

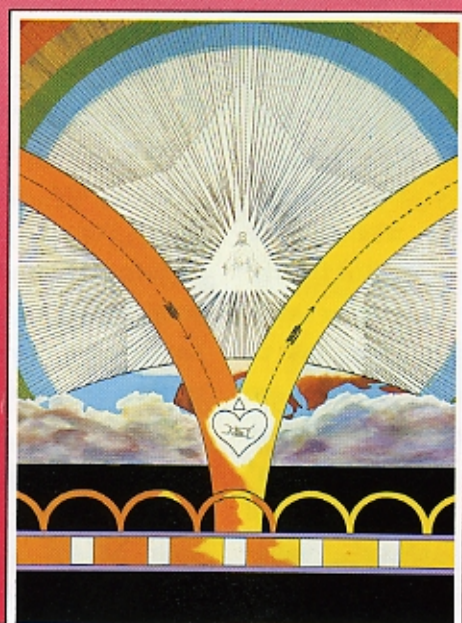
KOSMOS

NO. 1

MARTINUS COSMOLOGY

1986

WHY DO WE LIVE IN FEAR?
SELF-CONFIDENCE
ON ROUGH SEAS
A QUESTION OF TOLERANCE



86

New Year Resolution

by Mary McGovern

It is a tradition at this time of year to make "New Year resolutions" but we all know from experience that these resolutions are easier made than kept and that Paul was right when he said "The spirit is willing but the flesh is weak". "The flesh" can symbolise our animal organism and mentality, the product of millions of years of training and practice while "the spirit" can symbolise our new wishes, our longing for a new way of living, a life in harmony, peace and beauty. But these wishes are very new when seen in an evolutionary perspective so it is not surprising that we fail again and again. One has to realise that the Kingdom of Heaven on earth is not only a matter of will, but a matter of training, and here Martinus' suggestions, the seven points mentioned in "Martinus Answers Readers' Questions", can be of great assistance. They are perhaps the best possible New Year

resolutions designed by a cosmically conscious being as a helping hand for terrestrial Man on his climb up the evolutionary ladder.

Here at the editorial office of KOSMOS we have made a few New Year resolutions of our own. We have resolved to produce KOSMOS bimonthly, to improve and expand its content and to increase its circulation. Our spirit is very willing but our physical capacity is limited. We need your help to find new subscribers - perhaps your local library or bookshop would be interested - and to find new material in the form of articles and illustrations. Your suggestions are very welcome so write to us with all your bright ideas! In this way you can help our resolutions to become a reality. Happy New Year!

WHY DO PEOPLE LIVE IN EXCESSIVE FEAR?



by Martinus

A lecture given at the Martinus Institute, Copenhagen in May 1953. Edited by Mogens Møller.

Fear of death

In the minds of most uninitiated people there exists a fear of death. This fear can be so great that it contributes to the breakdown of happiness or joy in living. Many illnesses can be traced back to this fear. No one can happily endure a state of anxiety, and it is neither natural nor right to be in such a state. That one should not harbour fears is admittedly easier said than done when one is living in a world where there is apparently enough to be afraid of. But why then is one afraid to leave this world? If it is so formidable, would it not then be almost a relief to die?

Nevertheless one sees that even many old people who have reached the age where they have only death to look forward to can be very afraid of dying and so destroy the joy in living which would otherwise have been allotted to them in the last days of their physical old

age. At the same time they turn that process - which, not only for themselves but also for the people around them, could be a beautiful sunset from this world, a memory worth preserving - into an experience which those people would rather forget. I once knew a lady who was over 90 years old. This woman, who otherwise had comparatively good health, became ill and had a feeling that she would die. It made her absolutely terrified. She did not even dare to lie down in bed but wanted to sit up all the time. And she simply cried out with terror. But why this terror? It is not the meaning of life that people should be afraid of dying.

Natural and unnatural death

It is completely unnatural to be afraid of a quite natural process. And death, just like birth, is quite a natural process for us all. The animals are not afraid when, in their old age, they feel death coming. In many cases they even seek secluded places in order to die in peace. The kind of death animals

are afraid of and seek to avoid by fleeing or defending themselves is that which is inflicted upon them by other beings. Such a death is a deprivation of life as it is inflicted upon the being at an age when he is intended to enjoy physical existence and not intended to die. Now, the expression "deprivation of life" must not be misunderstood, as no living being can really lose his life. It means a deprivation of the body inflicted upon animals by other beings. When a beast of prey, led by its instinctive desire, kills the organism of another animal in order to assimilate it with his own flesh and blood, it deprives this being of many years of its physical life. This deprivation of the body where the beast of prey cuts another living being off from its physical instrument for experiencing life means a highly imperfect or unfinished state in evolution. It is the most conspicuous distinguishing feature of the lower and more primitive forms of existence. The animal does not harbour fears of dying of old age but it harbours fears of losing its organism while it still has its full strength. Man's fear of death, on the other hand, is not particularly focused on the possibility of being killed by another being or dying at an early age; his fear is focused on death as a whole, on the fact that he will die even if it does not occur until he has reached a great age.

