

# KOSMOS

NO. 1    MARTINUS COSMOLOGY    1990

MEDITATION  
SYMBOL OF "LIVETS BOG"



# Humble Pie

Mary McGovern

The word "humility" has never had a terribly good clang to it. It smacks of grovelling in the dirt, being too unassertive and lacking self-esteem.

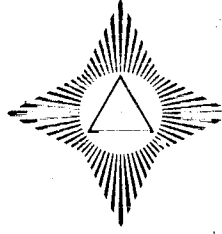
It is, however, important to differentiate between fear and humility. While fear gives rise to a kind of forced submission or subjection, leaving one open to misuse by others, humility gives rise to a natural, voluntary respect and admiration for true spiritual superiority, regardless of in whom it is found. Humility is the recognition of one's own imperfection or inferiority and is thus the only attitude that can open one for new knowledge. One cannot learn anything new or take anyone's advice if one thinks one already has all the answers.

In "Meditation", the main ar-

ticle of this issue, Martinus points to humility as the key to the safe opening of one's consciousness for spiritual experiences. He describes a way of meditating based on total unselfishness that will help us on our way towards spiritual perfection.

Kjell Höglund's "Recognition" tells the story of a little girl and a waitress who together learned something about humility. They came closer to a realistic picture of themselves with the result that neither of them felt superior to the other.

And for those interested in the structure of "Livets Bog (The Book of Life)" we bring a symbol that Martinus published in 1933, some months after the publication of "Livets Bog" Vol.1 in the original Danish.



# MEDITATION

Martinus

## Chapter 1 Material meditation or thinking

What does one understand by meditation? According to the dictionary, meditation is the same as contemplation or deep reflection. Meditating is defined as pondering and contemplating. In daily life contemplating and pondering over something in order to make it clear is naturally a very good thing - indeed, it is absolutely essential. People who in their daily lives act without thinking over their ways of acting, so that they can be logical, will naturally lag behind, being unable to keep up with life, therefore easily experiencing difficult problems or, in the worst instances, catastrophes. We therefore see that the world is full of meditation. A vast amount of thinking, pondering and research occurs is done almost everywhere. It is this thinking that has given birth to materialistic science. This

science has bestowed enormous benefits on mankind: high-speed means of transport, machines for doing many sorts of both heavy and light work - indeed, even machines to help with mental work, major calculations and the like. Things that in ancient times took months and years to carry out are in our time carried out in days and hours. Nowadays this development is vigorously accelerating. It is going faster and faster.

## Chapter 2 If the living being were not a spiritual phenomenon

While this thinking or form of meditation has given people a profusion of benefits that have become a great blessing in the material area, people have stagnated in the more profound mental area. How can one see this? It is seen through the fact that the experience of life is not simply a material phenomenon. It is to an

equally high degree a spiritual reality. This in turn means that the living being is not only a material thing; it is also a spiritual phenomenon. Without this phenomenon it could not possibly exist as a living being. This spiritual phenomenon is therefore something that is absolutely primary in the being in question.

### **Chapter 3**

#### **Material science cannot give people primary help in their mental crises**

However divine the benefits given to people by material science, these benefits have not been able to achieve such phenomena as could stabilise and secure for mankind an existence free from ill health and sorrow, just as they have not been able to free mankind from the hell and terror of war, the processes of death and mutilation. Indeed, materialistic science actually supports and stabilises the capacity for war by increasing people's ability to kill and destroy with its many ingenious murder-machines, rockets and nuclear weapons. Is the world not studded with reactor plants and nuclear weapons installations? They know nothing of the living spirit existing behind all living beings. They reckon only on the physical body and believe that this constitutes the living being. Many people of this century have therefore no real spiritual anchorage. They have more or less abandoned Christianity, which was previously their spiritual anchorage. They deny the very Godhead and, by and large, everything spiritual. They cannot therefore experience any really perfectly stable life. They experience ill health not only in their physical body but also to a great extent in their spirit-

