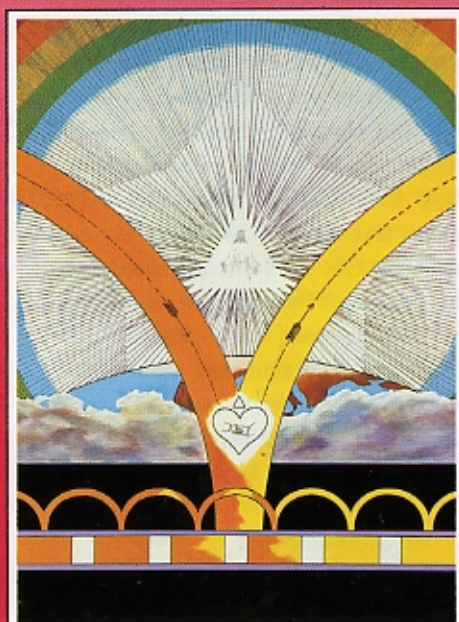


# KOSMOS

NO. 1      MARTINUS COSMOLOGY      1987

THE ROAD TO PARADISE 1  
THE ETERNAL WORLD-PICTURE  
INTERNATIONAL SUMMER SCHOOL



# **THE WINDS OF SPRING**

**by Mary McGovern**

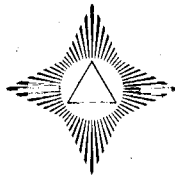
The shortest day has passed, the days are lengthening and the winds of spring are already in the air. A new cycle has begun.

In this issue we bring you three "winds of spring" of another sort. Firstly, "The Eternal World-Picture - Introduction" where darkness, the key to the great question, "What is truth?", is explained as the necessary contrast which makes all experience, and thus consciousness itself, possible.

Then, in the answer to a question, the fresh air of freedom - a must for the modern spiritual researcher who does not want to be caged in by dogma, ceremonial or blind belief.

And thirdly, the first of six installments of "The Road to Paradise" where the fear of death is banished and replaced by a view of life as the most exciting adventure imaginable - a never-ending journey through physical and spiritual worlds where we continually meet what people have called "God" - in an infinite number of disguises.

With these three winds and many others our weather-beaten cheeks are caressed and we begin to sense the emergence of a new humanity. Spring is on its way.



# **The Road to Paradise**

## **Part I**

**by Martinus**

### **CHAPTER 1**

#### **Why the people of the earth live in a dark condition of fate**

All the people of the earth normally live in hope of a coming happiness, a future lighter than the condition of fate in which they live at the moment. Why do people live in such a hope? All unfinished people live in a condition in which they, because of their unfinished condition, will make many mistakes. These in turn give rise to more or less bitter experiences to the extent that these mistakes are in conflict with the fulfilment of the laws which must be

fulfilled in order that life may be experienced as happy in a given situation. It is these more or less bitter experiences which to a corresponding degree dim the happiness of daily life. Such a daily life does not therefore become a blessing in its purest form. It becomes a wandering through those more or less bitter effects of the mistakes which the beings in question have made. These bitter effects to a corresponding degree create the contrast to the happiness or joy which is in itself the normal experience of life in its purest

form. They turn normal existence into an existence of shadows. The effects of the mistakes committed release themselves in people's minds as disappointments, bitterness, hate, feelings of martyrdom and revenge against fellowbeings who one mistakenly thinks are the sources of the unhappy fate or this or that unhappy state which at the moment one finds oneself in. If one then in turn allows one's bitterness or anger to be released upon the beings concerned, one thereby makes a new mistake which will likewise rebound with bitter effects and create shadows in the experience of happiness or the normal joy in living.

This wrong behaviour is not always directed against one's environment. People very often release a wrong relationship to their own organisms. In such a situation the effects of this become the underminings and experiences of life we know as illness, mental as well as physical, and the resulting distress and anxiety. To the same extent as a living being's existence is thus overshadowed by the effects of the mistakes it has made, partly against itself and partly against its fellow beings, so this existence becomes a life in darkness. The being's experience of life thereby to a corresponding degree becomes a contrast to that which is life's meaning, namely a total experience of mental and bodily light or true unshakable happiness.

## CHAPTER 2

### **The beings' unhappy fates are not a »punishment« for »sins« committed**

All unhappy fates are thus exclusively effects of the concerned beings' previously committed wrong discharges of will or conduct. But as the beings' present fate does not consist exclusively of the effects of mistakes made in their

present life but, on the contrary, also consists of the effects of the mistakes they have made in previous incarnations or former lives, such beings do not, as a rule, understand at all the most profound cause of their own unhappy fates. They cannot see any justice whatsoever in that part of their fates which they experience as unhappiness and suffering. They therefore at worst look upon their fate, their unhappiness and their sufferings as effects of accidental forces and at best as punishment from God because they have lived a "sinful" life. While the first notion is of course totally absurd, the second is nearer to the truth when one has removed the word "punishment". The unpleasant fate is not a punishment for sins but is, on the contrary, as previously mentioned, exclusively the results of actions that have been made. But as these actions are in reality consequences of their perpetrator's cosmic ignorance, these perpetrator's cannot be sinful in the sense of deserving punishment. The knowledge the being does not have it cannot act on. If it could, mistakes could never occur. But mistakes are the foundation for all terrestrial human evolution. From the effects of mistakes the human being learns to act correctly. They give rise to wisdom which in its highest appearance is the same as "cosmic consciousness", which is in turn the foundation for the very highest form of the experience of life and the consequent experience of culmination in the joy in living.

