

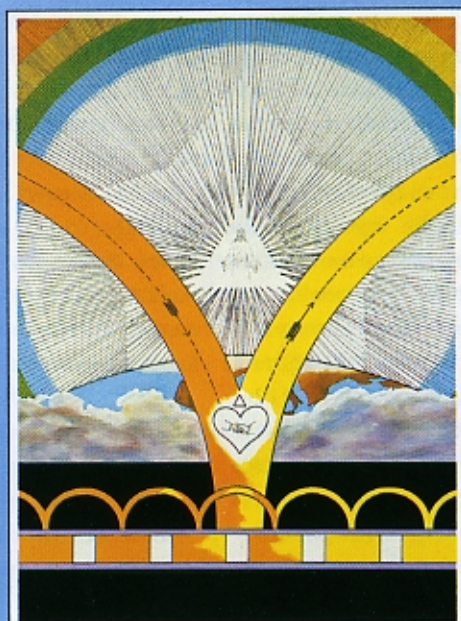
KOSMOS

NO. 5

MARTINUS COSMOLOGY

1987

THE ROAD TO PARADISE 5
KLINT INTERNATIONAL!



TOWARDS COSMIC BIRTH

by Mary McGovern

When a child is born there is usually a midwife present to help, and as the child grows and develops there are usually parents to guide and protect it until it becomes mature enough to go out into the world alone.

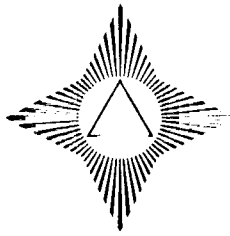
According to Martinus we are all "cosmic children"; we are morally immature and more or less ignorant of our real identity as immortal living beings who "live and move and have our being" in the organism of the universe or what the religions have called "God".

In his answer to a reader's question Martinus explains world-redemption as a "cosmic parent principle", a principle which in the 20th century has given rise to spiritual science, a science which describes and analyses the spiritual laws and principles of existence, a science whose function is, among other things, to free the individual from a dogmatic world-view and to assist him in the creation of a perfect balance between his intelligence and feelings. This balance will result in the creation of a perfect ability to love all living beings.

But this ability is not something which can be acquired by the will alone. It is something which takes many incarnations of practice to build up. In this process spiritual science can be a great help in that it shows theoretically that all the unpleasantness one experiences in life is not some punishment from a vengeful God (a derailed perception of God which Martinus mentions in this issue's instalment of "The Road to Paradise") but the result of a divine justice which lets one reap what one has oneself sown. For this reason all unpleasantness is seen to be something purposeful.

Through the process of reincarnation one thus gradually moves out of the realms of ignorance into the realms of knowledge, first as something theoretical but later - as one experiences more and more "cosmic glimpses" (sudden, real, intuitive experiences of eternal facts) - as something concrete, something absolute.

Only then is this birth process, the birth of cosmic consciousness, complete. Here the individual has become a "cosmic grown up". He has become his own source of knowledge and, with full access to the laws of life and without further help from his "cosmic parents", can move freely into higher planes of existence in a state of culminating knowledge and bliss.



The Road to Paradise

Part 5

by Martinus

CHAPTER 40

The unfinished human beings' dream existence or paradise

Even if one has not reached so far forward in evolution that one has become a genius in being able to think artistically and produce spiritual works of art like those mentioned above, this does not exclude the fact that one can have one's dream existence in quite other fields. We have only mentioned the above examples to show how perfect ingenious works of art can be on the spiritual plane. All people - from the first frail and primitive forms in evolution right up to the finished human being in God's image - thus experience on the spiritual plane the fulfilment of their most beautiful dreams. This holds true for the primitive men of nature from the prime-

val forest as well as for culture's highly gifted people, researchers and scientists. Whether one is a religious believer or the opposite is totally immaterial since this cannot prevent one from having the dream or the longing in oneself for the experience of an ideal existence. One cannot possibly avoid experiencing this beyond physical death as material here automatically forms itself according to one's thought, wish and will. The pygmy thus experiences his primitive dreams according to his understanding from the physical plane and in that form in which he has learned to think on the physical plane. The same is the case with the Indian, the Eskimo, the Fuegian, indeed in brief, with individuals of any race whatsoever. They

