

KOSMOS

NO. 2 MARTINUS COSMOLOGY 1989

THE SECONDARY AND
THE PRIMARY RESURRECTIONS

SPIRITUAL SCIENCE



A Brief History of the Future

by Mary McGovern

Mankind has a future. Some may doubt it when they look at the present world situation. "There has always been war and there will always be war", some say. The threat of nuclear extinction lies heavily in the back of their minds.

It is certainly true that the world situation appears critical. Even where there is "peace" it is often no more than a nervous balancing of tensions on each side, a state of alertness ready to erupt at the slightest provocation.

In Livets Bog (The Book of Life) Vol.1, due to be published in June 1989, Martinus outlines the evolution of mankind towards the creation of total world peace and harmony, towards an international world-state guaranteeing peace, justice and abundance for all. The evolution of the individual is also outlined showing the development from our present state to a state of total enlightenment described as the "primary resurrection" in the main article of this issue.

This resurrection means a rising from the "death" of ignorance, an initiation into and personal experience of the laws of life. Here there is no doubt about the goodness of all things. War and suffering are seen in an eternal perspective as necessary "lessons" in the "school of life" where our consciousness is formed "in the image of God". In other words, the so-called evil, the "unpleasant good", has as its purpose the development of our ability to fully understand and feel total compassion for all living beings. When this ability is perfect then we have "arisen from the dead". Then we are all fully fledged cosmic scientists (see the article "Cosmic Science"). Then we will have reached a stage in evolution where we will be able to look back on the present world situation and see it in a larger perspective as that brief moment in history where darkness was overcome.

The Secondary and the Primary Resurrections

by Martinus

Chapter 1

The resurrection of Jesus from the grave

When Easter Day is celebrated in the Christian world it is, as we know, in memory of an extraordinary event which took place nineteen hundred years ago in Jerusalem: the so-called resurrection of Jesus. As we know from the Bible, Jesus was crucified and pierced by a spear to ensure that he was dead. He was subsequently taken down from the cross and buried in a rock cave. A huge block of stone was placed in front of the grave and a solid guard of soldiers was placed around it; this happened on the evening of Good Friday but nevertheless the remarkable happened that on the Sunday morning the guard was found confused and the

grave open, and mysterious beings in the grave said that Jesus was not there but was "risen from the dead". This was confirmed a little later when Jesus was recognised by his friends: first by Mary Magdalen and later by two of his disciples who were on their way to Emaus; and later still he appeared before them all. One day when they were gathered in a room with locked doors for fear of the Jews, Jesus appeared alive in their midst, spoke to them and let Thomas feel the nail-wounds and the other marks of crucifixion on his body.

This mystical event has given rise to many different views and interpretations. The completely faithful Christian views it as a unique miracle, a great wonder, while modern materialistic people

led by the equally materialistic science are most likely to interpret the event as fabrication. Materialistic science of course knows nothing of the occult or psychic power on which this purely bodily, psychophysical event was based. It can therefore not explain, and consequently not accept, the revelations or so-called "materialisations". Jesus' "resurrection", "materialisation" or the physical manifestation of his existence after his physical death must therefore for materialistic, physical research for ever remain a mystery. The case is quite different with the intellectual psychic researcher. For him neither the disappearance of Jesus' physical body from the grave nor his appearance before the disciples after his physical death is any mystery. Indeed, he sees that these occurrences are not even conditional on high moral development, but that they can be manifested by people on much lower moral steps than that which Jesus represented.

Chapter 2

The real primary resurrection in the life of Jesus has been obscured by the Christian world's excitement over Jesus' secondary "resurrection" or materialisations before his disciples

This bodily, psychophysical event which Jesus, in the form of his "materialisations", manifested for his friends and disciples, is thus, for the cosmically initiated being, something only secondary in Jesus' mission. There is another "resurrection" connected with Jesus' life and behaviour which is the primary and most significant one, but this fundamental resurrection has actually, within the Christian world, been placed entirely in the shade

by the secondary or less significant bodily resurrection which was revealed in the form of Jesus' "materialisations".

That Jesus appeared to his friends in bodily, visible and talking form after his physical body was publicly destroyed or killed must of course make a strong impression not only on those of Jesus' friends who witnessed it but also on the many later generations who came to admire and love the world-redeemer. And this impression grew and grew until it, as it does today, totally obscured the real "resurrection" itself of which Jesus was the very incarnation. It can therefore be of interest to look more closely at these two forms of "resurrection".