Man as a beast of prey

Civilised Man is no longer subject to the law of the jungle and is not a beast

of prey, many would say. But actually the truth is that there is no worse beast of prey than terrestrial Man and that this same being has extended or strengthened the killing principle of the law of the jungle by combining it with intelligence and the ability to think. With his enormously developed tendency towards murder and fantastically ingenious knowledge when it is a matter of killing, terrestrial Man outshines all other beings on this globe. Through the unfolding of his enormous capacity to hunt, fish and slaughter, terrestrial Man has become the animals' foremost enemy, their greatest and strongest body-snatcher who every day without exception prematurely robs thousands, indeed, millions of animals of their physical life-experiencing capacity. If the animals had the purely human ability to characterise and analyse they would have to look upon this, their greatest and strongest pursuer after their flesh and blood, as a veritable devil-being.

The great difference between the meat-eating animal and the meat-eating man is that meat-eating is a life-condition for the animal, while it is absolutely no longer a life-condition for Man. That is the very reason why the fifth commandment, "Thou shall not kill", exists. This commandment can of course only apply to such beings for whom killing is no longer a life-condition. To kill other beings, to rob them of their physical bodies, without this killing-process being an absolute life-condition for the killer, can only be a satanic act which exists on a far lower

plane than the ethics or morals of the higher religions. It must be characterised as pure devil-consciousness.

"Devil-mentality" and "God-mentality"

When the "devil" or "Satan" is mentioned

pulled out of thin air. There are realities behind this, because forms of behaviour and mentality which capitalise on other beings' death and destruction through the unfolding of intelligence and technical sophistication do obviously exist, without these millions of kil-



'The Scream' by Edvard Munch - an ingenious portrayal of Man's anxiety.

in the Bible or other holy books, this, even if it is not to be understood literally, is not something which has been

lings being a life-condition. It is not so remarkable that in mankind's first budding epoch as a human being there is

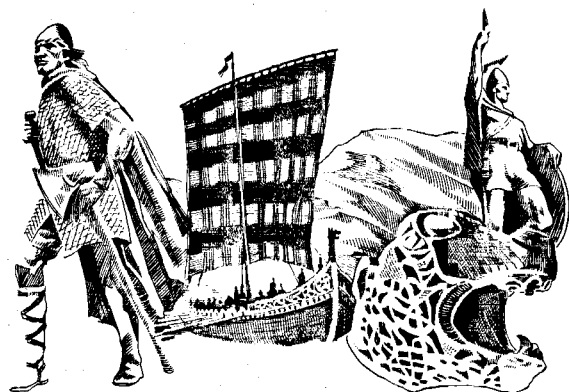
so much talk of devils, Satan and Hell, since this epoch in the evolution or transformation of animal to Man is actually a "devil-epoch". The future man in God's image lives through a devil-epoch and becomes an expert in devil-mentality in order to gradually be in a position to differentiate between devil-mentality and God-mentality. "Man in God's image" has, of course, learned to tell the difference between good and evil because he has been through the so-called evil not only by practising it but also by feeling it in his own soul and through his own body.

All meat-eating beings have a side to their nature which must be characterised as a form of "devil-consciousness". Of course the above-mentioned form of consciousness can express itself in very many other ways; for example, towards fellow-men whom one treats badly without going so far as killing them and without being able to imagine appropriating their flesh and blood. I have mentioned this in so many lectures. When I now particularly emphasise that meat-eating is also part of "devil-consciousness", it is in no way to fanatically criticise the fact that most people still eat meat, but it is because it is an absolutely essential link in the chain of analysis "from animal to Man" to emphasise that meat-eating will quite naturally cease as Man gradually develops more and more, since "Man in God's image" is not a being who pursues other living beings in order to appropriate their flesh and blood and assimilate it with its own organism; and also in order to emphasise that Man's excessive fear to a great ex-

tent derives from that fear which he inflicts upon the animals.