all experience precisely that which on the physical plane of existence was their highest dream existence but which they, because of lacking development and perhaps other circumstances, could not possibly experience on the mentioned plane. Thus the poor human being who perhaps starves, freezes and lives in rags on the physical plane experiences on the spiritual plane the fulfilment of the dream, arisen from his physical condition, of an opposite existence where one gets plenty of lovely food, good warm clothes for one's body, a beautiful house to live in and a plentiful supply of money. In the same way the avaricious person or miser will get an ocean of money and more on the spiritual plane depending on the unsatisfied longing for the fulfilment of his desire for money which he had on the physical plane and the dream arisen from this. Anglers and hunters also experience on the spiritual plane lovely terrains for the satisfaction of their desire. The angler thus experiences rivers with an abundance of lovely fish while the hunter experiences forests or terrains with plenty of animals. Life on the spiritual plane thus also becomes a blissful rapture for such beings. Likewise there is no limit to how perfectly the vain person's dream can be fulfilled on the spiritual plane. He will, according to his wish, be dressed and adorned with purple robes, silk and gold together with a great many medals and decorations. Indeed, in some cases he actually experiences himself as a prince, a pope, a king or an emperor and can be duly invested with ermine robe, crown and sceptre and sit on a golden throne and speak to his "subjects". In other cases the being appears on the spiritual plane according to its dream or dream-existence as a magnate, as a Croesus or multimillionaire living in a huge castle or luxury palace with a staff of servants,

luxury carriage, yacht and racing stable. It is not as a rule these beings who on the physical plane really exist as rich people who dominate here. Their dreams most often go in other directions in proportion to the satiation with the Croesus-existence they have already reached on the physical plane.

Likewise we, here on the spiritual plane, also find the domicile of all ingenious humour. Here humour is not written or drawn as pictures on paper or canvas. It appears like the previously mentioned artists' works in a natural state according to how its originator imagines it. Funny figures of people, animals and objects appear as living characters, and the comedies turn into real, plastic or stereoscopic experiences in colour, sound and movement depending upon the animation which their originator with thought, talent, wish and will is able to give them. It is from this sphere that the humour-filled products of artists in wit are transferred to the physical plane as funny cartoon films. As this form of art on the physical plane can reproduce the spiritual original in the fullness and mobility of the living form, people can, through cartoons, already here get a vague sense of the freedom of the spiritual creative ability, to form automatically and without exterior aids the thought directly in spiritual matter according to the being's wish and will, whereby a creation which cannot possibly take place on the physical plane can here bloom in abundant profusion.

CHAPTER 41

The living being's absolutely true paradise

As we have begun to see here there exists no human being whatsoever who

will not, beyond death, experience the fulfilment of his absolutely most beautiful dream, apart from the passage through purgatory which, only in very limited cases and in special situations, is dark and painful. It is therefore a terrible, dark and disheartening derailment of the mentality to be afraid of death since it thus conceals the fulfilment of the beings' particular dreams or dream-existences or an existence which has to be acknowledged as life's absolute true paradise. Where can one find any other existence which can thus be paradisiacal for people than this, that they in advance are allowed to experience the most beautiful ideals of their lives long before they have developed to be able to experience these in their purest form on the physical plane of existence? And how can any other form of life-experience give greater happiness and well-being than the experience of the satisfaction of one's highest normal longings in an experience of reality in its purest form where one is freed from any illness, sorrow or anxiety, economic trouble or other people's hate and bitterness, antipathy and slander? What other form of life-experience can be more pleasing and delightful? And what higher and better form of life-experience can the being wish for than having his highest wishes satisfied? We have thus here come to life's only absolute paradise.

CHAPTER 42

Where Jesus' words »In my Father's house there are many mansions...« become a reality

As mankind represents beings from many different steps in evolution, and the beings from these steps differ from each

other in knowledge, talent and attitude to life, their wish-dream or dream existence is correspondingly different. The spiritual world is divided into corresponding spheres or areas of experience. These areas therefore constitute a scale of steps in life-experience which extends from the savage's sphere to the area for the perfect human being in God's image. Each step has its particular wavelengths by virtue of which the manifestations of the beings from the step concerned are released. Since the highest unfoldment on these steps are the beings ideal- or dream-existences, and these existences are in turn the beings' experience of paradise, there are thus different kinds of paradise. The beings from the different steps each get their particular paradise according to their mental state and perception of life. Jesus' words "In my Father's house there are many mansions" thus here become a fact for the developed researcher.

