

KOSMOS

NO.3 MARTINUS COSMOLOGY 1990

MANKIND AT ONE WITH GOD
MARTINUS ANSWERS QUESTIONS
AUTUMN COURSE 1990



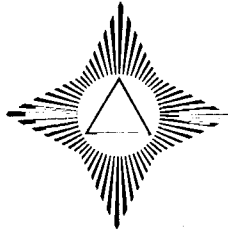
Facelifting *KOSMOS*

This edition of *KOSMOS* printed on the Martinus Institute's newly acquired laser printer. The institute has in the last two years bought three computers considerably easing the work of the translators and others who deal with large amounts of text. The

laser printer not only allows us to improve the appearance of *KOSMOS* but will also make it possible to produce Martinus' shorter works in small numbers at a reasonable price. *KOSMOS* will keep you informed of new publications as they appear. *MMcG*



KOSMOS production team: (From top left to right) Adam O'Riordan proof-reading an English translation; Tryggvi Gudmundsson and Mary McGovern working on the lay-out; Arnkell Thor Sigtryggsson doing the printing; Lars Göransson preparing the German edition on the computer; Tage Edeling binding a new publication.



Mankind at one with God

by Martinus

Chapter 1 **The Bible's prediction about** **Doomsday and its fulfilment**

In the Bible it is foretold that mankind will come to experience a Doomsday or an Armageddon during which the devil will rage with all his might. People will be persecuted and murdered by other people. Everyone will be at war with everyone else. In reality it is nothing less than the culmination of darkness or so-called "evil" itself that is foretold. This prediction goes on to say that after the dark epoch of Doomsday a new kingdom will arise, a kingdom that will span the entire earth. In this kingdom there will exist only justice. And the people will constitute only one flock and one shepherd, which means one people and one government, one religion (the holy spirit) and one God. Then darkness will have disappeared, and mankind will have been saved or liberated from the murderous and all-destructive might of Armageddon or Doomsday.

Is there any truth in such a prediction? Will such an epoch of terror for mankind really arise, and what purpose would such a

situation have? Apart from the fact that the prediction of this epoch is confirmed through the words of Christ, it would not in the long run mean anything whatsoever if life itself did not confirm the fulfilment of the prophecy as living fact for us here in the twentieth century.

Chapter 2 **Doomsday is not a punishment for sins** **committed**

Never before has mankind possessed so much knowledge about, and competence for, waging war, murdering and destroying, sabotaging and mutilating as now. With its atomic and hydrogen weapons it could wipe itself out totally if there were not a hidden power stronger than mankind, namely the power determining that the trees do not grow right up to the heavens, and likewise determining the course of suns and stars through infinite space. But just as there is a meaning or purpose behind the course of the suns and worlds in the eternal universe, so there is also a divine logic and loving purpose behind mankind's experience of

Doomsday. It is absolutely not, as preached up to now, a punishment for mankind's "sins", for, according to the cosmic analyses of the universe, no being whatsoever can either do anything unjustly or suffer unjustly. Any living being constitutes itself the absolutely first cause of its own fate. No energy whatsoever can be released if not from a living being. This holds true just as well in the macrocosmos and microcosmos as in the mesocosmos, which means just as well in the so-called "forces of Nature" and the manifestations and creations arising from these, as in the forces, creations or manifestations arising from those beings we otherwise know as "living beings".

Chapter 3

Absolutely everything is an expression of life

No release of energy or creation can exist without being a manifestation of life or evidence for the existence of a living being. But this does not mean that people regard the source of the energies or forces as such. On the contrary, they regard only those energies or releases of force whose source they are able to sense with their physical senses as the manifestations of living beings. The forces of Nature, such as the surf of the ocean, the raging of storms, the flight of the clouds and the running of water, are certainly not regarded as manifestations of life or manifestations that have a living being as their source. But this is due only to the fact that people do not yet know the solution of the mystery of life. What does a fly moving about on the roof of a house know about the fact that this roof is a manifestation of life, the creation of a living being? If people do not yet regard the forces of Nature as a result of the manifestations of living beings, it is exclusively because the source of these forces is so gigantic that in relation to them people can be considered as merely specks of dust. Any movement is the most unequivocal characteristic of life, indeed it is irrefutable proof of life. What could otherwise create movement? Death is absolute stillness, absolute immobility, absolute unalterableness. It cannot possibly be the source of movement. But since the universe,

everything that can at all be sensed, is movement, this absolute stillness does not thus occur in any time- and space-dimensional area that can be sensed. This in turn means that a real and absolute death does not exist. Everything is living, everything is an expression of life, everything constitutes the manifestation of living beings. And it is these manifestations or expressions of life that constitute the physical organisms of living beings and the manifestations brought about by virtue of these. It is these manifestations that together constitute the visible universe with all its created phenomena, its kinds of movement, its transformations, its building up and breaking down of substance or matter.