ual or mental structure. They may be haunted by grief, melancholy, depression, jealousy and envy. They may hate or feel vindictive towards those whom they consider to blame for their misfortunes. Likewise, they may have great misgivings about the future, or the next day. They may have religious scruples or crises. They may have pangs of conscience. It is no help in any of these situations if one is a great materialistic scientist. Nor is it helpful in these mental crises if one knows the speed of light or the orbit of the earth in space. Nor is it helpful if one has great knowledge about atoms or other micro-areas. Nor is it helpful when faced with people's unfortunate fates if one knows the distance to the sun and the moon. Nor can material science remove the fear that almost all people have of death. We see here that it is not enough to have great knowledge about material, inanimate things, machines, devices and instruments to help with material life. They cannot possibly free people from their mental suffering. And as long as people find themselves in this unfinished condition, then ill health, wars, unnatural death, hatred and hostility, persecution and slander will be more or less prevailing phenomena in their daily lives.

### **Chapter 4**

#### **People need a particular kind of meditation or spiritual thinking**

People need something that can make their daily lives more perfect and happy. What is this "something"? This "something" is to the very highest degree spiritual thinking. This in turn means meditation, research or thinking to the advantage of their lacking

spiritual or mental stability. But here people are not so well placed as they are in relation to the material or physical side of life. Here there are ample books about material knowledge. There are wonderful, more or less brilliant books about specialised material knowledge in nearly all existing fields. In addition to this we have a great number of schools, universities and colleges where people can acquire the material knowledge that can turn them into skilled material creators, that is creators in inanimate matter or substance. But where can one find universities and colleges that teach a corresponding spiritual knowledge or science? The fact that one can be admitted to universities to study psychology is very far from being sufficient, even though it can of course be of some help in certain cases. Compared with real cosmic science it is almost to be regarded as no more than the sea air by the sea. Of course there are also the churches, which are intended to be institutions for the creation of religious nourishment, forming the basis for the development of morality.

## **Chapter 5**

### **Why people become materialists**

But how has it been possible for these institutions, which in reality have their roots in the absolute religious truth to a far greater extent than the materialistic conception of life has today, to have been superseded by materialistic science? This is exclusively due to the fact that people are in the process of developing their intelligence, that is the ability to observe, to carry out research and to analyse. With the growth of this ability,

people became more and more attuned to accepting only what they could understand and explain by means of this ability. As religious preaching was never designed as research material for the intelligence, people became sceptical and doubtful, and lost faith in the entire religious side of life. And as they were able to acquire with the intelligence truly realistic knowledge or facts, even if they were of only a material nature, then the objectives of the intelligence temporarily became people's more or less fixed points. Everything beyond the area that could be researched with the intelligence was regarded as worthless. And people became materialists.

## **Chapter 6**

### **Meditation, cosmic glimpses, the holy spirit**

Before this strong development of intelligence began, people were guided in religion by their instinct. This manifested itself in people's ability to believe blindly in authorities. We find these believers in ecclesiastical circles and likewise in the temples of the other world religions. In the Eastern religions, where the absolute picture of the Godhead was still somewhat obscure, they meditated, pondered or contemplated and reflected on the very highest concepts of existence. This meditation was, as a rule, guided by wise men who founded schools for a number of disciples or spiritually mature pupils. Of these pupils, a few were so far advanced that they were able to receive "cosmic glimpses". This means that they were able to get a glimpse of their own immortality, or a glimpse of some small area of the eternal truth.

Every experience through cosmic glimpses was a clarification as fact of the area concerned that had previously been a mystery. This cosmic ability to experience is the beginning of the future total cosmic consciousness of the perfect human being, which in turn means a consciousness that can be expressed only as the "Holy Spirit". It is this consciousness or spirit with which Christ was filled, and it is the same spirit or state of consciousness that is the goal of all human evolution. It is the attainment of this spirit that removes all the animal tendencies from the consciousness or mentality of the unfinished human being. It is this spirit that makes the human being conscious in the absolute truth. Without this spirit there could be no higher knowledge of the absolute, eternal facts whatsoever.