The meat-eater as "the hidden spirit behind the killing-trade"

Since terrestrial people eat meat and in doing so take part in pursuing and destroying the life of more highly developed animals and inevitably bring about fear in animals, how could they themselves live in an atmosphere where there is no fear? They sow fear and they

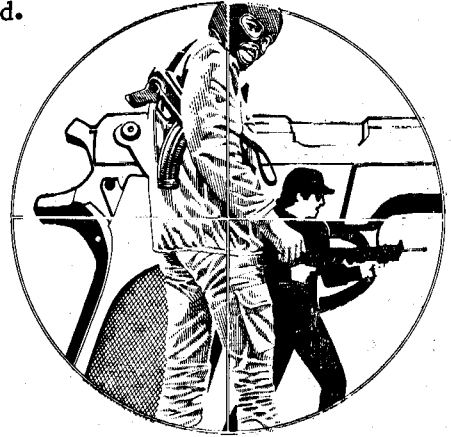


must reap what they have sown. Must not all living beings find themselves in an element or atmosphere which suits their particular unfolding of energy? Must not the fish live in the water and the bird in the air? That is quite natural. But it is just as natural that the expert in murder or the killer lives in an atmosphere of killing and murder, and the expert in producing fear lives in a world where fear is predominant. Where else would he find suitable life-conditions? Is it not also for this reason that "the devil-mentality" is referred to as "Hell" and the "God-mentality" as "the Kingdom of Heaven", which are not places but states? Just as a being must live in

the physical element where it naturally belongs, so must it just as naturally live in that spiritual atmosphere with which the greater part of its consciousness is on the same wavelength. Here we are faced with physical and spiritual laws of nature. Now it should not be so difficult to find out why people live in excessive fear where especially the fear of death is quite unnaturally excessive. They do so because they surround themselves with killing which is preceded by the animals' inevitable cry of terror and fear of death.

That a meat-eater lets a hunter, fisherman or butcher carry out the killing of the animals whose meat he or she wants to eat does not exempt the person in question from being a transgressor of the fifth commandment. On the contrary, the "devil-consciousness" of the person in question has only become even more refined. He is the hidden spirit or driving force behind the killing-trade of the hunter, fisherman or butcher. Have we not here reached the culmination of "devil-mentality"? Have we not learned that the Devil is the hidden tempter and seducer, the anonymous, unknown but absolutely present initiator of evil? And since the meat-eater himself is the hidden spirit and driving-force behind other people's murder of the animals' whose flesh and blood one wants to eat, then terrestrial Man is simply a master of sophisticated "devil-mentality". One lives like a nice person who, it is true, would not hurt a fly, and if one has animals oneself one pampers them beyond all limits but one can nonetheless have the heart to allow

thousands of animals to be killed each year so that one can have one's daily bread.



The individual must overcome fear

As long as religion, science and politics disregard the importance of a change from animal to vegetarian food then "devil-consciousness" is still taking part in ruling people. War and other "works of the devil" of course show the same. But one must not believe that if people were indeed able to cease their mutual wars and revolutions, they would therefore become free from living in excessive fear. Even if "the hell of war" were to disappear (and it will one day), the "devil-consciousness" would still remain in the form of meat-eating among other things. And where there is devil-consciousness, there is Hell. And where there is Hell there must be fear and terror. There one will find real "weeping and gnashing of teeth". Fear is, so to speak, the dominant thought-climate in the world today. People fear people more than ever. This fear in turn gives rise to tremendous inventiveness in murder-techniques and expansion of the art of war. People believe that they can achieve something through attack and

defence which of course belong to the world of the jungle.

People will gradually learn that fear cannot be overcome by defeating others in a war, neither through attack nor defence. Fear can only be overcome from within the individual's mind when he ceases to sow fear, when he ceases to create fear, sufferings, sorrow and pain for other living beings. During his evolution the individual should not be dependent on the flock or the prevailing opinion of the currently dominant religion, politics or science. He must himself begin to transform his mentality. He himself must begin to create peace through his daily way of behaving and he himself must overcome fear by working towards getting away from areas of killing and in so doing keeping the fifth commandment.

Vegetarism – not as a fanatical conversion but as a natural way of being

Now, you must not believe that I, in this lecture, am recommending anyone to become a fanatical vegetarian who zealously wishes to convert others from "eating corpses" or whatever other drastic expressions such a fanatic might use. I am also completely aware that merely abandoning animal food for vegetarian food is not sufficient to remove fear from someone's mind, if that person continues to sow fear and pain around himself in many other areas. But the transition to vegetarian food will in time become an absolute necessity for the whole of terrestrial mankind. And who will begin? Of course, those people

who are really beginning to understand the laws of life and can grasp the whole of the great process of transformation which terrestrial mankind is at present undergoing. It is not my wish that you should become vegetarian, if you are not already, because I said you should. My task is to show you that what happens in life around you and in your own mind is a link in the process of transformation from animal to man, from "devil-consciousness" to "God-consciousness". I must point out those areas where every single human being who wants to make an effort on his own behalf and on behalf of the whole of humanity can begin to work on himself. And even if one cannot say that changing one's eating habits is the most important thing for removing fear from people's minds, then it is in any case something very important about which every individual sooner or later must take a decision. And one day every single human being will have to follow that way where he will not be the cause of any kind of murder or suffering but will learn, like the sun, to shine and give warmth and light and life all around. Then fear will no longer exist in his mentality; he has nothing to fear and nothing will frighten him because universal love is his natural way of being, something he sows and must therefore also reap.