Chapter 4

The fixed point of the universe

The universe appears to us in three particular time- and space-dimensional sensory dimensions, namely macrocosmos, mesocosmos and microcosmos. As we have previously mentioned, the macrocosmos constitutes phenomena so gigantic that we are unable, with our physical senses, to sense these as expressions of the manifestations of living beings. These expressions include all the solar and galactic systems with the planets, stars, comets, meteors, gas clouds and similar physical phenomena.

To the mesocosmos belong the organisms of all the living beings and the creations or manifestations of life they produce whose source we are able to recognise by virtue of our physical senses. It is these beings we know as people, animals and plants. To the microcosmos belong all the forms of movement or transformation in matter whose source we are not able to sense directly with our physical senses. It is quite natural that people in their, from a cosmic point of view, still unfinished state do not understand that the movements and changes or formations of details in matter, of which they cannot see the source, are an expression for the manifestations of living beings. Here these processes of creation or changes in matter are regarded as merely things that come about by themselves. One neither understands not comprehends the source of

these processes or creations. Only what is produced by people, animals and plants is regarded as the manifestations of living beings or expressions of life. We cannot go into this, the universe's principle of life, in detail here, but can only mention that behind all the universe's kinds of movement and created phenomena, to which the organisms of people, animals and plants also belong, exists the eternal absolute stillness. This stillness is thus primarily to be recognised as the one and only existing "fixed point" of the universe.

Chapter 5

The eternal source of the universe

Since absolutely all movements, all creation as well as all experiences have their roots in or derive from the above-mentioned stillness, it absolutely cannot be rightly regarded as "nothing". This stillness is therefore to be expressed as "something that is". This "something" is thus beyond all change, beyond all movement. It constitutes the source of all change or creation. It thus differs from all that is visible, from all that is created in the universe or cosmos, by being "the creator". Since it cannot itself be created, but is the source of all creation, it is likewise the source of all that comes under the terms "time" and "space". Since it is the source of time and space, it must itself exist beyond time and space. It thereby constitutes eternity and infinity themselves. We can thus here recognise an "eternal something" existing behind all the phenomena of the universe that constitute the source of the universe. This something reveals itself or manifests its consciousness through the elaboration and creation of the entire universe, experiencing life through this creation. This something can thus have no analysis whatsoever. If we say that it is large, or if we say that it is small, if we say that it is evil or that it is good, it is light or dark, black or white, these analyses will be analyses of something it has created and not of something that it is. It existed before it created this or that phenomenon. This cannot therefore possibly be its analysis. This something can therefore be expressed only as "something that is". This something thus

exists as "an eternal something" that is in itself without analysis. It is therefore nameless. This "something" is described in more detail in *"Livets Bog (The Book of Life)"* under the term "X1". Since it also reveals that it has a faculty of creating, this too must constitute "an eternal something", for if there had been a time when this faculty of creating did not exist, "X1" could not create it, and it could thus never have come into existence. Since it is eternal it cannot have any analysis either. It can be neither old nor young. It can be neither large nor small, for all the created things of the universe are created by it. All faculties of creating are identical to it. It is thus absolutely the only existing faculty of creating. It is therefore also nameless by nature, besides being "something that is". It is therefore in *"Livets Bog (The Book of Life)"* likewise termed "X2". But as "X1" and "X2" have existed eternally they are also an eternal result of the eternal existence and interplay of these two realities. This result and interplay constitute the visible universe, which is exclusively a combination of processes of creation and results of these processes. It is these results we see as identical to "created things". This eternal process of change or creation, building up and breaking down in matter or, in brief, the entire universe as it appears to the senses, also cannot, because of its eternal existence, have any analysis. It constitutes everything that exists. And there is thus nothing else to which it can be compared, and no comparison by virtue of which it could be recognised as large or small, as good or evil, or as identical to any other analysis whatsoever. We are therefore obliged to recognise it as nameless or simply as "something that is". It is therefore termed in *"Livets Bog (The Book of Life)"* "X3". These three nameless realities do not exist independently of each other. It is only in the analyses that we must differentiate between them in this way. They each constitute, however, such a well-adapted link in the connection with the two other nameless realities or "X's" that they together constitute an experiencing and creating reality. But an experiencing and creating reality is the same as "a living be-