CHAPTER 43

The Christian world-religion's ecclesiastical teaching about paradise and hell

In accordance with this divine principle that spiritual matter automatically forms itself according to thought, wish and will, the teachings of the world-religions have also had a great and decisive influence of the beings' experience of the state of paradise after death. In the Christian world-religion one does not know anything about reincarnation. Here one has therefore no logical basis for justice whatsoever for the structure of life itself. When one does not acknowledge or understand that the beings' present fate is a result of the

behaviour they have manifested in previous lives, just as their behaviour in their present life will contribute to forming the basis for the fate which they will get in coming new terrestrial lives or existences, one cannot possibly give any just basis for all the sufferings and hardships or the many unhappy fates which have tortured people for thousands of years. One has then simply created for oneself the idea that after death one will either go to an eternal hell where one must burn in eternal fire without ever being able to come out of this terrible suffering, or else one must go to a paradise where one will be placed before God's throne and here become witness to the Godhead, Christ and the Holy Spirit. Here together with others one will then experience paradise and take part in a homage to or praise of this triune Godhead. And this state should then be the highest salvation or experience of life.

CHAPTER 44

A judicial practice which is the culmination of injustice, and a Godhead who dictates people a rule of conduct which he himself does not practice

But this previously mentioned Christian, ecclesiastical view of life is only a product of a still conspicuous great ignorance. That this view of life is illogical and thereby unloving is emphasized by ecclesiastical Christianity's own dogmas. It says that there exists behind the whole universe or kosmos an almighty, all-wise and all-loving God. Furthermore it is said that people, as well as all other living beings, are "created" by this God. Then it is told that people, as far as they cannot love

their neighbour as themselves, are "sinful". And they are thereby liable to the previously mentioned terrible pain in the inextinguishable fire of eternal hell. There was however a possibility that they could be free from this pain by virtue of the crucifixion of Jesus, for his terrible suffering and death were perceived as a punishment for all the sins of the world which he had taken upon himself. The real "sinners" were thereby then given admittance to eternal paradise if they repented this "sinful" life they had lived here on Earth. We thus come to a judicial practice which is a glaring culmination of injustice, and a Godhead who himself does not fulfil the law of love, the fulfilment of which he, as mentioned, is professed to have dictated to people as a condition for becoming free of "the punishment of hell" and coming into paradise. How can it be just or loving to let thieves, robbers, murderers and other forms of "sinners" or so-called "criminals" be free of "punishment" through an innocent being taking this upon himself and because of this allowing himself to be tortured to death? Why does this Godhead thus demand the crucifixion of this innocent being in order to be able to forgive "the criminals"? Why can he not forgive them without this innocent being's suffering? The Godhead will thus not give up "punishing" but he is totally indifferent to whom this "punishment" befalls, if only it is carried out. What kind of love is this the Godhead here practices towards that being which he allows to be crucified for the "sins" of others? It cannot be that kind whose purpose is to love one's neighbour as oneself. Can a loving God dictate beings a rule of conduct which he himself does not practise?

CHAPTER 45

A derailed perception of God

The situation becomes even more unloving when it is preached that the living beings, and thereby also human beings, are "created" by God. But when people are created by God, they cannot be otherwise than he has created them. If people are not perfect but are "sinners", the mistake must lie with the Godhead who has created them. It is not the creation but the creator who has the responsibility if what he creates is not perfect. How can it be just that God punishes the beings because they are not perfect when it is thus exclusively due to himself? It is further preached through ecclesiastical Christianity that it is only a very small group of people who get to paradise while the remaining majority of people end up in hell. When the majority of these people "created" by the Godhead end up in hell, it must be according to the Godhead's wish to see people tortured in the eternal pain and anguish of this hell. Why should he otherwise "create" the majority for eternal pain and suffering, and only a small group for paradise? But to be able to feel pleasure in seeing other beings being tortured in sufferings and anguish is, as known, a mental derailment we know under the term "sadism". When the Godhead is said to be all-wise, almighty and all-loving he must know in advance which beings will go to hell. If he does not know this he is not all-wise. But if he knows this and does not want to prevent the beings from coming into such an unfortunate condition, which the eternal hell must be, he is not all-loving. And if he cannot manage to save the beings from this hell, he is not almighty.

Is it not here obvious that we are here confronted with a derailed percep-

tion of the Godhead? It is not so surprising that such a perception of the Godhead, such an untrue world-picture, cannot free people from war, sufferings and the fear of death.