## CHAPTER 3

### **What it is that makes people form ideas about »Paradise« and »Hell«**

We have now had a concentrated overview

of the terrestrial human beings' situation as regards fate. We have seen that beings' unhappy fates are exclusively the effects of ignorance, which means that the human being, as long as he is troubled with a fate which manifests itself as suffering, is an unfinished being. This in turn means a being whose creation in God's image, after his likeness, is not finished. The fact that there arises in the being during this unfinished condition a longing to come into a lighter and happier existence is not surprising. This longing for a lighter future is what we call "hope". And it is this longing or this hope which gives rise to the many notions that people have about a coming ideal existence which constitutes the fulfilment of this, their hope for the future. It is the fulfilment of this, the being's dream for the future that is beyond death, which constitutes what we call "Paradise", while on the other hand the dark fates, with their sufferings and distress, have given rise to the different notions about the hereafter which are expressed as "Hell".

## CHAPTER 4

### People's passive and negative belief in life after death

Quite apart from the condition of suffering or the dark fate which can overtake people here on the physical plane, they create an imagined dark condition after death. In the Christian world-religion where one does not know about reincarnation, one believes that this coming life after death is exclusively a spiritual life, an uninterrupted and therefore, in a way, eternal existence in the spiritual world. In other religi-

ons, where one is accustomed to believing in reincarnation or that one is re-born again and again on the physical plane of existence, one has other corresponding notions about life beyond the present one. Here one understands that fate, whether it is evil or good, is a result of the beings' previous lives and existences. But in addition to these two categories of believers there exists a third, which consists of the beings who think that they themselves cannot believe in anything religious or anything which they cannot have proved in a way that appeals to their intellect. These people live with the idea that death is a total cessation of life or existence. As this idea cannot be proved in an intellectual way, its followers can have come to it only by virtue of belief. These beings are thus in reality just as much believers as those who are followers of religious sects and believe in life after death.

So here on earth mankind appears to us to fall into the three categories mentioned: those beings who believe in an uninterrupted spiritual life after death, those beings who believe in reincarnation or rebirth on the physical plane, and those beings believe that here is no life at all after death. While the first two categories believe in something positive, the last believes only in something negative.

## CHAPTER 5

### The mesocosmic thought-constructions on the physical plane of existence

As all living beings, according to the cosmic analyses in my main work, "Livets

Bog" (The Book of Life), are immortal, and, as all existing life is therefore eternal, all living beings without exception will, in the absolute sense, survive the process we here on the physical plane call death. They will all thus inevitably live on after death. But what form will this life take? Can we know anything about this, the beings' existence after death? The answer must be that we certainly can, since the foundation for this coming spiritual life is very largely already created here by these beings themselves before they, at death, pass into the above-mentioned life. We must here direct our consciousness into life itself or the physic side of the living being. The psychic side is the same as our mental life, which is, in turn, the same as our consciousness. The consciousness consists of concepts which are, in turn, the same as thought-constructions. All concepts whatsoever which our consciousness contains whether they are scientific or unscientific, imagination or absolute reality, are exclusively built up of thought. The same holds true for everything that we manifest to our environment and fellow-beings; indeed, all things that living beings are at all able to manifest on the physical plane of existence are only thought-constructions. All the produced things that we witness, such as towns, cultural centres, buildings, machines, means of transport, articles of clothing are thus, in their true analysis, only thought-constructions. They constitute thoughts which are constructed in physical matter. The physical matter hereby becomes evident as thought-matter or material for the creation of thoughts on the physical plane. As this thought-manifestation in physical matter is produced by mesocosmic beings we must call it "the mesocosmic physical plane of thought".

## CHAPTER 6

### **The macrocosmic and microcosmic thought-constructions on the physical plane**

The physical plane of existence also includes thought-creations or thought-constructions which the mesocosmic beings, meaning people, animals and plants, are not the origin of, namely all the phenomena we know as planets, suns and milky way systems with their organised releases of energy and movement and their consequent creative processes. These are also only thought-constructions and nothing else whatsoever. But as they are released by macrocosmic beings we must describe these thought-constructions, likewise created in physical matter, as macrocosmic. In the same way all microcosmic beings' unfolding of life or creative processes are of course microcosmic thought-constructions on the physical plane. So we see here that the whole of existence, everything whatsoever that can be sensed directly, consists of thought-constructions or thought-manifestations, which in turn means that the entire universe is a revelation of consciousness and thereby of spirit. Everything is alive.

