

KOSMOS

NO. 1

MARTINUS COSMOLOGY

1989

THE IMMORTALITY
OF LIVING BEINGS



Question of a Lifetime

by Mary McGovern

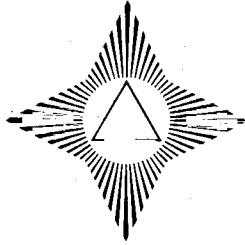
"A catalogue of disasters" was one critic's view of 1988. An earthquake of shattering proportions in Armenia, floods in Bangladesh, terrorism blowing hundreds of people out of the sky over Scotland, plane crashes, train crashes, cyclones...the list could continue.

Situations like these sometimes make people question the justice and the meaning of life - a priest in Lockerbie said that what he had seen had shaken his belief in a loving God. "How could God be loving if..."

It seems as if people have an inner longing to believe that life is fair; perhaps there is even something instinctive or intuitive that tells us that life must be fair - even if it does not seem to be so. "The ways of the Lord are beyond understanding" can comfort some but for others "the ways of the Lord" must be made understandable. For the latter the idea of reincarnation can be a great relief, the idea that this life we have now is not the only one but that we wake up to a new life in the same way as we wake up to a new day, day after day, life after life.

In "The Immortality of Living Beings" Martinus analyses what he describes as one of man's "greatest questions", the question of his mortality or immortality. He points to the fact that our perception of life is determined by our behaviour - the more refined our behaviour, the more refined and true our perception of life. So the key to answering the question of our mortality or immortality lies in perfecting our behaviour - a theme taken up in "Martinus answers readers' questions". The more we remove the immoral aspects of our nature, the clearer we will see the solution of the mystery of our own existence. We will gradually experience, not just theoretically but as a fact, that life is eternal, that we cannot die, that we leave the physical plane only to be refreshed in spiritual worlds of unutterable beauty and harmony in order later to return to the physical plane to take up a new chapter in our eternal book of life.

So, the dead are not dead - they are only sleeping. They will return knowing something of how it feels to suffer, and therefore more sympathetic and humane. The experiences of plane crashes, natural catastrophes, acts of terrorism and the like are not wasted. They are essential painful enrichers of our consciousnesses increasing our knowledge of darkness and longing for light. Such a longing cannot go unfulfilled. The present apparently chaotic situation will come to an end, and peace, goodness, warmth and beauty will prevail.



THE IMMORTALITY OF LIVING BEINGS

by Martinus

Chapter 1

Only through the recognition of the immortality of beings can the justice of their happy and unhappy fates be revealed

If human beings are really going to be able to understand the justice of the universe, the justice of human beings' lives, the justice of the lives of the animals, the justice of all the many forms of unhappy fate which the lives of the

living beings of today represent, it is absolutely essential that one comes to understand that all living beings are immortal, which means that, behind their transitory physical organism, they possess a higher eternal structure made up of ray-formed or psychic matter in which they can experience life without their physical organism. In this psychic or cosmic structure they can survive every kind of death of the physical organism. The being, by means of this spiritual structure, can, through the physical process of

fertilization, again assist in the creation and development of the little embryo in the mother's womb which will become its new organism in its new physical life. Since every organism is thus a "created thing", it must again perish. But by virtue of its cosmic or psychic structure the being, as previously mentioned, survives the death of its organism and continues its experience of life in the spiritual or psychic world until the conditions for being able to assist in being born again in the material world are met. And so the being continues a certain epoch of its eternal existence in the form of physical rebirths, until it has reached a certain perfection in thinking and behaviour.

Chapter 2

In order to reach the highest perfection or become "man in God's image" it is essential that one experiences with one's intellect God's love and justice in the universe

Is there anything in life or existence which confirms this view in such a way that it can become something other, something more, than a beautiful assertion? Yes, life itself confirms this view to such an extent that it can become concrete knowledge for every normally developed, intelligent and undogmatic human being. It is the meaning of life that the human being will with his intellectual abilities be able to learn to observe and experience the real

truth about his own immortality and fate in such a way that it becomes concrete knowledge about the justice or love of God in the government of the universe and thereby becomes the unshakable basis of life for the being concerned. With this basis of life or cosmic knowledge the human being cannot avoid becoming a joy and a blessing for all other living beings in its surroundings and thereby himself becoming one with God. It is the only way in which he can fulfil the divine purpose - to reach the highest initiation or to become "man in God's image". God is exclusively a joy and a blessing for all living beings. And this alone can be his purpose in his evolution of the human being. The human being, through his behaviour, will fulfil the divine principle: to be shining, warming and life-giving. Without this behaviour he cannot possibly be "in God's image".