Translated by Mary McGovern and Harald Berglund.

Original Danish title: "Hvorfor lever mennesker i en overdimensioneret frygt?"
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SELF-CONFIDENCE -

a problem for many people

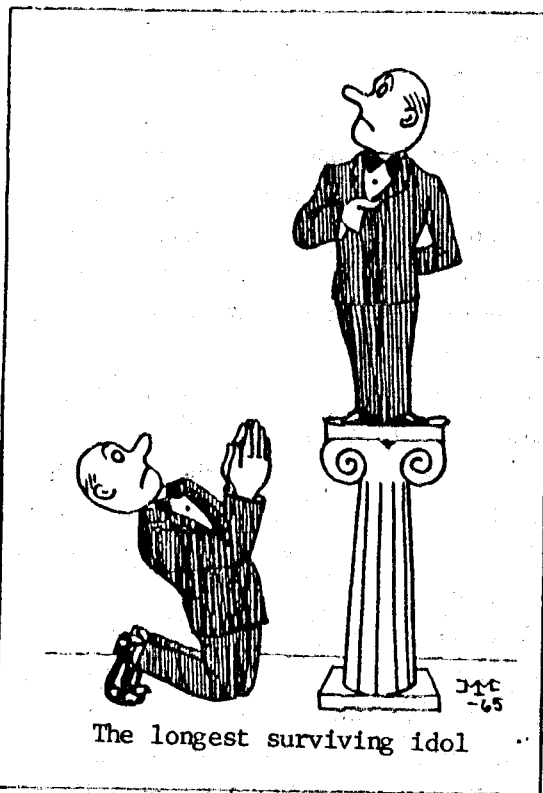
by Lars Lundell

Our times place new demands on us. Many have difficulty in keeping up with the accelerating flood of information and its demands for training and competence. Perhaps one feels that one cannot achieve as much as one would like to and one therefore experiences oneself as inferior. But what is actually the cause of this lack of self-confidence?

Many people today complain that they lack self-confidence. They have a feeling of inferiority and think that they are not good enough for anything - particularly now that there is a tendency to say that you should love yourself, have high aims and believe in your own built-in resources.

But what is really meant by self-confidence? How is it that some people have a strong self-esteem, and others lack this highly desired quality? Is there anything you can do to strengthen your self-confidence? Although "self-confidence" is a common expression often used to describe people's character, it is difficult to arrive at a clear definition of the word. If you ask people, you often get a diffuse description of the feelings and behaviour that are presumably typical of a person with great self-confidence. "It is knowing that you are capable of something - that you are somebody special" is an expression for this concept, and "Feeling sure of your-

self, being able to talk to people even in large groups" is another answer.



Paradoxically enough, poor self-confidence has its roots in the opposite: self-worship and pride

Mistrust is an inheritance from the animal kingdom

As regards the basic concept, confidence, we know that this is a state of trust and assurance in somebody or something, contrary to mistrust, doubt and scepticism. We are hesitant to open ourselves up to people in whom we do not have this trust, and we play a waiting game with those we do not know before we confide in them our inmost thoughts and feelings, because we do not want to risk being subjected to scorn, deceit and betrayal.

This fear is based on generations of deceit and duplicity in the fight for power, honour and position. The ability to dissimulate comes from the animal kingdom, where we have many examples of how individual species quite organically can give the physical impression of being something they are not. There are lizards, frogs and birds which can blow themselves up to a size many times larger than their own in order to frighten away enemies or competitors. There are harmless creatures which seem to be deadly dangerous and others which are really dangerous but which look harmless - for the purpose of fighting for existence.

This tendency to pretend is still with us, but is now mainly a mental condition. We are still competing in the arena of existence, to achieve as high a position as possible with the aim of becoming famous, esteemed and loved. Since many people look up to those who are succeeding, honour those who are win-

ning, and are impressed by those who know how to succeed and win, it becomes important to be competent and clever, not only to achieve the useful products of one's creativity, but also to achieve that rôle and position you will be given as a consequence of this. Therefore, it is important to appear as competent, powerful and charming as possible and to

EGOISTIC
ARROGANT
DISHONEST
HATEFUL
MOROSE
RUTHLESS
PUGNACIOUS
COVETOUS
AGGRESSIVE
REVENGEFUL
PATRIOTIC
INTOLERANT



The two minds

appear even more loving and developed than others.