ing". And so we here have before us the absolute solution of the riddle of existence. The most profound analysis of the universe is this, that it constitutes an all-embracing living being. And we have here come to the only existing almighty and absolute God, the eternal source and protector of all things.

Chapter 6

The finished and the unfinished processes of creation in the manifestation of God

With the recognition of a living being as the source of all movements, creations and functions in the universe's immense ocean of releases of energy it is easier to understand that all Nature's processes of creation are ultimately a joy and a blessing for living beings. We see here a confirmation of the fact that there not only exists a living being or source behind the entire manifestation of the universe but also that this source makes it a fact that the appearance or behaviour of the universe is nothing but absolute "love". The old idea that "God is love" becomes thus a reality. Looking at our own organisms and those of all our fellow beings, we see that they are all without exception in their normal state a joy and a blessing for their source. If we look at all the other great processes of creation in Nature we will see that they likewise ultimately constitute nothing but a joy and a blessing for living beings. Are not rain and sunshine joys and blessings? Is not the rotation of the earth on its own axis, so that there is alternately summer and winter, day and night over the entire planet, also a blessing? Is not the creation of all the various foodstuffs that grow everywhere a joy and a blessing for living beings?

It is true that there is an entire ocean of cosmic processes of creation in God's creation of the human being that are not finished. That these processes do not seem to be a joy and a blessing for living beings is a matter of course. How can war, accidents and sufferings be a joy and a blessing for living beings? How can natural catastrophes, earthquakes, floods and the like be a joy and a blessing for the beings they affect? How can the many various kinds of

fatal illness, unhappy fates involving starvation, death in concentration camps, torture or crucifixion be a joy and a blessing? Indeed, is it not precisely true that the world for the ordinary terrestrial human being looks like one great ocean of injustice?

Why is one child born into sickness, need and suffering and another to a life of splendour and joy, to world fame, wealth and well-being? Why are all people not born to the same happy fate? Where is the divine blessing in these phenomena? As we shall see in the following, all unhappy states are due exclusively to the fact that the Godhead is here not finished with his transformation of the living beings into "Man in his image after his likeness". If we look at the living beings in the mesocosmic area, which means plants, animals and people, it is easy to see that these beings have not come equally far in this divine process of creation. While plants and animals are still in a kind of embryonic state, terrestrial human beings have come further in the same creation, so that one can begin to catch a glimpse of the beginnings of the birth of the perfect human being in their mentality and way of being or behaviour. And the more advanced the human being is in this birth process the more love will emerge in his behaviour or way of being towards his fellow beings and surroundings, and the closer he will be to fulfilling the goal of the divine process of creation and to constituting the perfect human being in God's image after his likeness.

Chapter 7

The Godhead's consciousness or the universe is a revelation of love

It is not easy for the unskilled researcher to see any logical meaning in the epoch of Doomsday or of the unhappy fates. But not being able to see the meaning of a thing does not mean that this thing is a curse. There can well be a meaning in it, indeed there can even be a loving purpose to its manifestation or creation. In order to understand the meaning or purpose of Nature's processes of creation or manifestations one must learn to distinguish the finished manifestations from those still unfinished. By