Chapter 3

What the living being's evolution confirms for us

Where then in daily life can we find something which confirms for us the immortality of the living being? Here we must of course first and foremost understand the great creative processes of Nature and, through this understanding, see that there are no coincidences causing creation, controlling and guiding suns and galaxies in the microcosmos and the macrocosmos, deciding the life and fate of the living beings and so on. This

great creative process is not, in all of life's phenomena, beyond the understanding of the uninitiated human being. It can in countless areas be investigated and checked by the human being's ordinary intellectual abilities. It has many finished results which are one hundred per cent available for the human ability to experience. These finished results of Nature's, which means God's, creation show themselves without exception to be in their final state a joy and a blessing for living beings. To these finished results belong, among other things, our senses. Are not our sight, our sense of smell and taste together with all our other organs of life a blessing for us? Is not the transformation of the earth from a flaming ocean of fire, a raging world-conflagration, to its present state as a splendid planet for vegetable and animal living beings a transformation or a creation which is a joy and a blessing for living beings?

So there was a time when the apparently lifeless mineral forms were the only created phenomena on the earth. Then the mineral forms became plant forms. The plant forms developed and became animal forms or animal organisms. The animal organisms became human organisms. So through epochs of evolution lasting millions of years there took place a great creation in matter that resulted in an evolution of organisms for living beings that became more and more perfect. And we see that this transformation is still going on. Behind all these outer phenomena or organisms there is "Something"

which experiences through these organisms. This "Something" together with an organism to which it is connected constitute what we know as "a living being". This entire great process of evolution is thus experienced by living beings. Among animals and people this experience is more awake day-conscious than among plants. Within the area of human beings we also see that the people of today do not live in that ignorance and primitiveness in which, for example, our Stone Age forefathers lived. They had to live in holes and caves; they did not have the fine, soft materials for making clothes which we today are blessed with; they had none of the benefits of technology which mankind of today has so abundantly at his disposal. We are born to modern conditions, lovely houses, lovely means of transport, lovely machines which can work for people. We are born to the beginnings of civilised circumstances, to a physical knowledge and ability which lie enormously high in relation to the living conditions of prehistoric man. But there are still many unpleasant things and inconveniences from which people suffer today but from which people of the future will be totally free. These people will come to stand just as high above the human beings of today as the human being is above the people of nature in the primordial forest or in innermost Africa. At the same time we see that this evolution changes the living being's temperament and perception of life from brutality to humaneness. Whereas, at a certain stage in the past, one believed that destroying one's

enemies or oppressing them with force was glorious, was a totally fitting form of worship of God, one now begins to be disgusted with that form of worship of God, and that form of existence. And today people want truly lasting peace on Earth. When they make war it is because they truly cannot imagine any other way to the salvation or the liberation from war and catastrophe which from the bottom of their hearts they desire. However there begins a great unfolding of power towards the building of a true road to peace, through peaceful means and not war. But quite apart from this, the majority of mankind today live under much more perfect and much healthier conditions than people in the past. The wish for peace and the desire for justice for all people grow and spread over the entire earth. This entire great process of evolution to which all living beings are subject can be likened to a great river whose water leads from darkness and sinister underground caves and forward to light and beautiful sunlit regions. It confirms that God leads all living beings towards the light.

Chapter 4

How ignorance has created the superstition that living beings are "mortal"

Evolution has thus led the living beings forward to looking out for justice in the very processes of Nature, life's own processes. But

here people's capacities are still somewhat inadequate. To a great extent they in reality come to feel that there is no justice in Nature itself where everything is apparently fortuitous. And since they too still do not have the ability to apprehend the living being's cosmic structure, the mental or spiritual side of the same being, and must therefore be guided by the purely physical side, so millions of like-minded people live with the idea that living beings are "mortal". This in turn means that they are born, they come into existence, and perish once again. And here we have arrived at one of mankind's very greatest questions. As long as the human being believes in this mortality it will be impossible for him to find any meaning whatsoever in existence and thereby in his perception of life. If the living being were a mortal being who really had only a certain limited space of time in which to live in order then to be annihilated, true justice in existence would, as previously mentioned, be a total impossibility. All living beings on the Earth would then live in a single, all-embracing, glaring injustice. Do we not see how, from the very birth of the living beings, there is an absolutely brutal difference between some beings' fate and that of others? Why should some children be born wretched and infirm, be ill their entire lives, while others are born with tremendous chances for survival and with great potentiality for life? Why should some children be born to cruel parents who are both unloving and primitive, while other children get