## CHAPTER 7

### **Why our experience of life is the feeling of an »inner« and an »outer« world**

So we have here seen that the entire physical plane of existence is a world of thought, since all its details are thoughts manifested in physical matter. It is not therefore difficult, on the

strength of this analysis, to come to an understanding of what in everyday speech is known as "the spiritual world". This is neither more nor less than that area in our experience of life of which we are conscious in our thoughts before they become manifested in physical matter. As we have a physical organism by virtue of which we can transfer our thought to manifestation in physical matter, the area of our experience of life will appear in two special fields, namely that field in which we create and experience our thought in so-called "spiritual matter", and that field in which we create and experience our thought in physical matter. In reality our creation in physical matter is a copying, in our thought-world of consciousness, of thoughts we have already created in spiritual matter. These thus constitute the models for our creation in physical matter. By virtue of our physical organism we can thus copy our thoughts in physical matter just as we can also, by virtue of the same organism or combination of sensory abilities, transfer the thought-copies thus made in physical matter to the spiritual area of our thought-manifestations or consciousness. It is by virtue of this that we feel or experience that we have an inner world.

## CHAPTER 8

### **Why people believe that death is a total cessation of life and existence**

In our awake physical day-consciousness we cannot see our inner thought-world, for it is not directly accessible to physical sensing. However, we can, with the physical senses, experience those thoughts which are copied in physical matter. But we also have the same access to seeing our thoughts or thought-mani-

festations as outer realistic phenomena on the spiritual plane when the physical day-consciousness is transferred to this plane. It is this transference of the day-consciousness from the physical to the spiritual plane which occurs when one falls asleep or in any other way loses the awake, physical consciousness. But as it does not constitute the entire consciousness or capacity for experiencing and creating, the loss of the physical consciousness does not mean that we have totally lost consciousness or the ability to experience life; even if the being's experience through the physical organism and set of senses is not functioning, the being can fully experience and create in its inner world or the primary thought-world. In this state it cannot just copy the spiritual experience and creation in physical matter and thereby make it accessible to physical senses. The being cannot therefore, when it again wakes up and becomes conscious on the physical plane, remember anything whatsoever of that state of experiencing and creating it was in during sleep or physical unconsciousness. So there arises the belief that the being is totally unconscious during sleep and has totally ceased to exist as a living being when the physical organism cannot wake up any more and has therefore become a corpse and begins to decompose. Hence belief in a real death or real cessation of the experience of life comes into being.

---

TO BE CONTINUED IN THE NEXT ISSUE

Translated by Mary McGovern

Original Danish title: "Vejen til Paradis" (Book no. 25)

---



# ***The Eternal World-Picture***

## ***Introduction***

**by Martinus**

All the people of the world are on the move. They are travelling an extraordinary road. It is not a road which can be measured in kilometres or light-years, for such do not exist in its dimensions. It has absolutely no length or size in physical space. It is infinite. And it is likewise devoid of limitation in time. It is eternal. Nonetheless it constitutes a passage over untrodden and stony terrains. It goes up steep mountains as well as down through deep abysses. It goes through polar regions' coldness and icy wastes, through tropical deserts' sandstorms, and onwards through the death-terrains of theatres of war, spheres of sickness and invalidity and many other shifting panoramas in the domain of darkness. Thereafter it

goes its eternal way over sparkling and shining worlds in culminating art and science, in wisdom and love; worlds in which one lives together with the Godhead in the creation of the government of the universe, the coming into existence of suns and milkyways, new worlds' domains of life for mankinds and animal kingdoms, and other revelations of the Godhead's culmination in love at the pinnacle of light. On this cosmic or eternal "Road of Life" terrestrial mankind finds himself still on his way through the domain of darkness. But here mankind has long ago begun to turn his gaze away from the night-black spheres of war and death towards the eternal light on the heights, in the culmination of the Godhead's love. This is the un-



shakable goal for the entire unfolding of terrestrial mankind's life. Every single human being, indeed every single living being will come to experience this divine flood of rays and become one with the Godhead.

Earth's mankind is thus travelling from darkness to light, just as it has previously come from the light down into darkness. After the experience of being satiated with the great culmination of light which is now its goal, the Road of Life will again lead mankind forward to a new culmination of darkness. After satiation with this, the eternal road will again lead the beings towards light and so on continuously in all eternity. We are here on this, the living beings' cosmic passage through eternity and infinity, placed before the Godhead's eternal rhythm of life, an eternally continuous cosmic breathing through which the Godhead and the living beings' consciousness are maintained and renewed and thereby made imperishably able to experience life eternally. It is this cosmic rhythm of life, this psychic or mental breathing of the Godhead, which not only brings about the contrast between light and darkness, the animal and the human, the evil and the good in the unfinished human being, but also vibrates through all the details of the universe as the basis for time and space. It is this principle we experience in the form of the combinations of contrasts which are in turn the same as the objects accessible for sense perception. Without these combinations all sense-perception would be impossible and no living being would exist. The universe, as regards sensing, would be a Nothing, where it now exists as the Godhead's revelation in the form of immortal life. It is these combinations of contrasts we know as created things. But created things are expressions of life from a creator, that is from a liv-

ing Something. This living Something is the source of the universe which is the same as the eternal Godhead. This manifests and experiences itself through all existing living beings' organisms. These are thus the Godhead's instruments for sensing and manifesting. And the I in the living beings' organisms is, in the same way, the Godhead's I. Through the living beings the Godhead can release all sorts of circumstances, all kinds of manifestations, and thereby reveal himself for all living beings regardless of whether they are micro-, macro- or mesocosmic beings; regardless of whether it is the tiniest animal or one of the highest beings of wisdom. Through the Godhead's revelation of darkness for the living beings he qualifies them to become one with himself in light, in love and in omnipotence, the experience of which is the greatest adventure of light which can exist at all and be given to any being.