CHAPTER 46

The downfall of a derailed image of the Godhead and the birth of a new world-epoch in which there is neither »sin«, »punishment« nor fear of death

It is here obvious why there had to be born a human being or a Christ of such loving greatness that the mentioned image of God must, in relation to this, fade in order finally to totally crumble. What is this Godhead's behaviour compared with a human being with such a love that, on the cross, in the middle of the most painful mutilations which can be inflicted on a living being, can love his executioners, the source of his unhappy situation and cry out for the whole world, "Father, forgive them for they know not what they do"? It is not so surprising that the earth shook and the veil in the holy of holies in the temple tore, because here a prevailing image of God crumbled, faded to death when confronted with a human being in flesh and blood who was overshadowed by love's flood of rays, a human being of such gigantic greatness that he would turn the whole of mankind's mental course towards the pinnacles of light, turn it towards the absolutely only true and real Godhead which constitutes the very culmination of all-wisdom, all-love and almightiness. And now, by virtue of "the spokesman, the holy spirit" which is the same as the science of love or the science of God's consciousness and thereby of the solution of the mystery of life,

mankind is in the process of being led onto this course. In the revelation of this divine spirit or science the Godhead, the universe and life will radiate and sparkle for mankind as an immaculate life-panorama of love in which there are neither "sinners" nor "punishment" for "sins", and where absolutely no one can come to live in eternal torment or hell, but where absolutely all living beings sparkle in God's halo as eternal immortal centres of life and where love is the basic note of the universe and thereby the cosmos's eternal basis for life.

《CHAPTER 47》

From a cosmic point of view things are well taken care of for all living beings

As we have seen there is no living being whatsoever who is shut out of that which on the spiritual plane can be its paradise except in those situations in which it is incarnated in the physical world. And this incarnation, as also previously mentioned, only takes place so that the being can learn to think God's thoughts so that it can come to create with the same logical perfection as that which the Godhead's creation represents and whose results are exclusively a joy and a blessing for living beings. It can only be divine that the beings are allowed to leave their paradise in order to be born into the physical world which is the world of evolution, experiments, mistakes and thereby disappointments and suffering, and do not need to pollute their paradise or holy of holies with woodshavings or waste products of this transformation which the sorrows and sufferings constitute. Whatever happens on the physical plane all living beings, as we have seen, have a paradise which

awaits them and into which they can in reality normally come quickly at each release from their decrepit or damaged physical organism in order to be able later to incarnate again in the physical world when the desire or longing for it again becomes overwhelming. Imagine what divine love all living beings, both animals and people, are overshadowed by! Imagine how, from a cosmic point of view, things are well taken care of for all living beings! But it is also the consciousness of a Godhead in which we live and move and have our being.

《CHAPTER 48》

When people get a dark experience of purgatory because of their religion

Since paradise is a spiritual fulfilment of the dreams to which the physical existence gives rise in the living beings, and it is thus created by their ability to think in spiritual matter, it cannot be avoided that the kinds of thoughts to which people are bound through the dogmas and views of their religions have, to a greater or lesser extent, an influence on the paradise they come to experience after their physical terrestrial life. It cannot be denied that, for example, the Christian belief, based on the ecclesiastical teaching which has been preached to its followers, has created in many souls a terror of death and the "hell" which awaits all those people after death who are not baptised or who do not receive "the forgiveness of sins by the blood of Jesus and the mercy of God". It cannot be avoided that the faithful and conscientious followers of the above-mentioned ecclesiastical Christianity come to feel guilty as they have not been able to love their neighbour as themselves, which is of course quite im-

possible for the unfinished human being. But when they feel guilty or think that they have "sinned", they believe that "eternal hell" awaits them after death. And it is not all of these people who trust that the sacrament or Holy Communion or their prayers for the forgiveness of sins can save them from this gruesome or satanic fate which it must be to have to burn in an "eternal hell-fire". For such beings death thus becomes a terror. Some even come to experience the feeling of burning in the above-mentioned "hell" because the existence in purgatory is formed precisely by the kinds of thoughts which dominate one. These believers thus receive, as seen here, an intensified experience of purgatory.