parents who are loving beyond measure and fulfil their duties towards them? Why do millions of people die of hunger and poverty, while other people live in enormous wealth and abundance? If living beings had only their present physical life there would be absolutely no justice whatsoever in existence.

Chapter 5

If the living being is immortal

One can imagine an eternal life which, through the fulfilment of certain moral conditions, one can appropriate after physical death, but that cannot justify the injustice which physical existence evinces towards living beings. There are people who are born in such circumstances that it would be impossible for them to fulfil the conditions which are demanded in order to attain an eternal happy life after death. They must thus pass into complete damnation, into eternal torment, a hell from which there is no escape whatsoever. How can this be justified? To this can also be added that a life which has begun can never become eternal. It will always be a life in time since it, at any point in time, must always represent the limited space of time which extends from its beginning to any given point in time in this, its so-called "eternal life". It will thus at any moment represent a particular age, be, for example, a certain number of years old, precisely because it has had a beginning. An eternal life can no more have a

beginning than it can have an end. An eternal reality cannot be created. It must have existed eternally. If the opposite were the case it would not be eternal, but could, on the contrary, constitute only a temporary, and thereby perishable, phenomenon. The promise of an eternal existence beginning only after death cannot thus have any root in reality itself. It cannot therefore justify the apparently unjust difference there is between the fates of living beings. An entirely different explanation, a perfectly logical analysis able to provide a complete revelation of divine justice and love amidst apparent injustice, must be given.

If it were really true that people could be damned, could enter an eternal hell from which they could never return but must eternally sigh and groan amongst terrible sufferings, how could a God who creates such an existence for living beings be the all-loving father which he, throughout the humane world religions, is said to be? How can a Godhead with such a sadistic and illogical leaning towards punishment be the divine basis for life for all the people of the world and unite them in radiantly all-pervading neighbourly love, wisdom, art, beauty and joy?

No, there is only one possibility for justice in the world for living beings, and this one possibility is this - that they are immortal. If one perceives the aforesaid beings as immortal, one can demonstrate that the universe constitutes an all-embracing justice which is so fine-drawn that

not even a speck of dust can fall by chance. Everything is bound by law. Is there any possibility that one can demonstrate immortality? Yes, there certainly is. If we observe all the creative processes of Nature we see, as already mentioned above, that every one of them without exception is a joy and a blessing for living beings. It is true that there are many cases where it does not seem to be so. Animals murder and kill. People murder and kill, quite apart from all the unfortunate states we know of as illness, need and misery which occur among living beings in the sphere of the earth. Here it is evident that this state is not the goal for the Godhead's creation. These dismal situations are all expressions of unfinished states in God's process of creation. They all constitute states which through evolution will gradually be changed so that living beings, in contact with God, come to experience the solution of the mystery of life and see it in its true radiating perfection in light and love. If people today cannot see it, it is because they are not completely evolved. They are all without exception on their way to reaching this perfection. But in order to understand this we must return again to the necessity of understanding the immortality of the living being.

Chapter 6

The immortal structure of the living being

By observing himself the

unprejudiced intellectual human being can find his way to his own immortal structure. This has already given rise to a special word in the language to express it. This word is "I". This word is, as a rule, accompanied by other words. We say, for example, "I ran", "I was happy", "I was hungry", "I was ill" and so on. From these expressions it is evident that the I constitutes the source of that for which the accompanying words are an expression. The accompanying words are thus an expression for something which the I does. The I is thus the highest "Something" in us. It constitutes the true self. Now the question is what this I is. In the first place we have to recognise that it is this I which, by virtue of its organism and consciousness, creates, wishes or desires, just as it is this Something which has a will and controls the organism. It is this I which is the innermost cause of the organism. It is that which experiences and creates in the organism. When this I leaves the organism it lies as if unconscious or asleep. And if the I does not return to the organism, this organism becomes a corpse. And we say of this being that it is dead. It is very important to come to an understanding of the structure of this I, since we would otherwise never arrive at an understanding of our immortality. Our I thus creates and experiences. But it cannot be identical with "the created". It is an unshakable condition that "the creator" must exist before "the created". But if the creator, which means the I, existed before "the created", "the created" cannot be its analysis.