As all living beings are the Godhead's instruments for manifesting and experiencing, we have here the basis for his omnipotence. In the same way, he exists as omniscient because he, in the same beings, possesses all the instruments for releasing the very highest intellectuality or culmination of wisdom. That he likewise, through his identity with all living beings, is the source of all-love is a matter of course. Through the living beings the Godhead can thus release all kinds of manifestations, all kinds of circumstances, and thereby reveal himself for all existing beings in macrocosmos and microcosmos as well as in mesocosmos. The Godhead is thus connected to the tiniest little microscopic being as well as to the most gigantic macro-being. He is the primitive animal and human being as well as the highest being of wisdom.

In contrast to the eternal light in the Godhead's primary revelation as the

universe's omnipotent, all-wise and all-knowing source, darkness exists as a secondary revelation of his consciousness. Darkness is a process of renewal of the living beings' eternal capacity to experience life which has degenerated by virtue of satiation with the experience of light in the Godhead's primary zones of consciousness. They are beings who have lived so long in these zones that the contrast of darkness is obliterated from their awake day-consciousness, whereby their capacity to experience awake day-consciousness in the outer worlds has totally ceased. Their only possibility is therefore to live in their own innermost world of consciousness, which means in their world of memories, which for them temporarily becomes a state of bliss. As this, their state of recollection, can no longer be connected with their outer ability to experience, they can no longer sense in the outer worlds. The only thing which characterizes their existence in these worlds is all the matter and energies which constitute what we call the mineral kingdom. Because of this, the beings' almost total lack of capacity to give expression to consciousness or life through this outer matter, the latter is usually described as lifeless. In order that these beings can again come to experience and manifest through the outer worlds, new senses must be created through which they can again come to experience darkness's fields of experience by virtue of which their capacity to experience the highest fields of experience of light can again come into being. The first weak signs of life from these beings in the kingdom of bliss, which are unconscious in the outer worlds, we meet on the physical plane in the form of the energies and powers which appear in mineral matter. Next we meet the manifestations of life in more perfect forms as plant organisms. These

are developed gradually into animal organisms to culminate finally in their highest physical form in the perfect human being's organism. This organism has then become so perfect an instrument for manifestation that its source, by virtue of it, has become the perfect human being in God's image, equipped with cosmic consciousness through which it can again experience itself as one with the Godhead and thereby one with immortality, one with wisdom and one with love. In this condition the being no longer needs to incarnate in physical matter. It will, on the contrary, in this celestial state of consciousness, now in an immeasurable space of time, continue its state of life-experience in the very highest worlds of light in the Godhead's primary consciousness. And absolutely the only thing that can remove the being from this immanent existence of light is its own satiation with light which will inevitably be a consequence of the satisfaction of the desire for light. By virtue of the longing for the opposite to light which this satiation will cause, the being is led again towards the renewal of consciousness in the zone of darkness, which, as we have touched on before, will again give rise to a longing for the light, and so on continuously for all eternity. By virtue of this condition of renewal, this divine principle of renewal, the living being's eternal capacity to experience life becomes unshakably imperishable. The old notion that beings in given situations can be lost for ever is thus seen here as life's greatest superstition. All living beings are in God, and God in them, in all eternity.

As the living beings are the Godhead's instruments for manifesting and experiencing, it follows that those beings who, because of their satiation with light, have come down into darkness cannot be those through whom he can express his primary consciousness, the highest

wisdom, omnipotence and love. He can of course only manifest this, his primary state of consciousness, through the appropriate instruments for sensing and manifesting, which means those beings who are culminating in the experience of light and have become one with him in all-wisdom and love. He cannot of course reveal his primary consciousness through those beings who have come down into darkness in order to acquire the capacity to experience light and manifest light renewed. For the time being they have to have their desire or hunger for dark experiences satisfied. It is therefore more or less dark manifestations which are released in this, the Godhead's secondary consciousness. But without this satisfaction or satiation with dark manifestations the beings in question could not possibly come back to the light manifestation in the Godhead's primary consciousness and here become its highest instruments for manifesting and experiencing, and thereby themselves become subject to the experience of life's culmination of happiness, joy and glory.