Not a question of skill

Consequently, it is a common idea that poor self-confidence is due to a lack of skills and that one's self-confidence will be developed if one develops one's skills. But just as personal confidence in somebody else is not primarily based

on the skill and competence of the other person, so self-confidence is not built on these qualities either. In both cases it is a question of trust and truthfulness. Just as we only trust those who do not pretend to be something which they are not, who are honest and frank with us without hidden motives, so we can feel confidence in ourselves if we are



ALTRUISTIC
MODEST
HONEST
MERCIFUL
HUMOROUS
CONSIDERATE
PEACEABLE
GENEROUS
HELPFUL
CHARITABLE
COSMOPOLITAN
TOLERANT

ands of present man

honest and candid. If, moreover, everybody had poor self-confidence because of everything he could not do or did not know, there would be no one left but people with inferiority complexes and low self-esteem.

Poor self-confidence is based on the conflict between the two minds of man, between the human and intellectual side on the one hand, and the animal and self-assertive side on the other. The

aim of the instinct of self-preservation (the primitive side) is to climb higher on the ranking scale of the flock and in this way ensure one's own survival through the power which comes as a consequence of high ranking. Others are from here observed as competitors and are valued according to their position in the hierarchy. The human side, on the other hand, does not want to compete and does not value other people according to a ranking scale, for all individuals are of the same unmesurable value to them. The complete human being is striving to reach equality for all and considers everybody his equal, irrespective of the degree of development or competence. But the modern human being has both these sides within him, which is the reason why we have these problems. Neither the wolf nor the world-redeemer has poor self-confidence. This is a problem of the human being.

Our relation to our ideals

The mechanism behind poor self-confidence is that the ideal is mixed up with the real. We identify ourselves with our ideals and will therefore look at ourselves from the position of the ideal, which from the developmental point of view is above our real position. The result will be that we will look down on ourselves and believe that everybody else does the same, because others treat us with less respect than they would treat the ideal with. This discontent exposes a hidden ambition to be higher up on the ranking scale than you actual-

ly are and reveals that you do not find yourself appreciated as much as you think you deserve to be. This discouragement also proves that there is no basis to the rôle you are trying to play. You may be exposed at any time. The air will go out of your balloon and your borrowed plumes will fall off.

In reality this is a case of pride starting to become undermined by intellectuality and awareness. Poor self-confidence is basically nothing but pride falling to pieces.

Are we not increasing the burden by saying that poor self-confidence is due to pride? Although it may seem insulting and cruel, the question is: will not the problem become worse if you fan the feeling of pride and the puffed-up picture of yourself? The higher we build upon sand, the greater will be the fall and the catastrophe. We all have to pass through the thought-climates of pride and vanity sooner or later in our development. But it may be a comfort to know that lack of self-confidence is a sign of humanity and awareness starting to dominate our pride.

To find oneself

Self-confidence is something we gain by learning to know ourselves and by honestly examining our aims. In order to do this examination thoroughly, we must be aware of our inmost cosmic structure, the history of our development and our motives. As we are all developing from primitivity to perfection, on a journey where all stages have to be passed through, there will be no reason to look down on ourselves or others because of