THE IMMORTALITY OF LIVING BEINGS

This in turn means that the I or the creator must be nameless in its true structure. Whatever we say about this I can only be an expression for something which this has created or produced, and not the I itself. If we say that it is evil or it is good, it is large or it is small or the like, then these words cannot be an expression for the self or the I but are only an expression for something which this I has created. The I itself shows itself here as something which exists independently outside "the created", something which in itself cannot have been created and must therefore constitute an eternal reality. It must of necessity be nameless, and I have expressed this highest Something in the living being as "X1". Our I is thus immortal. It has never begun and it will never be able to come to an end. But as it does not constitute "the created", it is in itself total stillness. It cannot therefore be sensed. If it constituted something which, like matter, was in movement or vibration it would be accessible for sensory perception. But it is in itself beyond all accessibility to sensory perception by virtue of the fact that it constitutes total stillness and is therefore not able to create that reaction in our set of senses which is identical with experience. For the senses it must therefore appear as "Nothing". But this "Nothing" is of necessity an illusion, since it is an unshakable fact that this directing, experiencing and creating I exists as our innermost and real self. But, in its innermost nature and differing from everything else, this I does not constitute a living

being. It can only be expressed as "Something which is". But this Something can also create and experience. It can attach itself to a physical body by virtue of which it can manifest itself to other living beings and likewise through the above-mentioned body experience the manifestations of these living beings. There is thus a reality attached to the I which enables it to connect itself with matter which is the material for its manifestations. This reality thus constitutes the main organ and the headquarters for the individual's ability to experience life. This ability must be just as eternal as the I. If there had been a time when the I did not have this ability to experience, which is in reality the same as its general ability to create, how should it then have come into existence? Without a creative ability nothing can be created. A creation cannot arise out of nothing, something cannot come from nothing any more than something can become nothing. This, the I's creative ability, is thus, like the I, an eternal reality. But an eternal reality is not space- and time-dimensional, it cannot be measured or weighed. The I's general creative ability in its innermost structure cannot therefore have any analysis other than this one - that it also constitutes "Something which is". I have therefore expressed this, the I's creative ability, as X2. This creative ability, through its connection with matter and that structure built up by virtue of this, is termed the "superconsciousness" of the I. To this superconsciousness there is

again in turn attached an area of the living being's structure which appears for us as the I's "subconsciousness". Through this subconsciousness the I experiences its "day-consciousness" and "night-consciousness". This subconsciousness is borne by six organisms or bodies, one for each of the six basic energies: "instinct", "gravity", "feeling", "intelligence", "intuition" and "memory". To the subconsciousness belongs the physical body through which the other bodies more or less reveal themselves and take part in creating the I's ability to experience, and its consciousness, its character and use of will, its wishes and desires and so on. These subconscious bodies are time- and space-dimensional. They are created or built up, culminate and perish again. They constitute only tools and must, like other "created things", be subject to wear and tear and are thereby, as aforesaid, perishable. But the ability to create new organisms or bodies is seated therefore in the superconsciousness, which is not perishable. By virtue of this, the I is thus able to survive everything that is temporary, including the death of its own physical body, and is additionally able to build up new bodies when the appropriate conditions are present. This subconsciousness is, in its innermost principle, just as imperishable as the I's superconsciousness or "X2". Only the organisms and bodies created through the subconsciousness are perishable, which is the reason why they are time- and space-dimensional, but the structure of the subconsciousness is eternal.

It is also therefore nameless in its innermost structure and can also be expressed as "Something which is". I have therefore called this area of the living being's structure "X3". These three "X's" constitute precisely the three conditions which are required so that a "Something" can appear as a living being. These three principles cannot be separated. If we omit one of them, the other two are without meaning: the I would not be able to appear as a living being; manifestation and the experience of life would be total impossibilities. These three analyses therefore belong inseparably together and thereby constitute the living being's immortal structure. The living being thus constitutes a unit consisting of three inseparable eternal principles which determine that the above-mentioned being appears as an eternal immortal individual beyond time and space.