Chapter 3

Materialisation and dematerialisation

In order to understand this first form of resurrection one must understand that there exists a process which is called materialisation. In this process a discarnated being, a so-called "spirit", forms a temporary physical body through which it, in the most fortunate cases, can for a moment appear as a physical being. It can thus talk, hear and see on the physical plane and cannot actually be distinguished from an ordinary physical being. This process is, as previously mentioned, not connected with any particular moral standard. It is a characteristic of which all people are more or less in possession, even if it, among ordinary people, is quite latent and very seldom manifested or used outside the ordinary materialisation, which means, the creation of the embryo in the mother's womb.

But here it does not happen as an awake, day-conscious concentration or act of the will. Here it is an automatic function carried by the mental energies which belong to the first cosmic basic energy, "instinct", in the same way as the other independently working organs in the organism or the body. It is the same energy and automatic function which promotes the creation of plants' organisms. While this latter form of materialisation is an automatic, recurrent event in every individual's reincarnation or rebirth, the other form of materialisation is, as previously mentioned, only an act of will maintained by awake, day-conscious concentration of thought.

Even if this temporary act of materialisation is not dependent on any exceptional moral standard it is to the very highest degree dependent on a very highly developed ability to concentrate, an ability which can be developed by special training. And even with this ability further special conditions are essential for the act to take place. A discarnated spirit cannot therefore as a matter of course materialise itself whenever and wherever it likes. It can materialise itself on the physical plane only where that material on which a materialisation is based is to be found. This matter, as a kind of finer physical substance which we may call "A-substance", is to be found in some terrestrial human beings only in insignificant amounts, while in others it is to be found in abundance. The above-mentioned substance has the characteristic that it can quickly or with lightening speed connect with and let itself be controlled or formed by a particular psychic or spiritual power which we can call "A-power". Through this connection

a concentration takes place in the A-substance whereby the latter becomes physically visible. It is this rendering visible we see as a materialisation. As regards the A-power, it can be traced back to an automatic releasing process which, in the given moment of materialisation, is kept in motion by a discarnated being's concentration of will behind its talent kernel for creating and building up a physical organism. The success or perfection of the materialisation will therefore depend totally on the strength of the discarnated being's concentration and likewise on whether there is sufficient A-substance present. If there is enough of this substance is dependent on the presence of one or more people possessing copious amounts of the necessary A-substance. Such people are termed "materialisation-mediums". When such a being places himself at the disposal of a discarnated spirit, and the same spirit thereby with his A-power can come into contact with the medium's A-substance, the materialisation begins, carried by the concentration of the discarnated spirit. The discarnated spirit's talent kernel for the building up of a physical body, which is otherwise at rest during the spirit's discarnated state, begins to function. From this, so-to-speak, psychophysical, chemical connection between the A-substance of the medium and the A-power of the discarnated spirit there thus, with the aid of the talent kernel, arises a reforming of a physical body for the spirit. It will of course be easiest for this physical body to be a true copy of the spirit's last physical body, from which it was separated at its physical death, even if it can, under certain fortunate circumstances, also be a perfect copy of other previous

physical organisms.

Since the A-substance is substance borrowed from the medium, and during the materialisation is still connected to the medium, it will go back to this, its source, to the same extent as the discarnated spirit's A-power is exhausted and the concentration which maintains the materialisation is relaxed. The materialised body is dissolved and the A-substance again becomes invisible and returns to its source or originator. It is this aspect of the materialisation we term dematerialisation.

Chapter 4

Ordinary materialisation or the creation of the embryo in the mother's womb

Since the materialisation described above is in a way artificial, the materialised organism or the materialised parts of this organism can be of only a temporary or acute nature. The being cannot maintain a materialisation uninterrupted for days, as is the case with materialisation when it occurs as the creation of the embryo in the mother's womb in the ordinary way and where the mediumism involved is not conditional on another being going into a trance or becoming unconscious in order that the liberation of the materialisation-material can take place. Behind the creation of this last form of materialisation there are different fundamental powers and conditions which give the materialised body the permanent stability which characterizes the beings' physical bodies. These conditions are provided by the parents' talent kernels through the reproductive organs and are concentrated in the female organ - the womb. This

organ is a wonderful instrument for the structure of materialisation or construction of the reincarnation or rebirth process. During an ordinary materialisation (the creation of an embryo) the above-mentioned organ replaces the medium. The mother can, through this, give the material for materialisation without herself having to go into a trance or become unconscious. Since this materialisation is concentrated over months, the daily output of materialisation-material to the embryo is such an insignificant amount that it does not normally cause inconvenience or self-sacrifice beyond the effort it must of course be to have to carry the embryo in one's own organism and gradually nourish this new body through one's own flesh and blood, through the food one consumes. The mother must thus to a certain degree eat and drink for two or more depending on the number of embryos there may be under creation simultaneously in her womb.