《CHAPTER 49》

The beings in purgatory and the intervention of guardian angels

For the distressed beings in purgatory it is fortunately so that, the greater the darkness or suffering, the more quickly the beings' inbuilt automatic organs for prayer are brought into action, and they cry for help. And through this cry or this mental attitude they come onto the same wavelength as the guardian angels who then lend a helping hand and bring them out of their dark

kinds of thoughts. This happens mainly by that part of the beings' mental structure through which they experience the dark kinds of thought gradually being put out of action. After this they are freed from thoughts such as disappointment, depression, bitterness, anger, envy, jealousy, fear and physical pains. Their consciousness has thereby become limited to a much smaller size, but on the other hand they can then only experience joyous thoughts and nothing whatsoever which can destroy or soil these. They can also here meet only beings of the same wavelength-area. They can therefore here experience only light and joy in their purest forms. Even beings who are deadly enemies on the physical plane can only be friends here on the spiritual plane since their set of senses can no longer register any of the dark or antipathetic ways of thinking. They can only regain contact with these when they are born again on the physical plane, and where the mentioned set of organs has come into action again.

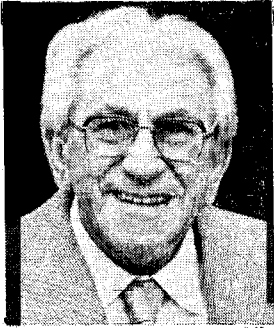
THE SIXTH AND FINAL INSTALMENT WILL
APPEAR IN THE NEXT ISSUE

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

Translated by Mary McGovern

OUR MISTAKE

Readers might have been confused by the headline on page 9 of the last edition of KOSMOS (No.4/1987). It should have read "Marriage and Universal Love, Part 2", not Part 3.



MARTINUS ANSWERS READERS' QUESTIONS

Since KOSMOS was published for the first time in 1933 until his »death« in 1981 Martinus answered a long series of questions both in the magazine and in his lectures. In the course of time some of these questions and answers will be reproduced here.

QUESTION:

In Martinus' analyses Jesus is often mentioned as a redeemer. May we have a more detailed explanation of what is meant by this word? The Church also uses the word to mean "saviour", but in the sense that Jesus has redeemed us and atoned for our sins.

ANSWER:

It is true that in my analyses I describe Jesus Christ as a world-redeemer. When I perceive him so it is not on the same basis as that on which the religious or ecclesiastical authorities perceive him as a redeemer or saviour. They believe, as we know, that Christ came to the world only in order to be crucified or punished for the sins which not he himself but people had committed. The same authorities thus believe that each human being, by virtue of this crucifixion, can be freed from punishment for the sins or the evil they have committed towards their fellow beings

and thereby come into the kingdom of heaven. The kingdom of heaven thereby becomes no more than a zone or a domicile for beings who have all run from their responsibility by letting an innocent being suffer for the evil they themselves have committed and for which they themselves ought to have taken the punishment. But the kingdom of heaven cannot possibly be a state of well-being, happiness and glory which one has appropriated for oneself through the ill-treatment, crucifixion and death of an innocent being. The kingdom of heaven cannot be a blessing that can be appropriated by virtue of a method so glaringly low and immoral that it becomes analogous to the methods which, in the judicial system, one describes as a crime and punishes with death. And the Godhead cannot be so low and wretched a representative of justice and, in addition, so bloodthirsty that, in order to forgive the beings their sins at all (with which incidentally he himself has created them), he insists on seeing the crucifixion, the suffering and the death of an innocent being. Is it not easy to see here why Christianity is depopulated and people gradually become doubters, become Godless, become materialists as intellectuality grows? It is here that world-redemption in the twentieth century has stepped in and will redeem or free people from the religious world-picture which is now so strongly promoting irreligiosity, as well as from the ensuing Godless, materialistic world-picture and thereby lead mankind forward to the ultimate natural balance between its physical and psychic knowledge. It is this balance that is the only way to initiation, to cosmic consciousness, spiritual liberation or sovereignty and its ensuing mental fusion with the Godhead or the consciousness of the universe which makes a being one with the Father. And through spiritual science

this balance, and thereby world-redemption, will promote mankind out of the zone of hate, war and suffering forward to the sunlit existence of absolute peace, forward to a kingdom of heaven which is exclusively maintained on the basis of total neighbourly love and not on the condition that other beings languish in bodily maltreatment, crucifixion, scorn and derision, suffering and death for sins they have never committed.