Chapter 7

Immortality and the justice of the fate of living beings

With the experience of the immortality of living beings one cannot avoid seeing how the justice and thereby the love behind all creation in Nature and behind all the fates of living beings begin to reveal themselves for those people who from the bottom of their hearts are true seekers after truth. They see that all living beings are subject to a divine process of transformation in the form of evolution. And where this

evolution is complete the living being is a joy and a blessing for living beings; he is a shining and warming mental sun for his surroundings. There God's presence is felt. Where living beings are still not perfected they cannot of course fulfil this divine purpose. There arise great shadowy regions of mental cold, hate, bitterness, jealousy, envy and the like. This gives rise in turn to wars and unhappy fates for the beings concerned. And it is such a shadowy region which today prevents terrestrial mankind from attaining peace, joy and happiness in their culture and life together. But immortality shows that this state is only temporary, just like all the other epochs of evolution manifested by Nature's or God's creation. And since the other epochs have always led from a primitive to a more perfect and completely developed epoch, why should the present epoch of life for mankind not also follow in the same tracks and be superseded by an epoch in which all the blessings and cultural advantages of lasting peace would be shedding joy on all? We can see, through this great process of evolution which led the earth from a glowing state of fire to its present state, how there emerged more and more perfect forms of life, more and more perfect forms of organisms or bodies for living beings. And since immortality now shows that it is the same beings, namely ourselves, who were behind the reactions of mineral substance, and it was likewise we who later existed in plant organisms so as to come later to experience life in even more perfect organisms, namely animal

organisms, in order after this to end in the splendid organisms which we today call human organisms, we cannot get away from the fact that we are subject to divine sculpting by means of which God will lead us into a new epoch and, in this, make every human being "God's image". Man in God's image is in turn the same as a being who is one with God in all things and can therefore reveal nothing but love, wisdom, art, beauty and joy. He reveals God's presence in everything and everywhere he goes.

Immortality thus shows us that not one single living being can perish. Not one single being can come to experience any eternal hell or unceasing unhappy fate. All living beings without exception are in the embrace of God. Everyone will become conscious in God and thereby become one with his neighbour, one with the earth, one with Nature and real life. He will thus in all situations become one with the way, the truth and the life.

A greater revelation of justice and love behind all the phenomena of life cannot be manifested. In truth justice and the love that ensues are the fulfilment of all the laws.

Original Danish title: De levende væseners udødelighed (from book no.23)

Translated by Mary McGovern, 1988



MARTINUS ANSWERS READERS' QUESTIONS

Since KOSMOS was published for the first time in 1933 until his »death« in '981 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: What did Christ mean when he said to the multitude: "It is not what goes into a man's mouth that makes him unclean but what comes out of his mouth that makes the him unclean"? (Matt.IV,11)

Answer: What did Christ himself answer when the apostle Peter asked him to explain this parable? Did he not say "Do you not yet understand that everything that goes into the mouth, goes into the stomach and is expelled in the natural way? But what comes out of the mouth comes from the heart and makes the human being unclean since from the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander."
(Matt.IV16-19)

If this parable is to be further explained it may be done by saying that Christ called attention to the fact that the principle of life was to take in nourishment which, as a rule, occurs through the mouth, and to absorb into oneself that part of this nourishment that can be used for the maintenance of life, and that that part of what has been consumed which is poisonous and cannot be absorbed in the organism and be beneficial to it, normally leaves as excrement. When Christ referred to this it was in order to show that it is in reality exactly the same with our spiritual nourishment. This also has a kind of "mouth" through which it should pass. The "mouth" is to a great extent made up of our ears or

hearing. This spiritual nourishment is, to a very great extent, words, which means composed thoughts or messages from fellow-beings. All these messages are thus designed as nourishment or food for the spirit. This food has also to go down into a kind of "stomach" and be "digested", so that the poisonous substances, if any, in the above-mentioned food can be sorted out or made harmless and, as waste, be eliminated from the consciousness in the natural way, which means a way completely apart from one's fellow-beings so that the unbearable stink which is always the particular characteristic of a waste product does not disturb people. And here exists to a great extent among the people of the earth the peculiarity that while they have advanced so far with physical hygiene that the elimination of waste is something intimate, something one does not do in the presence of others, yet spiritual hygiene is so far behind or so limited that in some people it does not exist at all. Indeed these people even think that it is amusing to soil everything with their mental waste. From the mouths of these people comes the horrible, putrefying stink of poisonous thoughts and other mental impurities clothed in words and speech with which one even aims at soiling other people's otherwise good and loving thoughts about one or another particular neighbour so that they, completely confused and unhappy, lose their normal view of this person. The same person had perhaps been a close friend or someone to whom one was in one way or another very closely connected, someone from whose company one had derived much spiritual benefit, but whom one can now see only through a sphere of thought soiled with mental excrement. It is this sphere