It is through these unfinished beings in the dark zone that the unhappy fates arise. But they arise only by virtue of these beings' own actions. These actions cannot possibly be perfect since their sources are not perfect. But imperfect actions are in disharmony with life's cosmic laws and thereby create greater suffering, the more imperfect they are. But the experience of this creates of course knowledge of conduct and behaviour. This knowledge of behaviour is the same as wisdom. Wisdom is thus based on the experiences which make it a fact that one can only reap what one has sown, or that what one wants others to do towards oneself one must first do towards them. In brief, all the experiences of wisdom culminate in the one answer: Love your God above all

things and your neighbour as yourself. This divine and eternal law is thus the total fulfilment of the law of life. It is the ability to fulfill this law that is created through darkness, through sufferings and difficulties, through materialism, godlessness and all forms of war and acts of revenge. As no one can reap another fate than that which they, with their behaviour, have sown, so no one whatsoever in this, life's cosmic school of wisdom, can suffer unjustly, and no one whatsoever can do anything unjust. So divine is the structure of the universe or the consciousness of the Godhead that even in the zone of darkness justice sparkles and radiates in all its divine abundance. And it thus becomes evident that everything is very good. The entire consciousness of the Godhead which constitutes our eternal abode, home or residence is thus, despite the dark zone, in reality a flood of light rays. All living beings are, even in the Godhead's secondary consciousness, enveloped in this celestial light, the Godhead's all-over-radiating all-wisdom, omnipotence and all-love.

The eternal life is thus a divine adventure of love. Darkness in this fairy-tale adventure constitutes the essential conditioning background against which the light manifestations of the adventure of love can be revealed. Without this background, no adventure, no sense-perception, no experience, no universe. Everything would lie in an eternal lifeless night of non-manifestation. But life is not a lifeless night of non-manifestation. It is, as we have seen, an all-over-radiating eternal adventure of light. But millions upon millions of the earth's people have no idea that they thus live in a divine fairy-tale world, life's very highest work of art built up of darkness and light in all the vast number of aspects of these two contrasts. They wander on the eter-

nal and everlasting Road of Life but do not see the fairy-tale. They do not see the Godhead or themselves as one with him. They do not see their own immortality or appearance as the master of life, beyond time and space, and thereby identical with infinity and eternity. They experience light and darkness in time and space dimensional details and believe themselves to be one with these built-up or created phenomena. They do not see the creator. They believe themselves to be one with physical matter. Life for them is a mystery and they do not know what its solution is or where that solution is to be found. They believe themselves to be one with their physical birth and death, and do not understand that they do not at all live in this world of matter or dust, but that this world exists only as material for the creation of consciousness or the experience of life, and that through this world they can experience their immortality or eternal sovereign existence beyond time and space. Without matter, no movement; without movement, no creation; without creation, no experience; and without experience, no life.

Everything which is movement is creation. And everything which is creation is a product of a creator. The creator can thus not be identical with what is created. He existed before creation and existed during the existence of creation and will continue to exist after the destruction or cessation of what is created. He cannot therefore be identical with time and space. Only that which is created can have a beginning and an end, an origin and a termination. The creator cannot therefore have any age whatsoever, just as he cannot either have any size, for it is only what is created that can have size. The creator thus constitutes the real living being and is thus an eternal reality. This reality we experience as our own highest Self or

I. This I has, as we have already touched upon, an eternal capacity to experience. With it, it can shape matter into a temporary organism or instrument for its attachment to matter and here form created things. This creation is the same as the manifestation and experience of life. This manifestation and experience of life is in turn the same as the previously mentioned travelling on the Road of Life through alternate dark and light zones. But as this wandering is a created phenomenon, it constitutes something which can only take place in matter, for only in matter can things be created. The I thus brings about its manifestation and experience, as well as its organism, in matter. By virtue of its mental structure the I can transport the organism from place to place, but it does not itself move a single millimetre out of place. It can experience the coming into being of its physical organism, just as it can experience its end. But also it is in itself totally untouched by this birth and death. It is beyond all time and space dimensional or created things, and phenomena. It is not identical with these and is thus not identical with its created organism either. The aforesaid organism is thus not something which the I is. It can absolutely only be something the I has created or produced. The I and its superconsciousness (the latter meaning the eternal structure beyond time and space - like the I - whereby it is able to attach itself to matter and in this create its organisms or instruments for the manifestation and experience of life) constitute the really sovereign and immortal or eternal living being behind all forms of manifestation or creation. It is in itself inaccessible for sensing. It can show its existence only through its productions or creations in matter, just as it can experience other living beings' manifestations only

through their productions or creations in matter. And it is only these productions we sense or experience. We have never seen or experienced the living beings themselves or the sources of the aforesaid creations or productions in matter, and we will never come to see them. They are, like the Godhead with whom they are also identical, beyond all sense-perception. They can, like the Godhead, be recognised only through their productions or creations in matter. They thus, together with the Godhead, constitute the invisible but living causes of the infinite ocean of combinations of movements in matter which, for the senses, become the infinite profusion of created details which constitute the eternal divine revelation we call the universe. This all-embracing creative work, this gigantic panorama stretched out over uncounted light-years from eternity to eternity with its infinite ocean of working organisms, macrocosmic as well as mesocosmic and microcosmic, and the equally gigantic ocean of creations and created things produced by these, constitute the manifestation or revelation of a function of consciousness working through all living beings' highest immortal Self and the result of this function, an all-embracing cosmic display of will and behaviour, revealing itself as based on omnipotence, all-wisdom and all-love. These phenomena can only exist as characteristics of a living source. And the source here can only be identical with the eternal supreme Godhead. The universe thus constitutes the eternal Godhead's revelation of himself, his unshakable unveiling of the solution of the mystery of life through which he takes all living beings to his heart and makes them one with his own eternal life's vast ocean of light, identical with eternity and infinity.