observing all those of Nature's processes of creation that are finished and fulfil their purpose we will never come to witness that they are not a joy and a blessing, either directly or indirectly, for living beings. But in Nature or God's creation there is an ocean of manifestations that are not finished. That these manifestations can fulfil their purpose just as little as people's unfinished manifestations can is a matter of course. Those of Nature's manifestations or processes of creation that span hundreds or thousands of years forward in time before reaching their ultimate result cannot of course today be a joy and a blessing for the living beings in the way that they will be when having reached the ultimate result and having completed their creation. Today they can even seem to be a curse. But all those processes of creation that Nature manages to complete within a period of time during which we can follow them to their ultimate completion are all without exception a joy and a blessing for living beings of one sort or another. Here we need only think, as previously mentioned, of our own organism and the other blessings of Nature creating the conditions for living and existing in healthy well-being. To those processes of creation that we cannot follow with our physical senses from the beginning to the end of their course, due to their spanning a period of time much greater than that of our own present physical terrestrial existence, belong, for example, the perfecting of mankind, its development of morality and its creation of culture. It is easy to see that these phenomena have in far from all instances reached their ultimate result, having become a joy and a blessing for living beings. If they had, there would be neither war, illness, starvation, poverty nor other forms of misery. Everyone would love everyone else. When everyone is, so to speak, at war with everyone else it is due exclusively to the fact that the mentality of beings and their ensuing behaviour are still very far from being perfect or complete. Everywhere that suffering arises there is something whose creation is not completed by Nature or the Godhead. The fact that animals have to kill in order to live, that

people hate, murder, kill, mutilate and make war is an absolute expression of the fact that here Nature's great process of creation is not finished.

As all the ultimate results of Nature's process of creation or God's manifestations that we are able to see constitute, in all instances, a joy and a blessing, and as there thus in the above-mentioned situations does not occur one single instance where the opposite is the case, we here witness the fact that Nature's or God's purpose with all creation is exclusively to transform everything into a joy and a blessing for living beings. Everything is an expression of the immutability of this analysis. We thus here get an absolute confirmation of the presence of an almighty and all-wise creator or Godhead behind all creation, manifestation and experience of life. As this Godhead is behind all manifestation and creation, and this manifestation and creation constitute so immutably a joy and a blessing for all living beings, the thousands-of-years-old idea that this Godhead's way of being is love becomes here a reality.

Chapter 8

The immortality of the living being

We hereby come to the great question: what joy can people now living have in the fact that people in the future will become so perfect that there can be no war or suffering in their physical epoch? We who live today will be, of course, by then, like the people of the past, long since dead and gone. But is this true? Is there really anything that indicates this? No, in the absolute sense there is nothing whatsoever that indicates this. It is true that organisms "die", but organisms are only created phenomena. All created phenomena are time- and space-dimensional, and cannot therefore be eternal. They must all break down and perish, just as they were once created and built up. As they thus each constitute a created phenomenon, this cannot possibly constitute the living "something" or "I" for which it was a tool. It is not the organism that directs the I, but the I that directs the organism. We have already, in our previous analysis of the universe, seen that this universe constituted an

organism and manifestation for a living being or the Godhead. In our own structure and appearance we meet precisely such an analysis of a living being. Here, too, we meet a "something" manifesting or revealing itself through the organism or physical body. As this body in all its details constitutes nothing but a tool through which a "something" can manifest itself, this "something" is thus the real essence of being behind the organism. As this "something" is the same as that which we express as the I, it can in itself have no analysis. If we say it is evil, or if we say it is good, these analyses will only indicate phenomena that the above-mentioned "something" creates through the organism. But the created cannot possibly be identical with the creator. The creator existed before the created and will live when the created no longer exists. The state of eternity that this "something" is in is its analysis. But this analysis can only be nameless and can only be termed "X1". As the above-mentioned "something" has a faculty of creating, this faculty must be just as eternal as this "something" itself, for if there had been a time when it had no faculty of creating how could this faculty have come into existence? It is therefore likewise to be expressed as a nameless "something", which we must then term "X2". But when "X1" and "X2" thus exist eternally, these two X's, just like "X1" and "X2" in the structure of the Godhead, are the source of a reality we must call "X3". Just as "X3" in the Godhead constitutes the eternal result of his manifestation or creation, so too is "X3" in the living beings the result of their manifestation and creation. As these three X's just like the Godhead constitute an inseparable unity, which in this case is the same as a living being, the living being is thus absolutely eternal. When the living being is thus an eternal reality, its present existence is not its entire life and appearance. The age that it has now is only the age of its present organism and not the age of its eternal structure itself. The present organism is thus not the only organism that this "something" has used. It must of necessity constitute merely a single link in a chain of organisms or physical bodies that it has had in

its preceding eternal existence.