## **Chapter 7**

### **Instances of cosmic glimpses**

The attainment of the divine spirit is thus God's supreme goal or plan for all unfinished human beings. It is this goal that is expressed in the Bible as "Man in God's image after his likeness". This is the absolute final result of all physical evolution. And we are not without instances of people who have experienced contact with this spirit on the physical plane very openly and as a day-conscious fact. We can go back to Moses, who suddenly saw this radiant spirit in the form of a burning, blazing hawthorn bush. When Moses approached this bush, he heard a voice saying: "Take off your sandals, for the place where you are standing is holy ground...". And the voice went on to command him to go down into Egypt and set free the people of

Israel from their slavery. We have yet another instance of a cosmic glimpse. When Jesus was baptised by John in the River Jordan, he experienced a glimpse of God's spirit symbolised by a vision of a shining dove, and at the same time heard a voice saying: "This is my beloved son in whom I am well pleased". Through this experience, this cosmic glimpse, Jesus experienced God as a father. And this father-son attitude to the Godhead became the foundation for the whole of the life and teaching of Jesus. Without this cosmic glimpse, this father-son attitude to God could hardly have come into existence. Who at the time of Jesus would have dared to call God "father"? The God of the Jews was an avenging and punishing god whom one should actually fear. This father-son attitude, which applies to every single person in existence whether they know it or not, was thus to a particular degree introduced into the mentality of terrestrial mankind by virtue of God's spirit in the form of Jesus' cosmic glimpse at his baptism in the River Jordan.

## **Chapter 8**

### **The transfiguration of Jesus on the mountain**

But even greater things were to be revealed through God's spirit in Jesus' consciousness. We are informed, again through the Bible, that shortly afterwards Jesus was again overshadowed by the divine spirit. This event was expressed as "the transfiguration on the mountain, where he was seen with Moses and Elijah". But this event was not merely a cosmic glimpse. It was the opening of a permanent cosmic consciousness in Jesus. It was this experience and the ensu-

ing opened permanent cosmic consciousness in Jesus that revealed him as Christ or as the finished human being in God's image after his likeness. Why was he seen with Moses and Elijah? It was in order to show that he was the new great personality who was to carry the tradition of Moses and Elijah over into an entirely new course of life, away from the God of vengeance and hatred towards love's shining Godhead and father of the universe for every single living being. And "The New Testament" was later added to the Bible.

## **Chapter 9**

### **Paul's experience of the cosmic glimpse**

As regards the experience of cosmic glimpses, we may also mention the apostle Paul. In the Bible it is stated that, on the road to Damascus, he was enveloped in a very strong white light and, falling to the ground, heard a voice that said, "Saul! Saul! Why do you persecute me?". And he said, "Who are you, Lord?" But he answered, "I am Jesus, whom you are persecuting. But arise and go into the city and you will be told what you have to do." We see here how the cosmic glimpse completely transformed Saul; from being a persecutor of Christianity he became one of its very great apostles. Nevertheless, we also saw that this overshadowing by God's spirit was not a particularly delightful or pleasant experience. But why was it not so? When this divine revelation brought with it such unpleasantness that for three days Saul was blind and neither ate nor drank, it was because the cosmic glimpse hit Saul at a time when he was a bitter opponent of Christianity and acted in hatred and intole-

rance. It is a matter of course that such a thought-climate cannot come into contact with the absolute holy spirit without causing a certain kind of short circuit. Had Saul received his cosmic glimpse at a time when he was in better contact with this teaching, which was entirely new to him, it would have been an entirely different experience, indeed, an experience of pure bliss. When Saul - or Paul as he was later to become - received the experience of the cosmic glimpse at a time when he was anything but in favour of Christ, it was exclusively because Christ had intervened in his fate. Paul was certainly a strong persecutor of Christianity; this teaching that was new to him, but this persecution was based exclusively on a misunderstanding. He firmly believed that this new teaching was false and misleading, leading people to destruction. At heart he was really an apostle of truth. He did not know that this new teaching, Christianity, contained real and great expressions of the absolute truth. It was for this reason that Christ intervened and, with the cosmic glimpse, rectified the mistake of this genuine and faithful apostle of truth. And this noble soul of truth became one of Christianity's great apostles.