In this divine panorama, in this the

Godhead's great sphere of love, terrestrial mankind finds himself in the Godhead's secondary field of consciousness, darkness's or life's cosmic winter zone, which means the contrast to the Godhead's great ocean of light. It is true that there are war, pain and suffering, distress and anxiety here, but this is only so in order that the eternal living beings behind the organisms can experience darkness or the contrast to light and thereby have their abilities developed in the opposite of darkness: humanity or love by virtue of which they can become the Godhead's primary instruments for manifestation in the unfolding of the highest wisdom and love in the spheres of light or the cosmic summer zone. But terrestrial mankind has already begun to be satiated with the manifestations of darkness. This satiation shows itself as a very widespread wish to be freed from the darkness, from the warfare which nearly everyone wages against everyone else. A very prominent longing for a lasting peace is strongly in evidence. Humane and charitable organisations in the form of peace movements or peace leagues, as well as the great humane relief-measures for the populations of countries in unfortunate situations, together with the humane world-religions' injunctions about neighbourly love, are irrefutably mild, cosmic winds of spring. Immortal mankind is unshakably on its way towards the light and warmth from life's cosmic summer in the Godhead's primary consciousness ahead.

---

Translated by Mary McGovern

Original Danish title: "Det Evige Verdensbillede - Introduktion" published in "Kosmiske Lektioner 1".

---



## **MARTINUS ANSWERS READERS' QUESTIONS**

**QUESTION:** Why does the "Martinus movement" not have a suitable name by which it can be recognised like other spiritual movements such as Theosophy, Anthroposophy, Inner Mission or Jehovah's Witnesses?

**ANSWER:** As there does not and will never exist around my spiritual work any form whatsoever of union, sect or religion with drawn-up laws and rules, with sacraments and baptismal ceremonies and so

on, there will therefore be no "movement" whatsoever to name.

The fact that my spiritual work will have more and more interested students and readers does not, all the same, mean that they can be described as an organised religious community. That one studies or reads my works no more means that one thereby forms a community, sect or church than if one reads other authors' scientific works. As my entire spiritual work aims only at being a teaching or a manifestation of knowledge in the form of the world-picture's analyses through this to reveal the conditions for neighbourly love or the humane conduct of life or behaviour which will make the human being identical with world-peace, so my work, with its intellectual structure, can never become a religion based on belief. It can, on the contrary, become only a school, a college, an institution for guidance and training in the science of life, whereby the developed student can be in contact with his divine transformation from animal to "Man in God's image".

This, my work, is thus for absolutely all seekers after truth quite independent of what religion, nation or race they may belong to. My analyses are, just like any other science, absolutely neutral and impartial.

As my spiritual work is thus a manifestation of and a guidance in the world-picture's eternal analyses, it can purely and simply only be described as cosmic science, which is in turn the same as "Spiritual science", just as the students of this spiritual science can only be called "spiritual researchers". To portray my spiritual work and its interested researchers by any other description can only be an expression of a total misunderstanding.