Chapter 5

Temporary materialisation will one day become a kind of "virgin birth" which can raise reincarnation up beyond the present form of physical birth and death

Now temporary materialisation requires only seconds, whereas ordinary materialisation demands days and months. The former happens therefore at lightning speed. Here an entirely different output of matter is needed, an entirely different contribution and output from the medium who here takes the place of the mother. If the most important part of the matter did not return to the medium on dematerialisation it would mean a more or less fatal catastrophe for the medium. We cannot go into this in more de-

tail here, but must refer the reader to the coming analyses in my main work "Livets Bog (The Book of Life)". We shall however mention here that such a materialisation is in reality a physical birth. This physical birth differs from ordinary physical birth by being a kind of virgin birth. This birth, in the form of a temporary materialisation, is not due to any sexual fertilization or reproduction. It is not the result of a previous act of sexual intercourse between a male and a female being. This virgin birth in the form of materialisation is still a very rare phenomenon and is, so to speak, unknown to the ordinary people. But this does not alter the fact that here and there in closed groups or circles through a cooperation between physical and psychic beings this virgin birth is in the process of being developed to such a level of stability and to such a capacity that it, at some time in the future when people will have reached a very much higher ethical stage than their present one, will come to sustain reincarnation and free people from the present coarse and painful process of birth and death. People will then, instead of being born from a womb, be painlessly materialised; and their death will be only a dematerialisation. The process of reincarnation will then no longer be the alarming mystery of death that it is today for ordinary people. In the coming Golden Age for terrestrial mankind the kingdom of Christ, which was previously not of this world, will become a kingdom on earth, a "kingdom of heaven" in the physical world or on the material plane. The beings' immortality is then a fact on the same physical plane. But before people can come under this wonderful, elevated form of life neighbourly love must be complete, for the permanent

or lasting form which the principle of materialisation will then constitute is exclusively conditional on neighbourly love and the associated changes in the psyche of terrestrial Man. It is precisely because the neighbourly love between the beings is not fundamental that the materialisations today can only be produced as acute or as momentary phenomena and not in any long-lasting or permanent form whatsoever. The present momentary materialisation is not based on morality but, on the other contrary, on will and concentration.

Chapter 6

The principle of materialisation and the "virgin birth" of Jesus

Now, one may perhaps be tempted by the above to conclude that Jesus could after all have been born of a virgin and that his physical appearance was an artificially maintained materialisation. The answer to that must be that this lies totally outside the bounds of possibility. His existence from birth through childhood and youth to his crucifixion and death in maturity proceeded in an entirely normal way. If this period of his life was not as described in the Bible no one could ever have inflicted on his body any kind of suffering or crucifixion whatsoever since he could then with ease before each catastrophe have dematerialised his body in order to rematerialise it at a time and place where it would have been out of danger. Additionally, it requires that the A-substance which is necessary for such perfect permanent materialisation and dematerialisation based on the will could exist in beings who were far beyond the animal one-poled male

and female state. Such conditions cannot be said to have existed at the time of Jesus' birth. Jesus' mother was not above the one-poled, marital, sexual condition, for she lived in a marriage with Joseph and with him, her husband, had other children. We must therefore understand that Jesus was just as physical a being as every other being born of a womb and has of like necessity had a physical father as well as a physical mother. Only after his so-called "resurrection" was he, on the given occasions, in an artificial way a materialised being appearing in a temporary physical body maintained temporarily by virtue of the A-substance of the persons present and his own A-power. And by virtue of dematerialisation his original physical body could be removed from the grave and brought to rematerialisation in a place where it could be allowed to disintegrate in the normal process of disintegration laid down for the nature of this body. The appearance of Jesus to his friends and disciples after his death on Golgotha thus happened only in the form of the secondary, temporary form of materialisation which is today being developed here and there in intimate closed groups or circles all over the world.