## **Chapter 10**

### **Conditions for the experience of natural cosmic glimpses**

We have seen here examples of how God's spirit can truly overshadow the consciousness or mentality of a physical human being. This impact of God's spirit on the mentality of the human being is thus not something that happened only to the prophets of Israel. It is something that can also happen

this very day. And I think that there must be accounts of cosmic glimpses in world literature.

Terrestrial mankind is at any rate so far advanced in evolution that there will now gradually be people who are mature enough to receive or experience cosmic glimpses.

These people, who are thus completely ready for this experience, certainly do not know it themselves. Indeed, they will as a rule totally deny that they could be so far advanced in evolution. All the many who consider themselves to be on the verge of a cosmic glimpse are still very far from this divine experience. The experience comes to those people who have become very humble and mentally calm, beings who have absolutely no ambition or wish to become anything great, either physically or spiritually. They are by nature very loving towards their neighbours, and in fact wish only to be of help to other people. It is this liberation from, or outgrowing of, ambition, combined with an outstanding humane capacity, that makes the cosmic glimpses harmless. For people who are still ambitious or hungry for fame and who would like to be something great (indeed even have a strong desire to acquire higher cosmic faculties) the impact of a cosmic glimpse can be very dangerous. Such a being's selfish thought-climate will immediately short-circuit the impact of cosmic energy, and the being will come into an abnormal state, which in the worst cases will result in his believing that he is Christ and that he has a very great mission that must be fulfilled. He can also involve himself in other forms or manifestations of megalomania, just as his nerves and heart can suffer a great or excessive strain. Such an experience

is most accurately expressed as a bitter experience, and, what is more, is of no particular benefit.

## Chapter 11

### Cosmic glimpses come entirely by themselves and not by any kind of artificial training

A cosmic glimpse with such unfortunate consequences can, however, take place only if brought about artificially, which means that in one way or another, by harmfully concentrated meditation or thinking, the being concerned has brought about the cosmic glimpse. As the general, everyday thought-climate of the being is not on a level with the vibrations and wavelengths of the cosmic glimpse, there arise the dangerous mental short-circuits that can lead to abnormality, nervous breakdown and other forms of unpleasantness. How does it then happen that people can bring about cosmic glimpses prematurely? In certain cases it can happen that the cosmic glimpse occurs during meditation, even though the person meditating is much too immature to experience such an impact on the consciousness. It is then that the short circuit occurs. It can thus be very dangerous to meditate if one is totally unacquainted with the laws of the cosmic structure. When people in the East practise meditation very much and can achieve natural results, it is mainly due to the fact that they respect the holy activities in quite a different way from people here in the West. In the East, where people are to a great extent pupils of eminent wise men and are instructed by them in the correct attitude towards meditation, then meditation will not present any danger for the pupil, since he is under the care of his highly ad-



vanced wise man and will not get a harmful attitude to this particular activity. Here we must first and foremost understand that cosmic glimpses have to come entirely of their own accord and not through any kind of experimentation whatsoever, nor as the result of training. And the real and beneficial experiences of cosmic glimpses come, as previously stated, when the person in question in no way suspects or expects it. Indeed, in most cases, he would not be able even to dream of his being so developed as to be able to experience cosmic glimpses, that divine connection with the holy spirit. This experience comes quite by itself when the human being is mature enough. This does not mean that one should not meditate - on the contrary - but this meditation must be absolutely harmless and be as appropriate as possible for producing that maturity that qualifies the human being to receive the holy spirit in his consciousness. Artificial attainment of cosmic glimpses can cause insanity and nervous breakdown.