As the above-mentioned "something" can thus create one physical body after another, this, its principle of organism, is likewise eternal or beyond time and space. In this, its eternal state, it constitutes, as previously mentioned, a triune principle in the form of the three X's precisely like the Godhead. We thus see here how the terrestrial human being already in his eternal structure appears in "God's image". He consists of the same three eternal and indivisible principles as God does and is therefore guaranteed an eternal existence with an eternal experience of life or immortality. As this "something", which is the same as the I in the living being, is thus immortal and thereby survives the destruction of its organisms as well as their construction, we here see how the way is prepared for it, life after life in physical existence, to be perfected through God's process of creation in order finally to sparkle, shine and warm in the flood of rays from God's spirit as the finished human being in God's image after his likeness.

Chapter 9

The vitally necessary interdependence of the Godhead and the living beings

As the above-mentioned divine "something" or the "I" in the living beings is the same divine "something" as that which we saw was the I of the Godhead, and "X2" and "X3" in living beings are likewise the same as "X2" and "X3" in the Godhead's structure of consciousness, all living beings are identical to God and God is identical to the living beings. All living beings are thus God's tools for sensing and manifesting. Through the universe's oceans of living beings the Godhead manifests and experiences his life. And in this divine all-embracing sensory structure the living beings experience their life. This, the Godhead's sensory experience and manifestation, and the living beings' sensory experience and manifestation thus constitute one single great interplay. Without the one of these two states of sensing and manifesting the other could not possibly exist, and vice versa. Both these two sensory structures, that of the Godhead and

that of living beings, are absolutely equally necessary in order that experience and creation can at all take place for the Godhead as well as for living beings. If living beings did not exist, how would the Godhead then be able to sense and create? And if the Godhead did not exist as that unity in which all living beings are tied together in the vitally necessary interdependence precisely determining the beings' experience of life and manifestation, how then would they be able to experience life? The maintenance of the entire universe with its processes of creation, kinds of movement and states of experience is thus a combined interplay between the Godhead and the living beings. This interplay constitutes the experience and manifestation of life for both the Godhead and the living beings.

Chapter 10

Why primitivity and sufferings or the epoch of Doomsday exist

We all know this previously mentioned experience of life, for we all possess it. We see that this experience, which also contains manifestation or creation, spans from culminating hate to culminating love, which respectively also mean culminating bestiality and culminating humanity. And to the great questions, why should primitivity, ignorance, hate and suffering or all the so-called "evil" exist at all; why can the beings' experience of life not constitute a permanent or uninterrupted experience of wisdom and love, the answer is therefore inevitably this: that in order that the experience of life can at all take place it must be an experience of contrasts. Any experience whatsoever is only possible by virtue of the fact that it is marked by contrasts or opposites. How could an artist produce a painting if there existed only one single colour in existence, and everything would therefore have to have absolutely the same colour? How could sound-pictures, musical works or the like exist if there existed only one single sound or note? In such a case how could a spoken language exist at all? How would the experiences of well-being, happiness and joy be able to occur if one had not previously experienced unpleasantness, unhappiness and

suffering? To the same extent as one has met with sufferings or an unhappy fate one feels the opposite of this fate as well-being, light and happiness. In order that living beings can experience the very highest form of happiness and bliss, joy and perfection in the experience of life, they absolutely have to experience the contrast to this high form of life-experience, meaning darkness and suffering. For this reason the form of life-experience of all living beings is organised in spiral cycles. These spiral cycles are divided into particular spheres of consciousness that span from the culmination of darkness to the culmination of light, which is the same as the culmination of hate and the culmination of love. Of these spheres of the spiral cycle the plant kingdom constitutes the first, the animal kingdom the next and the human kingdom the third. Thereafter the spheres are no longer of a physical nature, but constitute spiritual or mental planes of existence. These are described in more detail in my main work "Livets Bog (The Book of Life)" where they are called "the kingdom of wisdom", "the divine world" and "the kingdom of bliss".