Chapter 7

Why materialisations are so rare and occur only in intimate closed groups and circles

That the above-mentioned circles are so intimate and closed that strangers have great difficulty in gaining admittance to the séances is due to the fact that materialistically-minded sceptics have a tendency, out of mistaken zeal for "revealing deception", to

interfere with the materialised forms or spirits, which can be extremely dangerous for the medium since the spirit's materialisation consists of the medium's A-substance and other psychic matter which is temporarily loaned to the spirit. If this matter is subject to violence during the materialisation, it not only destroys and prevents the spirit's concentration and A-power from being brought into play (whereby the materialisation becomes impossible), but also the medium can through such a brutal intervention be seriously harmed. The fact is when a connection and perfect contact have arisen between the spirit's A-power and the medium's A-substance the materialisation can gradually be of such an extent that it can to a certain degree cause the beginnings of a dematerialisation of the physical body of the medium himself. His cells begin to break up into A-substance, which thereby becomes accessible for the spirit's concentration and A-power and becomes matter in the new materialised form. During such a séance a part of the medium's physical and psychic body's particles are thus placed in the materialised form. It is obvious that the medium can thereby be placed in the most terrible danger to his life if appropriate protection against the brutal interference of ignorant people during the séance is not arranged. If the bodily material lent by the medium becomes disarranged or mixed with foreign energies during the séance, it will on rematerialisation in the medium's body show a corresponding disorder. To the same extent that the cellular structure or the material does not here have its normal organisation, to the same extent will the medium's body in the places concerned suffer damage. Materialisa-

tion-séances are therefore not things one can play with as a pleasant entertainment. It is a very serious process which ought to take place absolutely only in the presence of really expert and understanding people who are initiated into all the elements of danger.

Chapter 8

Jesus and the secondary and the primary "resurrections"

As for the resurrection of Jesus on Easter morning, with his ensuing materialisations or appearances to the disciples, this can be considered only as a form of manifestation which is of a very temporary nature and which only later will become a basic, common, everyday event on the physical plane of the earth. It showed only an ability or characteristic which has in principle been used many times, both before and since, by other discarnated beings - indeed, even by beings of a much lower moral quality than that which Jesus represented. In the mission of the world-redeemer it plays therefore only a secondary role.

However, the life of the world-redeemer revealed another "resurrection from the dead" of far greater dimensions and based exclusively on love. This resurrection is not an act of will temporarily maintained by borrowed substances and concentration of thought, but, on the contrary, constitutes a process of transformation which takes place through a reincarnation sequence of physical lives, which from a dark, primitive, animal existence lets the individual, through evolution,

gradually wake up to become a high-intellectual being "in God's image", culminating in love. It is this resurrection which is the primary goal for God's will regarding the terrestrial human being. Only this resurrection can give the individual the full experience of identity as the creator and master of time and space and thereby the experience of being "one with the Father", being identical with eternity and infinity themselves. The living being or the son of God thus gets through this resurrection an experience which by far outshines the experience or resurrection which only consists of showing oneself in a temporary body based on a momentary loan of other people's psychophysical substances. What does such a temporarily materialised spirit know if it has previously passed "the great resurrection" or "the great birth"? Is it not a fact that dematerialised spirits have not ordinarily been able to tell anything which particularly stretches beyond what one already knew on the physical plane? One has not been able to get a true solution of the mystery of life by this means. To this one should add that a temporary materialisation, unlike the ordinary physical body, cannot be maintained by virtue of the body's own automatic function whereby the spirit or the I has its day-consciousness completely free for other purposes but must be maintained by virtue of a more or less strenuous conscious concentration of the will. When a spirit has to maintain a strong concentration on a particular object it becomes very difficult for this spirit, (indeed, for some perhaps even totally impossible) at the same time to concentrate on complicated intellectual subjects. To the same extent as a spirit has to concentrate on fields of thought

outside the materialisation itself, this materialisation or appearance is weakened or made impossible. That the materialisations of Christ were as successful as was the case is exclusively due to the fact that he had a very superior and trained ability to concentrate, together with the unusual conditions for materialisation which the A-substance of the disciples and friends present gave him, at the same time as he was already in possession of "the great resurrection" which made all spiritual questions everyday, straightforward matters for him. He did not in the given moments of materialisation need to strain his ability to concentrate. He had therefore, to a greater extent than is otherwise the case, more free power and strength to sustain the materialisation.