## **Chapter 12** **The Lord's Prayer**

And here Christ has created a vast area for meditation. This area is concentrated in the ingenious prayer that Christ taught his disciples and that is accessible to all the people of the world. We know this prayer as the "Lord's Prayer". Meditation on the Lord's Prayer constitutes the very highest meditation in existence, for it strengthens and supports the road towards light without in any way whatsoever being a trap or a danger for those who practise it. If it were not a better meditation-object than the many other

more or less primitive or dangerous ones that already exist, it would of course have been completely unnecessary for Christ to set forth this prayer. This prayer constitutes a glorious attitude to the Godhead and to everything else that is living, meaning our neighbours.

## **Chapter 13** **The meditation-object:** **"Our Father"**

What lies in the words "Our Father"? Is there not enough here to meditate on or to think about? Through this meditation, which in itself must be the study of the Godhead as a father, we will actually come to experience him as "our father".

## **Chapter 14** **The meditation-object:** **"Who art in Heaven"**

In the next clause, "Who art in Heaven", lies the solution to the enigma that the Godhead is in all things and not in one particular place. Heaven is the same as the universe, which is in itself an infinite space. Meditation on this can show us that the Godhead is not in one particular place but is present everywhere - inside ourselves too. Here our meditation becomes a connection between God's consciousness and our consciousness.

## **Chapter 15** **The meditation-object:** **"Hallowed be Thy Name"**

Next we have the prayer "Hallowed be Thy Name". Meditation on this is a continuation of the connection with and understanding of God, the beginnings of the observance of his name and the

discovery of the fact that there is an exceedingly great protection in this name. Before this radiant name all the powers of darkness must yield. Merely thinking about the Godhead is a great means of protection against black magic or other dark powers.

### **Chapter 16**

**The meditation-object:**  
**"Thy kingdom come"**

In the next prayer, "Thy Kingdom come", lies another vast divine area of meditation. Can one imagine anything better for the religious person than extending the training of his thinking in the understanding of God's kingdom and realising that absolutely everyone is in reality in God's kingdom, according as they themselves understand this kingdom? It is good to come to the realisation that one's enemies are also in God's kingdom and that eternal damnation certainly does not exist.

### **Chapter 17**

**The meditation-object:**  
**"Thy will be done on Earth as it is in heaven"**

Then there is the prayer "Thy will be done on Earth as it is in Heaven". Does one not think too that it would be very beneficial to meditate on how much one's own will is in contact with God's will, in the way that it is in heaven, which here means with the absolutely perfect beings in God's image in the higher worlds?

### **Chapter 18**

**The meditation-object:**  
**"Give us this day our daily bread"**

If we meditate on the prayer "Give us this day our daily bread" we will discover that this too is a

vast area of meditation through which we can experience God's will and ways concerning our daily bread, which in reality means all our purely physical needs. To arrive at an understanding of this is no small thing.

### **Chapter 19**

**The meditation-object:**  
**"Forgive us our trespasses as we forgive those that trespass against us"**

The prayer "Forgive us our trespasses as we forgive those that trespass against us" constitutes the great solution of a very comprehensive area of meditation. To forgive one's enemies is certainly not a trivial matter, for it contributes to creating the basis for the person's fate. Without forgiving one's enemies there would be no absolutely lasting happy fate. The originator of the "Lord's Prayer" has elsewhere expressed how the relationship to one's enemies must be in order that one can fulfil the law of love and become one with God in the following words: "Love your enemies, bless them who curse you, do good to those who hate you and pray for them that offend and persecute you that you may be children of your father in Heaven. He causes his sun to rise on the evil and the good and sends rain on the righteous and the unrighteous...". For many people concentration on this prayer will be the only thing needful, even if they perhaps do not know it yet and therefore live in enmity with one person or another, and have to live with all the resulting worries, sorrows and sufferings.