The eternal life of the living beings is thus a passage through these kingdoms. When they have passed these six kingdoms they proceed into a new spiral cycle, in the same way but in new forms, in order to again pass through the six kingdoms or spheres of this spiral cycle, and so on continuously through new cycles in all eternity. In every cycle the beings come to experience the culmination of darkness, in order to acquire the ability to experience the culmination of light in the same cycle. As the beings have thus in every cycle the experience of the culmination of darkness renewed, they have thereby the capacity of their eternal ability to experience life, their ability to experience and to distinguish between light and darkness, and between evil and good, renewed and maintained and will by virtue of this talent and their own free will appear in the light epoch of every spiral as the perfect human being in God's image after his likeness, thus being one with God in all eternity.

Chapter 11

Devil-consciousness or the culmination of darkness

The living beings in such a cycle thus go through all the existing stages of experience of life and manifestation or creation. If we look at the plant forms of life we will see that on the physical plane their psyche consists of mere instinctive movements or instinctive creation. The plant can only vaguely sense pleasantness and unpleasantness. It cannot analyse the pleasantness or unpleasantness and thereby experience it as day-conscious fact. But the plant organisms evolve towards becoming animal organisms. These organisms in turn evolve into human organisms. And it is at this stage we find the terrestrial human beings at the moment. They have still a great deal of the animal nature in their mentality and behaviour while having, to a certain extent, developed a human psyche or mentality. Of human nature it is mainly the intellectual faculties that have been developed. By virtue of this acquisition of human intellectual faculties without yet having acquired the human humane faculties, the behaviour of such a human being will be excessively animal since it is the animal principle that in this case is the dominant one. In accordance with the fact that this person, by virtue of his human intelligence, can promote his animal tendencies to excess he takes part in promoting the culmination of darkness. No beings on earth can compare with the terrestrial human being in spreading massacre, mutilation, hate and revenge, war and blood-bath or death and ruin over other beings. Terrestrial human beings have thus grown from the stage of the animal when it is a matter of intellectuality, but they are still at the stage of the animal when it is a matter of humanity and love. They therefore constitute neither pure animals nor pure human beings. They are thus beings of mental darkness. Their murderous and pain-inflicting mentality can be expressed only as "devil-consciousness". They constitute the opposite of the perfect human being in its purest form, who can elicit only intellectualised feelings, which are in turn the same as justice and love. Through this devil-conscious-

ness or excessive animal mentality terrestrial human beings experience that contrast by virtue of which they, as previously mentioned, acquire the ability to experience light.

Chapter 12

Doomsday is cosmic psychological education

Through the culminating state of darkness or Doomsday God can thus transform the beings into Man in his image after his likeness. Here the beings come to feel the effects of the deadly dark existence they inflict on their fellow beings. Through the effects that cause the unhappy fates and states of suffering the beings will learn how they should live and how they should not live, how they should behave towards their fellow beings and how they should not behave towards them. As we live in the epoch of Doomsday foretold in the Bible it is not difficult to observe it and see how God creates the truly perfect human being by means of this epoch. We see how the old traditions are declining. The religious royal power, through which God ruled and guided people in the past, now exists only as a shadow of what it was. People want to have the power themselves, they themselves want to rule. We have seen people of little development and in whom the animal is still extremely prevalent come to the pinnacle of power, directing with force of arms and big drums millions of people into the killing principle's derailments and mutilations of war and massacres. And what then was the result of their might? What did they leave behind for people? They left behind great cultural centres or metropolises in ruins. They killed the fathers of millions of children, the spouses of millions of spouses, made millions of people invalids, quite apart from the millions who languished to death in concentration camps and gas chambers or died on the battlefields themselves. They left behind hunger, need and misery everywhere. Demoralisation, materialism and godlessness prevailed among great sectors of the population, becoming to a certain extent ideals within science, art, literature and film. The lasting, true peace for which

people are beginning to long is an impossibility in the world as long as war is still raging over the earth, held in check here and there only by terrifying armed cease-fires and balances of power. And how has it gone for these warlike rulers who believed that they could save mankind by the force of arms, torture, murder and killing? Have they not themselves perished pitifully in the bottomless pit of war into which they, with such great energy, had led the people?

They did not know the eternal law that commands: "Put back your sword in its sheath, for he who takes the sword will perish with the sword." "What a man sows, so shall he also reap." "What you would have others do unto you, you must do unto them also."