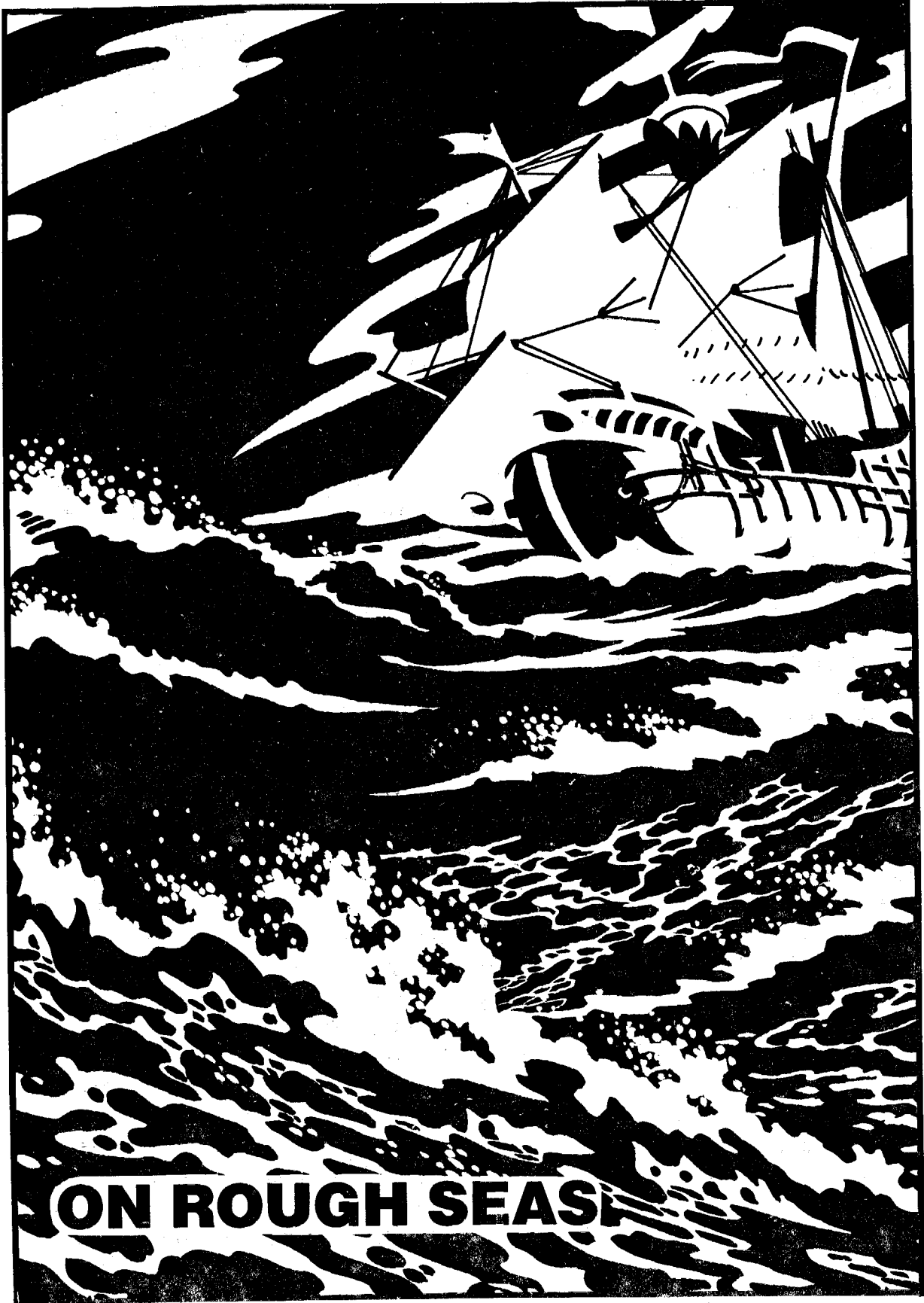
lack and ability. Just as there is no reason to value somebody as being high or low, bad or good, evil or kind, especially as this sort of estimate and judgement in the end will hurt ourselves. Real self-confidence is something very different from puffed up self-conceit: it is, rather, humility about our limitations as well as about our advantages and assets.

It is not by building up new rôles that we strengthen our self-esteem, but



by tearing down and reviewing false and puffed-up identities. When nothing is hidden, we are protected from humiliating exposure. And if we, instead of brooding over our own value and what we might be good for, try to appreciate and support other people's efforts and value, the cause of the inferiority feeling is automatically dissolved. It is through love to our neighbour that love to ourselves can be experienced. By showing respect, reverence and tolerance to those around us, we find the stable self-confidence which follows from our future cosmic consciousness.

Translated by Astrid Presland (revised)



ON ROUGH SEAS

On rough seas

by Tage Buch

Many people experience existence as one great confusion, as a multitude of coincidences, as a voyage on a rough, stormy sea. There are wars and international conflicts, struggle and unrest of every sort between the Eastern and Western powers and just as great misunderstandings and disagreements in the North/South dialogue, between the rich and the poor countries. There is opposition and struggle between groups of people and between individuals. Unrest, insecurity and fear characterise to a greater or lesser extent most people. Their problems pile up and one wonders where to turn for a solution to them or an answer to pressing questions.

Perhaps the question can be answered very simply. The growing confusion is due to the lack of an overview, a plan for one's life, the fact that one has not the capacity to see the details of life in a greater, logical, natural context. Many find themselves in a similar situation as the person who goes into "The Mystical House" in Copenhagen's Tivoli (an amusement park) where the individual rooms are completely out of kilter and therefore distorted in relation to our normal conception. The walls, ceiling and floor are not vertical and horizontal with respect to each other as in one's own rooms, and there are no windows in the house so one cannot compare it with the outside. The effect is total confusion. One is out of balance, and it does not

help matters that the water in the gutter seems to run upwards instead of downwards. So one feels happy when one is standing on firm ground again out in the old beautiful garden having regained one's previous feeling of balance in relation to the whole.