### **Chapter 20**

**The meditation-object:**  
**"Lead us not into temptation"**

The next prayer is: "Lead us not into temptation". It is also worthwhile to meditate on this prayer, for here one is praying for help to be able to overcome the very dangerous kinds of temptations. If someone has become an alcoholic or a drug addict, or has become a slave of other lethal habits or tendencies that he cannot cope with, it can be helpful to meditate on divine assistance in overcoming the terrible temptations that lead people into these derailments.

### **Chapter 21** **The meditation-object:** **"But deliver us from evil"**

It may also be necessary to meditate on the prayer "But deliver us from evil". People really can get help in being delivered from evil, but they must of course have the attitude to evil that is demanded in order to be free of the evil that torments them. They cannot continue doing evil and then be free of its effects, that is, the unfortunate fate that evil entails.

### **Chapter 22** **The meditation-object:** **"For Thine is the Kingdom, the Power and the Glory for ever and ever. Amen."**

And finally there is the acknowledgement "For Thine is the Kingdom, the Power and the Glory for ever and ever. Amen." Meditation on these words will make the human being conscious in God's kingdom and almightiness, and conscious that all glory and praise is due to him. So here is something to meditate on that can really attune the human being to great receptivity to cosmic consciousness.

## **Chapter 23** **The Lord's Prayer is life's greatest meditation-object and the way to eternal light**

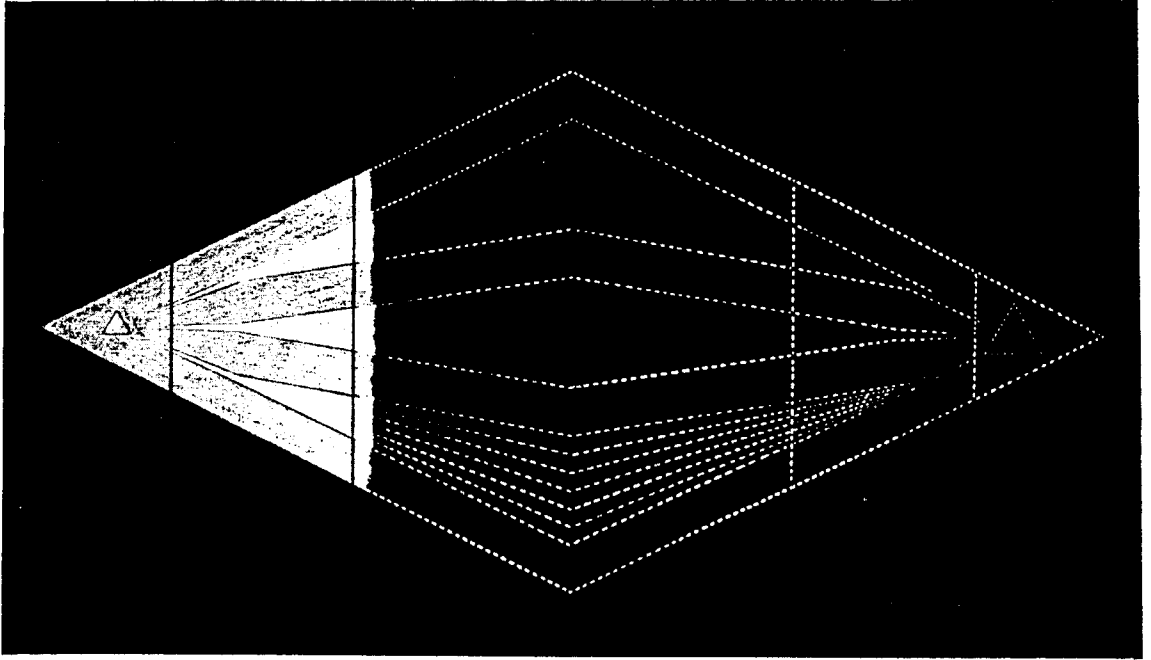
Through meditation on this entire divine and absolutely unique cosmic prayer-structure, Christ has given mankind a way to the very highest support and assistance in the many troubles of daily life for unfinished human beings. A more perfect meditation-object and a more perfect meditation than on this object does not exist. If one daily meditates and prays in earnest, using this prayer-structure of the Lord's Prayer, one cannot avoid discovering that one begins to live more and more in harmony with the very highest thought-climates. Indeed, one begins not only to overcome difficulties oneself more easily and lightly, but one also begins to give out light to other beings around us - animals and people, plants and minerals. And here, through the meditation-objects of the Lord's Prayer, the human being himself begins to help the Godhead in his transformation of him into "the human being in his image after his likeness", and little by little the beginnings of a transfigured existence appear ahead. In this way, these meditation-objects formed in the structure of the Lord's Prayer will gradually cause meditating terrestrial mankind to shine and sparkle in the last great epoch of its transformation into mankind in God's image after his likeness.