Translated by Mary McGovern

# SUMMER COURSES AT MARTINUS CENTER, KLINT, DENMARK



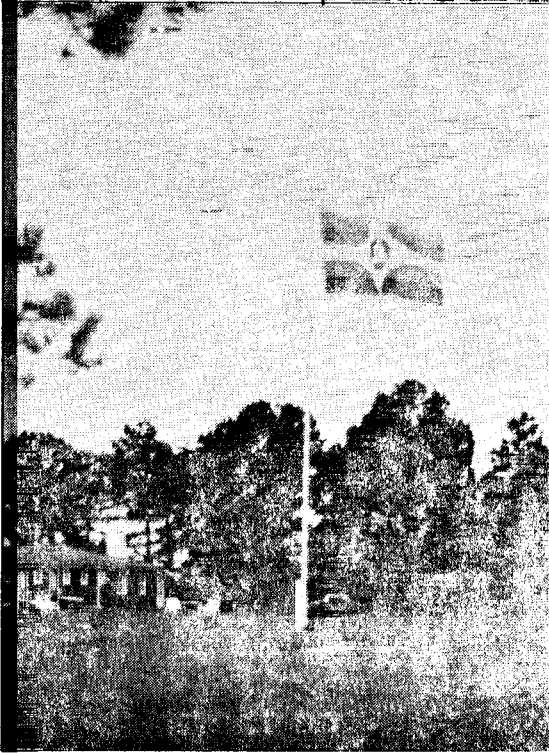
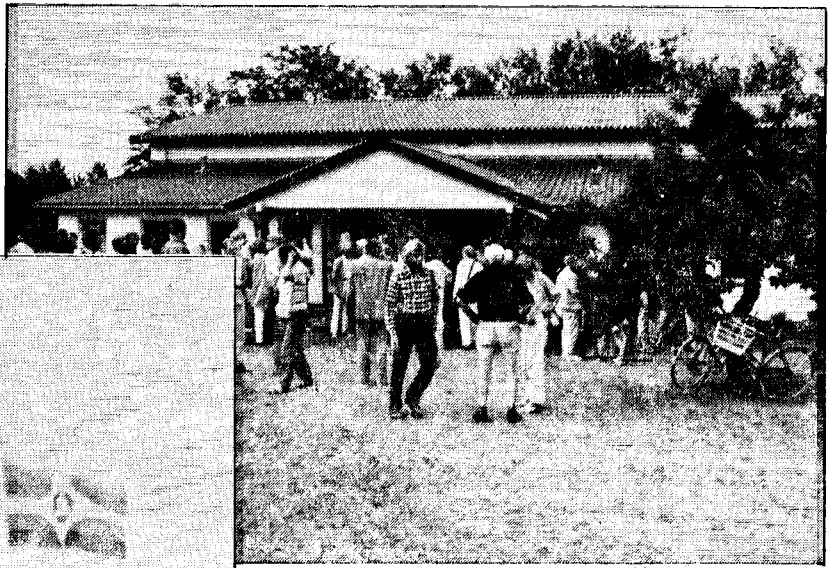
**by Harald Berglund**

With your previous issue of KOSMOS, the last one in 1986, you received a copy of the new summer programme for 1987. If you are a new subscriber and would like a copy of the new programme, you can get one from the English Department of the Martinus Institute. This article will tell you a little about the new programme.. .

## **Martinus Center**

Martinus Center was founded over fifty years ago by Martinus himself. It was then called Kosmos Holiday Center, and its purpose was to provide a place where people interested in Martinus Cosmology could come together in the summer, to listen to lectures by Martinus and his co-workers, and to discuss and talk





## International approach

So far, the 'Winter School' has not been very international, but mostly Scandinavian, with people from Denmark, Norway, Sweden and Iceland. One reason for this of course is the fact that there are very few books published in other languages. The main work appears only in Danish and Swedish. The first volume of this has, however, been translated into English, German and Esperanto. We are now only waiting for the publication of these books which will hopefully take place this year. With the publication of this, and with the translation and publication of the other volumes of 'Livets Bog', the Martinus Center could turn into a truly international school, something which could happen within this decade. Until then there are the International Weeks in the summer season. The last week of July and the first week of August you are welcome to take part in this year's international courses. And this year we are offering a new international approach, with an enlarged program in five different languages.

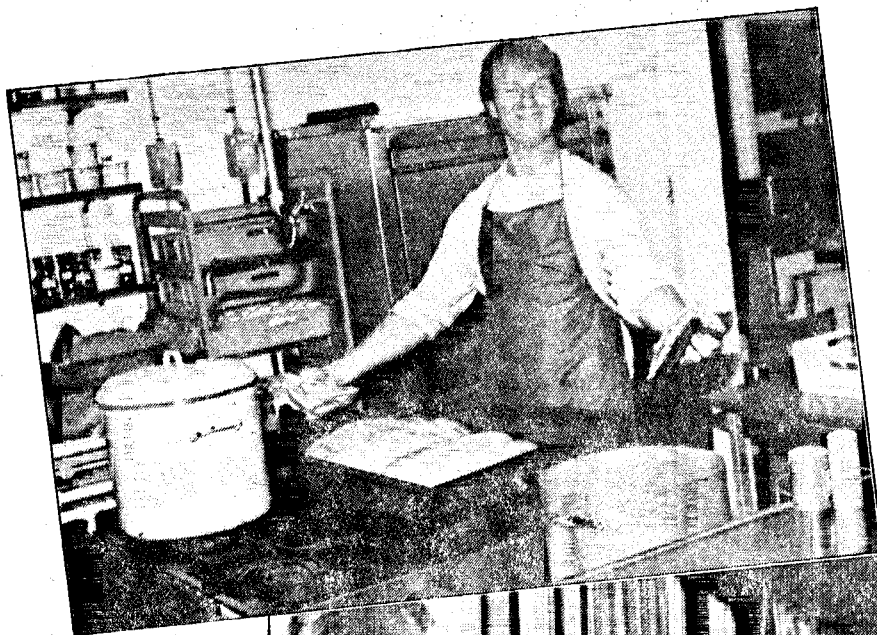
about this new world-picture. Already then Martinus knew that one day this holiday center would be transformed into an international school for the study of spiritual science, i.e. his cosmic analyses. Today one can see the beginning of this transformation. Only four years ago the total activity at the center was a six week summer course. Today there is a seven week summer course and seven months of courses in the so called 'Winter School', from September through March. The main purpose of the 'Winter School' is to provide the possibility for people to thoroughly study Martinus' main work 'Livets Bog' (the Book of Life) over a longer period of time.