Something similar applies when one is out at sea in rough weather lying in one's berth. The boat is pitching and tossing and one feels as if the walls, ceiling and floor are not in accordance with one's normal feeling of balance and equilibrium. It feels as if the whole cabin is being overturned. When the conditions are very bad one's centre of balance is influenced so much that one becomes dizzy and vomits, and therefore becomes "seasick".

But one can actually avoid being seasick if one has the right insight and attitude, the right overview. I was once with Martinus and one of his friends on a ferry from Copenhagen to Ålborg on a very stormy night. We were taking a trip to Sindal (Martinus' birthplace). Martinus had a cabin to himself and we two others shared a cabin. My fellow passenger became quite seasick but I managed with just a little unpleasantness and no vomiting. Next morning when the voyage was over Martinus was fit and well while we two others felt somewhat out of sorts. But we learnt something from this event. Martinus told us that, as a marine, he had often been at sea in bad weather but had never been seasick and he told us why. He said it was very simple. When

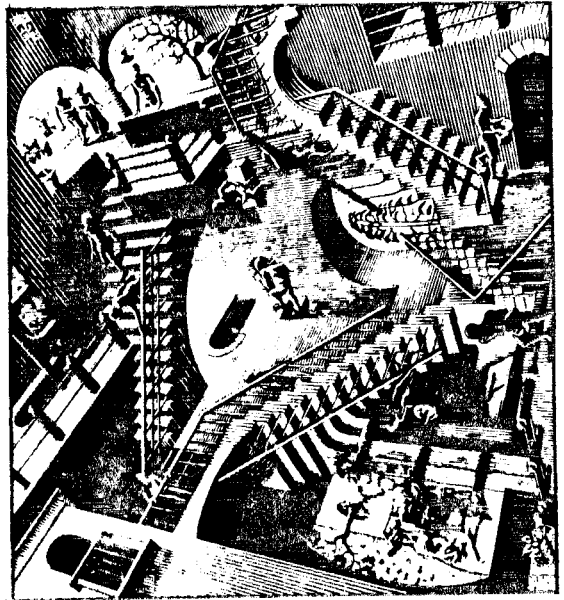
one becomes seasick it is due to a lack of contact with the surrounding, with the whole, with the sea and the ship's movements. If, while lying in one's berth, one just imagines how the ship lifts its stern under the pressure of the waves only to sink again in the next moment, and one sees with one's inner eye how the ship tosses on the surface of the seas and imagines its movements in the water, one will experience little or no unpleasantness during the voyage.

When one knows what is going on one pays less attention to the local details, the fact that the walls, ceiling and floor of the cabin seem to be completely out of balance. And if one does not then try to fight against the shifting movements of the room, but views the situation of the whole ship, one can manage not to be seasick. One has an overview of the situation.

So what is needed is an overview. And it is this overview over life and its ups and downs most people are lacking today. They lack the ability to see the connection between local, temporary "movements" which occur in nature, in society, in family life, in economic conditions and in the labour market. It is all these upheavals which today turn people into nervous wrecks and cause them to commit suicide which can occur when people lose their position, their spouse, their money, their health and so on.

When the world is apparently out of balance, when wars, labour conflicts,

accidents and devastation intrude, one will inevitably become confused and unbalanced oneself. One's whole world will fall down if one lacks an overview or view of life as a whole, a view which could give meaning to and understanding of the individual "movements" and events in one's life. But if one has an overview one can see the individual events as absolutely essential, logical, justifiable local details of the whole. The key word is overview.



The labyrinth of life interpreted by the artist M.C. Escher

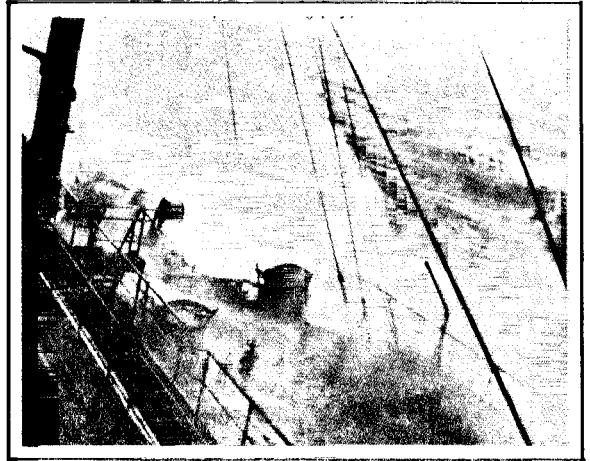
In his book "Hinsides Dødsfrygten" ("Beyond the Fear of Death") Martinus gives a clear description of both the person who lacks an overall view and the person who is in the process of acquiring the cosmic overview of existence.