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*Original Danish title:*  
*"Meditation" (from Book no. 20,*  
*first published 1963)*  
*Translated by Mary McGovern 1963,*  
*revised 1990*

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# Symbol of "Livets Bog" at its present stage



*The first volume of "Livets Bog" was first published in the original Danish in 1932. Some months later, in 1933, Martinus published the above symbol explaining the structure of "Livets Bog" and the relationship of Vol. 1 to the completed work. "Livets Bog" was completed in 1960 with the publication of Vol. 7.*

*The English reader is in 1990 in the same position as the Dane in 1933. Vol. 1 is published and it will be some time before a translation of Vols. 2 - 7 will be available. MMcG*

As it has become apparent that a number of the readers of the recently published first volume of "Livets Bog (The Book of Life)" do not seem to understand that this is merely the beginning of a larger work, but have the idea that in this volume they have before them the whole of "Livets Bog", I

have, in order to remove this little misunderstanding, thought it helpful to give the reader, through the above drawing or plan, a little temporary overview of the work.

The plan symbolizes "Livets Bog". Just as the plan appears in

five sections, so will the completed "Livets Bog" also come to appear in five sections. Of these, the first section on the plan symbolizes the "Preface", the next being the "Introduction". Thereafter follows a section that is in reality "Livets Bog" proper. The next two sections of the book will be termed "Conclusion" and "Afterword".

The area marked by the dotted lines symbolizes the not yet completed part of "Livets Bog", while the completed part is marked by the light area. This constitutes the "Preface" and the "Introduction" and two chapters (\*see footnote) of the third section. And it is thus this completed part that is the newly published first volume.

With the aid of this symbol anyone will be able to understand that a criticism of, or comment on, the first volume as if it were identical with the whole book or the completed work will be highly imperfect. The first volume can of course be criticised only as the first volume and not as the completed work.

As is evident from the rest of the text in this section of the magazine, "Livets Bog" is intended to constitute a work containing the very greatest analyses of life, which in turn contain the analyses of all the other problems and laws of existence. These great analyses constitute in their very highest aspect "a triune principle", through which it becomes a fact for the developed occultist that the universe constitutes "a living being" or "an eternally existing Godhead".

I express this principle as

"triune" because in its form it can be defined in three inseparable realities or principles, each constituting a condition of existence for the other two. In "Livets Bog" these realities are expressed as "X1", "X2" and "X3". As the basic analysis of every living being shows that it constitutes something of the universe's "X1", something of its "X2" and something of its "X3", these three principles, at the same time as being indivisible, together constituting precisely the three principles that are required in order for a "something" to be able to appear as "a living being", the immortality of every living being becomes likewise a fact for the developed spiritual researcher. The living being's identity with the Godhead, or its appearance in this divine likeness, is the central, essential point of "Livets Bog".