We have here had a little of Doomsday or the culmination of darkness at close quarters and have seen its terrifying states. As we have said already, these states are not in any way whatsoever punishment for sins people have committed. There is absolutely no question of any anger, punishment or vindictiveness on the part of the Godhead. What we have seen is exclusively people having violated the laws and principles that determine the continued existence of the universe or the cosmos. As these laws and principles are eternal realities and cannot possibly be abolished or destroyed, it is people who get the worst of it. And so will all who violate the eternal, the imperishable get the worst of it. It is an eternally unalterable law that one can only reap what one has sown. One cannot sow barley and then from this seed grow wheat. One cannot sow anger, hate and bitterness towards one's fellow-beings and then reap their sympathy or love. Seed and reaping, whether purely physical or spiritual, are eternally bound by an irrevocable law, namely the law of cause and effect. In their ignorance people behave and act in such a way as to become the cause of effects bringing unhappiness into their own fate. But by virtue of the law of fate, which determines that all releases of energy must return to their source, all beings will come to experience the effects of their behaviour towards their surroundings. They will thereby be able to create their fate themselves so that it becomes a blessing,

happiness and joy both for themselves and for others. They will see that when they sow hate they will come to reap hate, and likewise reap love when they sow love. The epoch of Doomsday is nothing less than a cosmic psychological education. Through the events caused by this Doomsday God demonstrates for people what they must do and what they must not do, which people they must put into power and who they must not put at the pinnacle of power. The dark events of this century speak their clear, divine language, showing as fact that war gives rise to war and that war cannot possibly be wiped out by war. We must here repeat: "He who takes the sword will perish with the sword."

And what is it we see in the terrors of Doomsday? Why were these millions of people who were tortured in this hell or Armageddon not protected? They were not protected because it was the result of an unfortunate way of behaving they had practised in many previous lives that now hit them. It was a seed they had sown in these lives that they then reaped. It is true that the people in question cannot remember their previous lives and cannot therefore understand that they have themselves created the causes of their unhappy fate. But this cannot exempt beings from this fate. This unhappy fate has precisely the purpose of developing the being's talent for sympathy so that the humane faculty can come into existence, and a being, with the growth of this faculty, can come to love his neighbour as himself, which is the total fulfilment of the law of life. As a being thus comes to reap that fate it has inflicted on others it cannot in the long run avoid coming to discover this, its situation. And with this discovery it begins to change its actions and behaviour or way of being in order to become a joy and a blessing for its surroundings or its neighbour.

As we know that the organisms or bodies that are killed and mutilated are not identical to the living being, but are only a vehicle for the same being, there is thus no one who in the absolute sense dies because of the existence of darkness or Doomsday. Everyone survives even the worst state of

darkness and has with them experiences in the new terrestrial life in the form of gifts, talents and character traits. The experiences of suffering do not only promote the development of intelligence but they cause the being to advance, as previously mentioned, in the development of humaneness. For every terrestrial life in which the living being experiences a dark fate and way of being, it becomes more and more humane or loving in order finally to be able to fulfil completely this state of loving one's neighbour as oneself, thereby being the fulfilment of God's creation of the human being in his image after his likeness.

Chapter 13 Mankind at one with God

The human being in God's image after his likeness is the same as a being whose manifestation and creation are ultimately nothing but a joy and a blessing for living beings, indeed for everything and everyone. It is a being who from the depths of his soul loves his neighbour as himself, thereby fulfilling the law of life, which states the structure of

the world redemption set up by Christ: *Love your enemies, bless them that curse you, do good to those that hate you, and pray for them that despitefully use you and persecute you, for you shall be the children of your Father, he who is in the heavens; for he lets his sun go up over evil and good and lets it rain over justice and injustice.*

When the people of the earth gradually fulfil this way of being of the law of life, the causal sources, whose blood-dripping effect as a river of Doomsday from time to time gushes forth through mankind's mentality and way of being, will dry up. And above the fading darkness of this Armageddon I see the eternal peace as a shining and warming sunrise come up over a kingdom in which God's command "Let there be light" has been fulfilled. The people of the earth have become one with God.

*Original Danish title: "Menneskeheden ét med Gud" (from Book no. 20, "Meditation"). (First published 1959.)
Translated by Mary McGovern, 1990.*

International summer course

Martinus Center, Klint, Denmark

July 28th - August 11th

Lectures: The eternal world picture; The principle of reincarnation; Through the initiation of darkness; Learning to live; What is life?; World religion and world politics; The ideal food; Everything is very good.