Chapter 9

Christianity's mistaken view of the secondary resurrection at the expense of the primary resurrection

The secondary resurrection, the still imperfect form of materialisation, has in reality become the central point in the Christian view of the world and has thereby placed "the great primary resurrection" in the shade. It is also excitement about the secondary or "the little resurrection" which has entirely overshadowed or veiled the perception of reincarnation or rebirth from life to life so that believers in Christianity completely deny this and are convinced that the living being has only one physical earthly life. This belief has in turn brought about a new superstition concerning the justification of the apparent injustices of existence or daily life so that one cannot give any satisfactory intellectual or logical explanation

of the very different, apparently unjust fates to which living beings are subjected. One tries to remedy all this by means of sacraments and christening ceremonies together with the belief in God's appeasement through the crucifixion of Jesus so that he will temper justice with mercy and forgive beings their sins. No wonder that the world-redeemer could foresee the "antichrist" who must give rise to the doomsday or Armageddon of "the last days", the religious and political chaos, the culmination of the killing principle under which mankind today sighs and groans despite the sermons of thousands of priests about neighbourly love. No, the beings' fate is not a question of an angry God who has to be appeased by the assassination of the world-redeemer so that he can have pity on mankind and forgive them their sins. The beings' fates are not at all a question of sin and forgiveness, but exclusively of cause and effect. It is a question of knowledge and of ignorance of cosmic chemistry and technique. Where a being does not know cause and effect he acts blindly. To act blindly when one cannot see cannot be to sin. There cannot therefore ever exist any sin to get angry about. A Godhead who gets angry is not a God but an idol, a being that is itself blind. It is a being that belongs among all the other beings walking blindly or fumbling their way forward in the darkness. A human being capable of getting angry is not a human being but a being still not "resurrected from the dead". It is a being that through the shadows of the grave will gradually blaze a trail forwards towards the light, towards "the great resurrection", "the total initiation" or "the great birth".

Chapter 10

"The primary resurrection" as the all-overshadowing goal for the Godhead's will as regards the terrestrial human being

So the secondary resurrection or Jesus' Easter-resurrection is not enough. It is not that which is Christianity's true kernel or basis for the mission of world-redemption or the salvation of the world. It was the manifestation and demonstration of the "kingdom of heaven" which should come as something within the beings. It was not an occult or psychic ability to materialise oneself, but an ability to live in harmony with the laws of the universe, an ability to be a joy and blessing for the whole, the ability to be - not an inconvenience for the existence of other people or living beings - but on the contrary, the ability to be an inspiring, life-giving joy-promoting - and thereby serving - source of life for all living beings.

Through the principle of re-incarnation, to be "born anew of water and the spirit", thereby having the possibility to grow from a primitive, animal and killing form of life to a high-intellectual form of life dominated by love which constitutes "man in God's image" was the content or essence of Jesus' conversation with Nicodemus. Without being "born anew of water and the spirit no one can enter the kingdom of God". This means that the human being must be born in a new physical organism fit for an attitude of consciousness and perception of life and existence as a divine manifestation of all-love. This new physical organism is thus "the new birth of water" just as the new at-

titude of consciousness is the same as "the new birth of spirit". It is this new birth which constituted "the great resurrection" or revelation of the world-redeemer's appearance on earth. It was not a resurrection that he reached only after his crucifixion but was a "rising from the dead" he had already appropriated in past lives before his incarnation on earth. And it is the same resurrection which is proclaimed to all people under the term "the second coming of Christ". This second coming of Christ is the same as the being's appropriation of the life-experience of Jesus and the state of being "one with the Father" connected with this. It is this cosmic state of consciousness which constitutes the Kingdom of Heaven which the terrestrial human being must aim at as his great goal for the future. It is this second coming of Christ we know from "Livets Bog (The Book of Life)" as "the great birth". It is the preparation for this great "resurrection from animal to human being" towards which all terrestrial people now through Armageddon or Doomsday are under development. And it is the appropriation of this resurrection which, as previously mentioned, is the all-overshadowing goal which the divine will today intends for the terrestrial human being. This resurrection can thus exclusively be acquired and exist as the total result of perfect neighbourly love and thereby be the only true Christianity or salvation of mankind.

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Translated by Mary McGovern 1989

Spiritual Science

by Lars Göransson

Laws of Life

Since everything in life takes place according to laws even miracles can be explained. The spiritual laws will, once they are discovered, be the basis for a spiritual science in the same way as physical laws are now the basis for physical science.