On the symbol the analyses of these three "X's" are symbolized by the three figures stretching from the triangle in the first section through the whole drawing or plan to the triangle in the last section. The figure in the middle thus symbolizes the analyses of "X1", the uppermost figure the analysis of "X2" or "the mother energy", while the lowest figure symbolizes the analysis of "X3" or "the six basic energies of existence".

In my symbolism the triangle will always be a symbol for a living being. The triangle in the first section in this case symbolizes myself. I begin thus the great analysis with an account of the circumstances that enabled me to be my own source and thereby make "Livets Bog" a result of absolutely my own personal experi-

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# RECOGNITION

Kjell Höglund

I sat recently in a café watching TV with the other customers. The waitress too settled herself in a chair for a moment to take a rest and, like so many in such a situation, lit a cigarette. Then a little girl, who was sitting nearby, said, "Don't you know it's unhealthy to smoke?"

The waitress lost her composure for a moment, but then she pulled herself together and answered, "Yes, I know it is, but we all have our habits that are not so easy to get rid of, even if they are unhealthy. You probably have some habits too that are not so healthy!"

The little girl thought for a

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ence. The analyses proceed and express in the form of the "Preface" the purpose of the creation of "Livets Bog"; they then express in the form of the "Introduction" the present and future world situation; they then proceed through the seventh chapter into the third section to the really great and principal problems of life and existence in order, through the fourth section, to conclude with the triangle in the last section, which symbolizes the eternal Godhead, revealed through the great analyses.

The greatest analyses of life confirm or acknowledge as fact the existence or presence of the liv-

moment. "Yes", she said, "I like lollipops".

And here they understood one another, the waitress and the little girl. There was no difference between them.

When we, in a relaxed and realistic way, acknowledge to ourselves our faults and deficiencies, we have created the first precondition for progressing in a natural way in our evolution. Instead of nagging one another and pointing a finger at one another's various imperfections, we realise that we are all in the same boat. We become in a way companions with everyone else on the road of life.

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ing Godhead, but of course not as a man on a throne or as any other theoretical or practical artificial product erected as a figure or limitation, but, on the contrary, as a centre or living being shining eternally in all dimensions with love, wisdom, intuition and bliss, a centre or living being in whom we all live and move and have our being.

*Martinus 1933*

\* *In the original Danish Martinus wrote "one chapter". However the first volume of Livets Bog contains two chapters of the Introduction, namely, Chapters 7 and 8.*



*Martinus' birthplace, Sindal*

## **Martinus' 100th anniversary**

Anyone wishing to participate in Martinus' 100th birthday celebrations in Sindal, Denmark on 11th August 1990 should contact Kirsten Abildgaard, Sindal Tourist Office, Østergade 9, DK-9870 Sindal, Denmark before 1st March. A package deal including transport from Klint or Copenhagen (please state which) and back, one overnight stay in Sindal with breakfast and participation in the day's activities including refreshments and dinner costs DKK650,- (approx. £60 or \$10).

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## **BOOK NEWS**

### **MARRIAGE AND UNIVERSAL LOVE**

#### **MARTINUS**

The underlying causes of mankind's present sexual confusion; marriage, relationships, heterosexuality and homosexuality in an evolutionary perspective.

Newly revised translation now available from the Martinus Institute.

32 pages 22Dkr plus postage (5.50 within Europe, 6.50 surface or 9.50 air mail to rest of the world). (£1 = approx. 11Dkr. 1US\$ = approx. 7Dkr.)

# 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".

**THE MARTINUS INSTITUTE** in Copenhagen was established in 1932 in order to make Martinus' literature available.

**THE MARTINUS CENTRE** in Klint, Denmark is a school for the study of Martinus Cosmology. Courses are available in English.

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

## 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.

At present the following publications are available in English:

Livets Bog (The Book of Life) Vol. 1

The Eternal World Picture vol. 1

Logic

The Ideal Food

The Road to Initiation

The Mystery of Prayer

Marriage and Universal Love

Martinus Cosmology – An Introduction

## COVER 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."

## KOSMOS

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