Mankind has now in the twentieth century come into a mental crisis which threatens the complete destruction of culture, since people, by virtue of their excessive physical talents but almost total lack of psychic talents, cannot themselves find means or ways to salvation other than excessive, life-obliterating, culture-destroying means. They therefore make the creation of lethal weapons, and thereby a greater and greater capacity to destroy culture, the highest ideal. They do not understand that they thereby sink further and further into suffering and ruin. War cannot save the world. It is not so much lethal weapons that people need as a change of heart. Without this change it would not be very many years before the earth would be totally unsuitable for human culture and existence. But, thanks to the principle of world-redemption, that principle of love which makes it a condition that parents must protect their offspring until they have come of age also makes it a condition that mankind gets a certain protection until it has spiritually come of age. Through this principle, mankind will be led forward to liberation from this hell and its satanic philosophy of murder, which it itself maintains, just as, in all its previous mental crises in its history, it has been freed. These crises have always repeated themselves in periods when

the current moral concepts or the perception of the Godhead has been outlived or become antiquated, because of the beings' intellectual development. The leading cultural concepts could gradually only be felt as naive. The beings became more or less amoral. Faced with this fact, they had no other means than the law of the jungle, "the right of the strongest". Every time the religious basis became insecure this jungle-nature experienced a new renaissance or growth. But when people's need was greatest, help was closest at hand. World-redemption stepped unshakably in. And there was always born a being with precisely the psychic gifts and knowledge that were needed to renew the crisis-stricken people's spiritual basis to such an extent that they could pull themselves out of the grasp of the jungle and be led further into this new increase of culture. The being who was thus born was, of course, a being who was ahead of terrestrial people in the long evolutionary journey in the spiral cycle and had thereby long ago become superior to them in those fields in which they were still less gifted and

helpless. It is such beings we know from the history of mankind as "world-redeemers". It is these beings who were originally kings, high priests and prophets. They liberated people from their antiquated dogmas and traditions by giving them new ones more in keeping with the times. For the people of the West, Christ was, in his time, the greatest world-redeemer. Through him there was manifested a spiritual line of direction so great that it can never be outdone. In it, all the generations of the Earth will therefore also be blessed. And it is the completion of this process that is happening through the world-redemption of the twentieth century: with this the mission of world-redemption on Earth will be completed. Through this last great release of this divine principle every terrestrial human being can himself gradually reach initiation, which is the coming of age of spiritual maturity. He has himself become the way, the truth and the life. And there, where he can shine with his own light, all other sources of light are superfluous.

Translated by Mary McGovern

KLINT INTERNATIONAL!

A grand title perhaps but also a true description of the fact that this year's International Course at the Martinus Center, Klint brought together people from thirteen different nations (UK, USA, Gambia, Holland, Belgium, Germany, Switzerland, France, Sri Lanka, Norway, Sweden, Denmark and Iceland), even if numbers were small and some nations were represented by only one or two people.

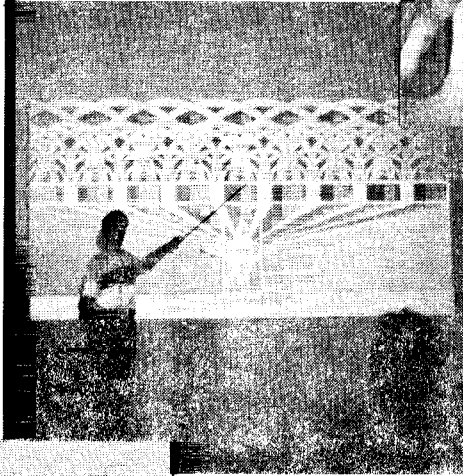
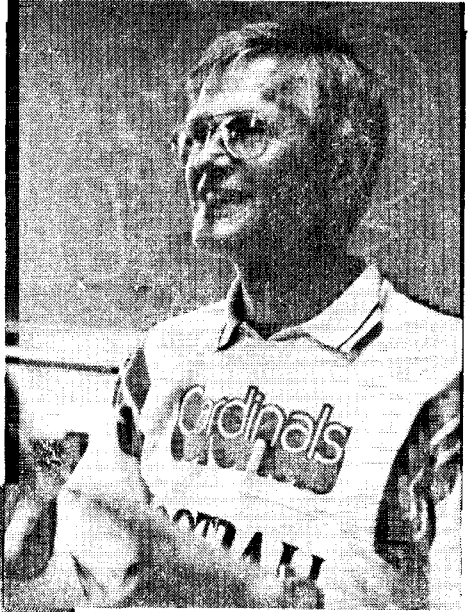