## The new programme

As in previous years there will be a series of lectures in English. The theme for the first week is 'The Initiation of Mankind' and for the second week 'Love, Logic and Life'. These two series of lectures will provide a thorough introduction to Martinus Cosmology, as well as treating a variety of subjects within spiritual science. The Danish and Swedish lectures during the same period will be simultaneously translated into English, so by using headphones one will be able to follow these lectures too.

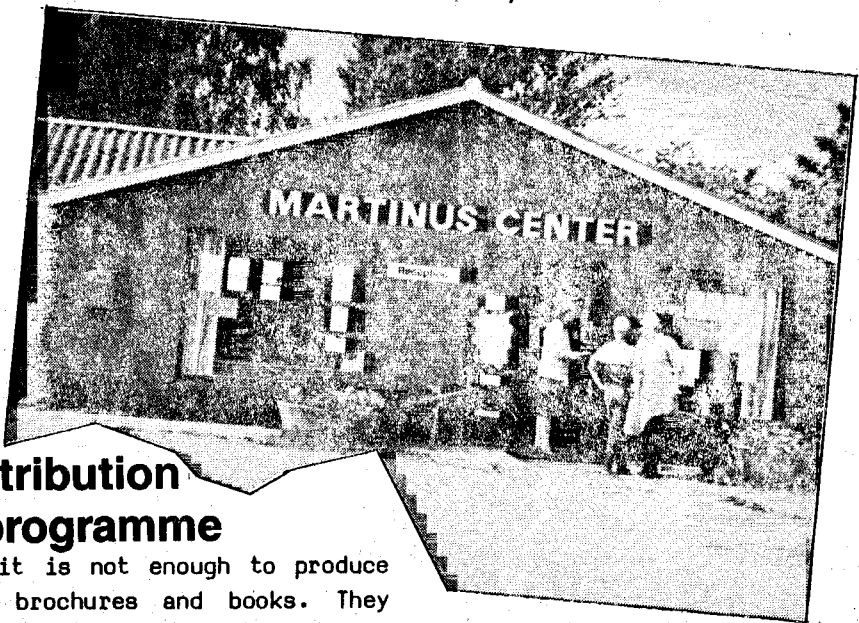
These lectures will also be interpreted into German, Dutch and Esperanto. Some of the evening lectures will also be interpreted into the above-mentioned languages.

There will also be study groups based on Martinus' literature in English. In Week One the book to be studied is 'The Fate of Mankind', the first of the small books that Martinus wrote. For the second week the book is 'The Ideal Food', where Martinus for the first time introduces the microcosmos, the area of the universe which makes up our organisms as well as making up the micro-life in the



food we eat; an area of life which has to a great extent been neglected, but about which Martinus provides, new and epoch-making information. In addition to his literature, Martinus has created a large number of so-called cosmic symbols. They are drawings, like the one appearing on the front page of this magazine, which in a concentrated form express the laws and principles of the universe. These symbols will as usual be presented and explained in English, but this year also in German, French, Dutch and Esperanto.

Testament (the collective name of his entire works). For the same reason he created this magazine, and the Martinus Center. And it is for this same reason that it is important that the programme for the center reaches all those people who might be interested in receiving a copy, those people for whom it might provide a new meaning in life, a new comfort and joy in living. Maybe you know someone who would be interested, in your own country or abroad? Just as it is important that those people for whom it would mean an enlightenment in their lives, a renewed interest in spiritual



## The distribution of the programme

Naturally, it is not enough to produce programmes, brochures and books. They must also be read. Martinus has described an eternal world-picture - the eternal world-picture, the essence of which many of us have had the opportunity to become acquainted with. Many of us have also felt a great joy and gratitude for this opportunity. It has perhaps provided comfort and security in an otherwise insecure world. We must assume that there are millions of people who would feel the same about the cosmic analyses - if they only knew they existed. It was in order to help these people, and eventually the whole of mankind, that Martinus created The Third

matters or an interesting object of study are introduced to Martinus Cosmology, is it just as important that Martinus analyses do not disturb those people who have no interest in them. If you would like to help to distribute some copies of the new programme, the English Department will gladly send you more copies. You can also get free introductory copies of KOSMOS, and other brochures and pamphlets.

Last but not least I would like to welcome you all to the Martinus Center in the summer of 1987. See you there!

## 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«

### 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.

Readers are welcome to contribute articles written in English, Danish or Swedish for the English edition of KOSMOS. Please send them to Mary McGovern, Martinus Institute.

### Subscription

6 issues per year: £9, 14\$, 100D.kr. incl. postage.  
Loose sale: £1.50p, 2.35\$, 16,65D.kr.

### Publisher

Martinus Institute.

Copyright © Martinus Institute.

No part of this publication may be reproduced without the prior permission of the publishers.

ISSN 0107-7929

## CONTENTS

The Winds of Spring by Mary McGovern .....	2
The Road to Paradise (Part 1) by Martinus .....	3
The Eternal World-Picture by Martinus .....	8
Martinus Answers Readers' Questions .....	14

## 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".