Firstly, the materialistic scientific-ly-minded person who has only a partial overview: "Modern materialistic Man has aquired a knowledge and intellectual capacity which puts him in a position to weigh suns and stars and measure enormous distances in time and space thousands upon thousands of light-years away in the vast universe without being able to see any solution to the mystery of life nor being able to find, by that means, that special "something" with which he can fully secure his existence and remove fear. In the face of this deadly, life-sapping mental phenomena he is therefore, despite his ingenious material knowledge and know-how or capacity for weighing and measuring, quite helpless. He is therefore about to be suffocated by his purely physical omnipotence, his physical mastery in analysing created things - things which have come into existence and which will perish again; things which are therefore subject to a beginning and end". (Chapter 6).

And Martinus writes about the person who has aquired a cosmic overview:

"Cosmic knowledge constitutes that knowledge or science about the cosmic universe itself which is accessible for thinking or intelligence which means: the eternal world-picture itself. This knowledge is the hidden aspect of the living being's appearance, which is called 'spirit'. It is therefore justifiably called 'spiritual science'. It shows the special universal laws on which the entire structure of the universe rests and thereby also the living being's identity, place and appearance

in the world-picture at the same time as it thereby also reveals the conditions for the living being's true way of living and temporary goal in this ocean of life and details. To know the true cause of every single mental situation is the same to understand all living beings' relation to and behaviour

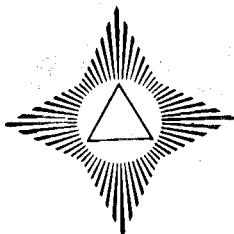


The storms of life demand good navigation

towards oneself. One will thereby see that nothing evil whatsoever in the world can be born or manifested except by virtue of ignorance on the part of the source through which it has been manifested". (Chapter 18).

Translated by Mary McGovern and Harald Berglund

MARTINUS ANSWERS READERS QUESTIONS



Question: How is it possible for anyone to reach the level of tolerance Martinus talks about? There are many people I cannot tolerate, let alone love, and I cannot see how I could ever reach that point.

Answer: Loving one's neighbour does not depend on the will alone but, like a gift for music, is based on an innate talent. An innate talent is again a result of a continual training or practice through perhaps many previous lives. This practice eventually results in the culmination of the talent and the individual then appears as a genius in the field concerned.

A large part of the training of moral genius or the perfect ability to love one's neighbour occurs automatically and this part is therefore outside the control of the will. But I will mention here a few of the most important elements in that part of the training of the above-mentioned ability which is subject to the will, and with which the individual can work consciously in his own growth towards a true and perfect manifestation of love.

Discard the concept of "enemies" from your consciousness.

Never retort against anger, slander or other forms of unpleasantness directed against you.

Never say anything evil about anyone or anything.

Be absolutely truthful and honest in all of life's situations.

Be absolutely uninfluenced by flattery, praise and criticism.

Never take part in killing, wounding or mutilating.

Never let your thoughts deviate from being concerned with how you can best serve your fellow-beings. In doing this you will be practising the very highest form of yoga or the most perfect training of that side of your development which is within reach of your will and which, together with the other part of life's working out of your nature, will lead you forward to becoming a moral genius and transform you into a perfect being, a God-like human being.

Translated by Mary McGovern

ARE YOU COMING TO THE INTERNATIONAL WEEKS JULY 26th – AUGUST 9th IN DENMARK?



**further information:
write
Martinus Institute**

KOSMOS

The purpose of KOSMOS is to give some insight into Martinus' world-picture and to inspire readers towards the very essence of this world-picture – humanitarianism and neighbourly love.

Martinus has described this world-picture which is an explanation of life's spiritual laws and principles in »The Third Testament«. This work is written for those who are in search of an understanding of existence – an understanding based on reason which would satisfy both their feelings and their sense of logic.

Martinus Cosmology is not any kind of sect or association. One cannot become a member of Martinus Cosmology. It is a guide openly available to all those who can use it to become aware of life's eternal truths.

MARTINUS COSMOLOGY

Martinus (1890-1981) was a Danish writer, author of »The Third Testament – Livets Bog (The Book of Life)« – a work in 7 volumes, »The Eternal World-Picture« in 3 volumes and about 30 shorter books. At present the following books are available in English from the Martinus Institute:

»The Eternal World-Picture, Vol. 1« (with 15 coloured symbols)

»Logic« (an introduction to »Livets Bog«)

»Easter«

»The Road to Initiation«

»The Ideal Food«

N.B. »The Third Testament – Livets Bog, Vol. 1« will be available in English in spring 1986.

Editorial Office

Martinus Institute,
Mariendalsvej 94-96,
2000 Copenhagen F,
Denmark.

Tel: 01 - 34 62 80

Monday – Friday, 9am – 4pm.

Editorial Group

Mary McGovern, Harald Berglund.

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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".