bliss. These are the "seasons" or forms of existence that the

spiritual world offers us ("purgatory" and the "intermediate state", as Martinus calls them, cannot be regarded as parts of the real spiritual world, since these states are transitory, border areas between the physical and the spiritual world, border areas where individuals lack a physical organism, but nevertheless are ruled by their habitual consciousness).

The experiences in the kingdom of bliss (memories from earlier lives in the form of what Martinus calls "gold copies") promote the automatic process that leads to a new physical incarnation. When this happens the centre or the point of intersection of the 8 is passed again but now in the form of a "birth". "Birth" and "death" coincide and at a certain point they become identical processes. But this is perfectly in accordance with what Martinus says, that each "birth" is also simultaneously a "death" and vice versa. The birth to the physical plane is a death from the spiritual plane and the physical death is a birth into the spiritual plane. In tomorrow's world-culture, where the knowledge of immortality has become a fact, we will not use the concepts

"birth" and "death" as contrasting processes. They will instead be called "birth number one" and "birth number two". Thus the imperishability of life is pointed out and also the fact that in reality "death" is "birth".

The 8 is, as we can see, a brilliant symbol of immortality and reincarnation. It is also no coincidence that the horizontal 8 in mathematics has become a symbol of eternity (that is why the 8 has here been drawn horizontally). For immortality is the same as infinity in time, that is eternity. As Martinus shows in "Livets Bog" Vol. 3 (sections 1010-1050), the mathematical system of figures is a brilliant expression of the cosmic laws of life. As a matter of fact it is an expression of brilliance that human beings cannot understand in full as long as they are cosmically "dead" or unconscious. The same seems to apply to the 8 as a symbol of eternity.

Translated by Anna-Christina Enström



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For English-speaking readers who are waiting for the publication of "Livets Bog", Vol. 1 in English next year, KOSMOS can provide some new inspiration and illumination as well as providing an introduction to Martinus' analyses for new readers.

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THE SYMBOL

The symbol on the front cover which is called "The perfect man in God's image after His likeness" shows the perfect way of behaving or what it means "to turn the left cheek when one is smitten on the right".

At the bottom of the symbol we see the course of evolution through many lives from animal (orange) to the perfect man (yellow). The rectangular areas symbolize our physical earthly lives from birth to death. The smaller pale yellow areas between these show that we find ourselves in spiritual worlds between our physical earthly lives. After each stay in these worlds a new earthly life begins based upon the qualities and talents we have developed through previous physical lives. The orange and yellow arcs show that our fate is a result of our own actions from previous lives as well as our present life. The large orange arc which stretches from the left side to the middle symbolizes an unpleasant or so-called "evil" action which is sent out towards someone. This is answered by friendliness and understanding symbolized by the heart and the yellow arc. The symbol therefore shows the perfect man's total initiation in fate and the mystery of life, his understanding of eternal life, evolution and the law of fate: "as thou sowest, so shalt thou reap". Through this eternal law we will all learn to differentiate between what is evil and what is good. We will become perfect; we will become "the perfect man in God's image after His likeness".