Facts

Maybe one will object that spiritual laws cannot be proved to be facts because they cannot be "seen". One of the consequences of this view is that the earth cannot be round since it (unless viewed from outer space) cannot be seen to be round. No normal person would however deny that the earth is round.

Here one can see that facts are not only what can be seen but also what can be *concluded*. The conclusion or the intelligent deduction is an important component in science. If something can be concluded to have spiritual origin it is a spiritual fact - even if it cannot be seen.

Logic

Many people who are interested in spiritual questions are not satisfied before they get answers that satisfy their intelligence. The

answer that some things are beyond understanding is not enough.

Viewed from an evolutionary perspective man's intelligence or ability to conclude is far from what it will be in the distant future. But the intelligence is developed enough to demand "why" until it has an answer which is logical. When something is logical it is also scientific. Logical answers to spiritual problems thus form a science - a spiritual science.

Theoretical versus absolute spiritual science

Some people find it very disturbing that they cannot be one hundred percent certain whether a spiritual idea is correct or not. They want to have absolute proofs. But, as in physical science, when it comes to being scientific *one has to be satisfied with less*.

In physical science one sticks to the theory that best explains the physical phenomena in question. Later, evidence is produced from new experiments and discoveries which gives rise to one of three possibilities: a refining of the theory, a rejection of the theory or a proof that the theory is correct.

It is not different in the

spiritual area. Until we know by means of intuition, which is a more certain way of knowing than "normal" conscious experience can provide, our view of life must be a theory, a working hypothesis. This means that there is a difference between theoretical and absolute spiritual science. Theoretical spiritual science consists of logical explanations of spiritual ideas and can be examined by the common sense of all who are interested. Absolute spiritual science is based on intuitive experiences, that is, on sudden, overwhelming flashes of insight, and can only be examined to the extent that the intuition is developed. However, as evolution continues and intuition develops, which happens automatically as our moral standard gets higher, we will all have more and more access to absolute spiritual science and thus become our own authorities.

laws, or one believes that they do not exist, one *believes*. It is not possible to live without having an opinion or believing that the world is made up in one way or another. As long as one does not know the answer to a spiritual problem with the one hundred percent certainty one gains from an intuitive flash of insight one can only have a theory about the problem. As long as one does not know, one has to believe. But there is a difference between belief and belief. Unsupported belief is one thing and logically supported belief is another. The latter kind of belief is precisely the kind of belief that in science is called *hypotheses*. Logically supported belief thus makes it possible to create a spiritual science and is the working hypothesis for the spiritual researcher, for he who analyses *why* he believes in what he believes.

Believing and knowing

Whether one believes in the existence of spiritual ideas and

Martinus Cosmology

An introduction

A new introductory 20-page booklet is now available. It contains two articles by Martinus, "The Cosmic World-Picture in Brief" and "The Principle of Reincarnation", an excerpt from his book "The Fate of Mankind", an answer to a question about tolerance, two symbols with explanations as well as brief information about books by Martinus available in English and courses at the Martinus Centre, Denmark.

A complimentary copy is enclosed with this edition of KOSMOS. Additional copies are available from the Martinus Institute, price 15 Dkr, £1, 2US\$ plus postage.

"The Third Testament - Livets Bog I" now available in English

The first volume of Livets Bog (The Book of Life) by Martinus is at present being printed and will be available in June 1989. Negotiations are in progress to have the book distributed in UK and USA but for the time being it can be ordered directly from the Martinus Institute (price as yet undecided).

"The Third Testament" is the collective name for Martinus' entire output of which Livets Bog is the main work. Livets Bog (pronounced "Leevets Boh") will be known by its Danish title in all the various language editions.

Volume 1 provides many of the essential elements of Martinus Cosmology and describes man's present evolution towards total peace and harmony on the earth. The contents are as follows:

Preface

Chap.1 The world-situation

Chap.2 The divine principle of creation

Chap.3 The new world-impulse

Chap.4 An international world-kingdom in the making

Chap.5 Terrestrial mankind's receptivity for the new world-impulse

Chap.6 From animal to man

Chap.7 The basic energies and the planes of existence

Chap.8 Evolution

Chapters 4 and 5 will provide the basis for the English study-group at this year's summer course at the Martinus Centre, Klint, Denmark (22nd July - 5th Aug.).

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«.

LITERATURE

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.

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.

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

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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".