of thought which in normal speech is called "slander" or "gossip". Gossip is thus the same as mental waste, which in an unnatural way and quite shamelessly is to be found everywhere, not only in the home but also in trams, in trains, in buses, at meetings, in the open street and on the public highway. Imagine if people were just as shameless as regards their physical waste and thus poisoned the atmosphere everywhere for their fellow beings! And it would be even worse when the former act was, as it were, always performed as an act of revenge. It is this impurity mistakenly leaving the mouth to which Christ is pointing. It is not part of mental health to let such impurity pass one's lips in the presence of others and thereby involve them in one's own mental waste and its stink. If such a thing can happen it is because the capacity for spiritual digestion, which is the same as the capacity for neighbourly love, is far too weak or perhaps even defective. Where the capacity for love is sufficiently prominent, everything which goes into a human being's mentality or consciousness is digested. And what is evil or harmful is sorted out, is neutralised through the being's understanding, forgiveness and disregard, is removed from the language, from words and speech and thereby smothered in silence and oblivion. From the mouth of such a person there can therefore come only melodious, lovely words expressing lovely thoughts. It is beings of this type who are the salt of the earth and ensure that mankind does not go completely to ruin in spiritual excrement and all sorts of mental impurity.

From letter no.32, 1951

Translated by Mary McGovern, 1988

INTERNATIONAL SUMMER COURSE



An international summer course in Martinus Cosmology will take place at the Martinus Center, Klint, Denmark from Saturday 23rd July - Saturday 6th August 1989. Teaching will be available in English, German, Danish and Swedish and, to a limited extent, in Dutch and French. The programme will include lectures, study groups based on Martinus' writings (the English group will read chapters 4 and 5 from "The Third Testament - Livets Bog") and explanations of the 33 symbols from "The Eternal World-Picture" Vols.1-3.

1989



Full details of the English course are available in the English programme enclosed with this issue. When booking please state which language group you would like to join.



MARTINUS COSMOLOGY

Martinus Cosmology provides an all-embracing world picture logically describing and analysing the spiritual laws of life. In his works Martinus describes a concept of life which can be summarized as follows:

All living beings have eternal life. Man has reached his present stage through evolution through the mineral, plant and animal kingdoms, and is at present a sphinx being, part animal and part real human being.

The temporary goal for our evolution is the establishment of a real human kingdom, a union

of all nations in one global state capable of guaranteeing every living being on earth peace, justice and a completely happy life.

Through reincarnation and evolution Man gradually develops new faculties which change his way of thinking and acting. The law of karma, »what you sow you must also reap«, guarantees that he gradually becomes perfect, a moral genius capable of differing between good and evil. The human being of today will thus finally appear as a real human being – »Man in God's image after His likeness«.



Martinus (1890-1981) was a Danish writer. His entire output is known collectively as »The Third Testament«, and comprises »Livets Bog« (The Book of Life) in 7 volumes, »The Eternal World-Picture« in 3 volumes (symbols with explanations) and about 30 shorter books.

LITERATURE

At present the following books are available in English:

The Eternal World-Picture Vol. 1
Logic
The Ideal Food
The Road to Initiation
The Mystery of Prayer

THE MARTINUS INSTITUTE in Copenhagen was established in 1956 in order to make Martinus' literature available.

MARTINUS COSMOLOGY is not the basis for any kind of sect or association.

KOSMOS is published in Danish, Swedish, English, German and Dutch editions. The Danish and Swedish editions share the same content while the other editions each have their own content.

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Readers are welcome to contribute articles to KOSMOS. Please send them to English Department, Martinus Institute.

Subscription

6 issues per year: £10, 15US\$, 110 Dkr. incl. postage.

(Air mail: 3US\$ or 24 Dkr. extra.)

Loose sale £1.65, 2,50US\$, 18 Dkr.

Publisher

Martinus Institute

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ISSN 0107-7929

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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".