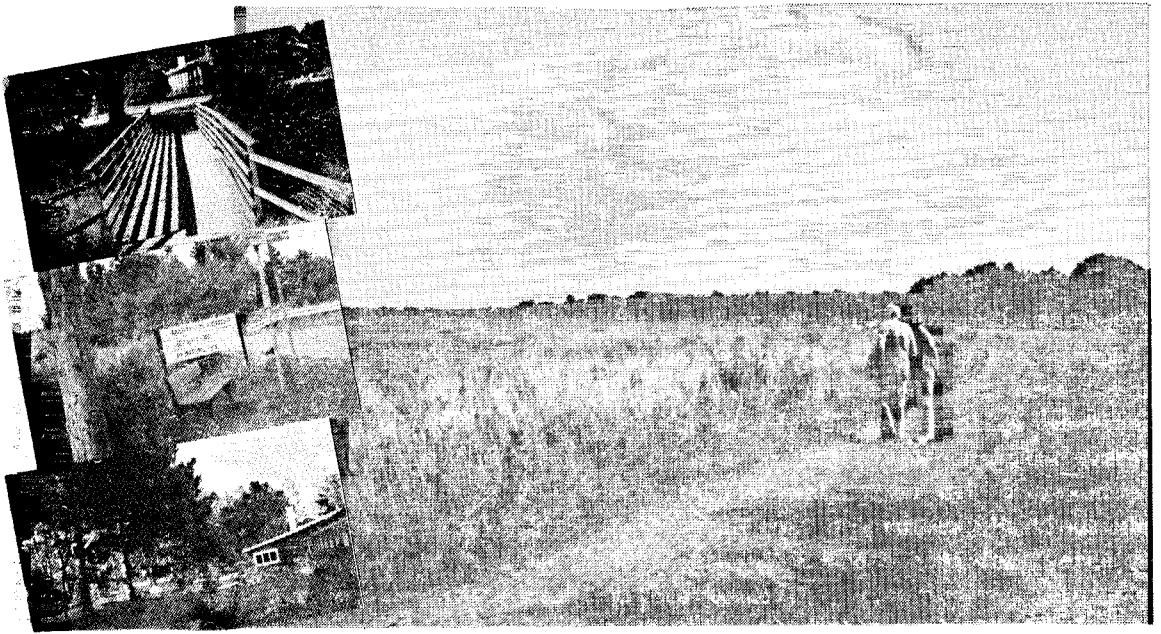
by Mary McGovern

Two years ago the lecture hall at the Martinus Center was renovated and equipped with six "interpretation booths" which allows simultaneous translation into up to six languages.

The first item on the daily programme for visitors during the "International Weeks" was therefore a lecture in Danish or Swedish simultaneously translated into a choice of English, German, French, Dutch or Esperanto and available on the mere donning of headphones.

The various language groups then split up for their study groups based on some of Martinus' shorter books. Many felt it was a great advantage to discuss Martinus' writings in a group partly because it cleared up any misunderstandings they





had, partly because the discussion of the text meant that it made a stronger impression on them and helped them to remember it a little longer than they otherwise would, and not least because they felt that they benefitted from each other's experience and their ways of relating Martinus' analyses to their daily lives. To quote one visitor from England, "All was open to question and discussion and not least of value were the opinions expressed by fellow students of the work".

In the afternoons there was a lecture in English followed by explanations of Martinus' symbols in English, German, Danish and Swedish.

An evening meal was then served in the Center's vegetarian restaurant.

There was time too to enjoy the surrounding countryside and coastal walks and to meet up with people from other countries over tea and cakes in the restaurant in the evenings and last thing, at night there was music, sometimes recorded, sometimes live including recitals by a guitar trio from Denmark and a pianist from Sweden.

All in all a rather full programme

(participants were, of course, free to take part in as little or as much of it as they wanted) in a very beautiful setting on the shores of the Kattegat - very conducive to both study and leisure, the making of new friendships and the renewal of old.

With the present lack of translations the International Course is a must for the foreigner who longs for an overview of Martinus' world-picture - an overview which is very difficult for him to acquire on his own without contact with other people who have such an overview.

My first visit to Klint in 1978 (at that time the International Course was only one week) was enough to give me such an overview and inspired me so much that I decided to learn Danish in order to read Martinus for myself. Others have done the same.

Perhaps the International Course would inspire you too. Maybe I will see you there next summer!



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«

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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".