Study group: The evolution of man towards "man in God's image after his likeness" - based on "Livets Bog (The Book of Life)" Vol. 1, Chapters 6-8. **Study group:** The eternal world picture - an explanation of Martinus' symbols. In addition, the daily Danish and Swedish lectures will be simultaneously interpreted into English.

For programme and booking contact: The Martinus Institute, Mariendalsvej 94-96, DK-2000 Frederiksberg, Denmark.





Martinus Answers Readers' Questions

Question: Who is my neighbour? Is it only my fellow human beings, or is it also the cells or microbeings living in my body? And why should I love this neighbour?

Answer: If the term "neighbour" is to be understood literally it is an indication of location. So our neighbour is, in this connection, the being that is closest us in physical space. A being can, as known, be so close us that it touches our own body, just as it can also be thousands of miles away. When it is said that one should love one's neighbour as oneself it means literally that one should first and foremost love the being or beings that are within the scope of our ability to observe, and whom we therefore cannot avoid experiencing or sensing. We cannot directly perceive or sense beings that live thousands of miles away. Their general condition cannot be as clear to us as the condition or fate of the beings that are just before our eyes, ears and other senses. It is every living being, whether plant, animal or human being, within the direct scope of our ability to sense that is the focus or the general object for the love that the law of neighbourly love commands. If all living

beings within this, the local area of the senses, fulfilled the above-mentioned law, and everyone was thus a joy and a blessing for everyone else the kingdom of heaven would have long since been a fact on earth.

As the known fellow beings - plants, animals and human beings - are not the only existing living beings close to us but are merely the inhabitants of one particular zone, namely the "Mesocosmos", and there therefore exist myriads of beings in another space, namely the "Microcosmos", these beings will, as one begins to perceive and understand their presence, also come under the term "neighbour". And the question of neighbourly love will thus become important here too. These beings have to be loved too; if the opposite were the case darkness and hell would also break out here. This is not so difficult to understand when one sees that it is a matter of all the millions of living beings - cells, molecules and so on - of which our physical body consists. We are directly connected and interact with these microbeings through our relationship to the above-mentioned body, which is the residence or universe of these beings. We already know that if we eat and drink

wrongly, if we do not get enough sleep and overexert ourselves with hard work, our general condition will suffer. Diseases, poisonings, the formation of tumours, nervous breakdown and so on will rage within our body. Just as there is war and Armageddon when we do not love one another, so will there also be war and Armageddon, pain and destruction where we do not love or are not a blessing for the microbeings of our organism. It will therefore be absolutely vital to love our microbeings as we love ourselves. The relation of the beings to the microbeings will thus become a very urgent link in the new spiritually scientific world morality, in spite of the fact that it has been almost totally ignored in the old world's traditional religious precepts.

But above the microcosmos and mesocosmos there exists another cosmic space for living beings. This space is called "Macrocosmos". We have a very important interaction with the inhabitants of this cosmos. In this case it is particularly the macrobeing that has the Earth as its organism to which we are bound. This, the Earth-being, as well as the other macrobeings live in a time- and space-dimensional sensory perception of quite other dimensions than our own time- and space-dimensional appearance. The minutes and hours of these beings will for our senses mean thousands or millions of years. We cannot therefore consciously directly correspond with them. Their sphere of life-experience lies as far beyond our own sphere of life as ours is beyond that of our microbeings. But even if we cannot consciously exchange thought or talk to our own or any other macrobeing, there is, all the same, a way through which we can get into direct, full, day-conscious contact with the existing highest creating life in the macrocosmos. All macrobeings as well as mesocosmic and microcosmic beings are organs in one great being. As this great being has thus all existing beings as its organs and tools for sensing and speaking, it can correspond not merely in all the languages of the world but also in the languages of all the planets and macrobeings as well as in the languages of all existing microbeings. That it has thereby the ability to correspond

with every single individual ought to be a matter of course. This paternal being thus speaks to people through/by means of people. It talks to the animals through animals. It talks to the criminals through criminals, just as it talks to saints through saints. It can get onto their wavelength and thereby come into contact with them all. It is this being we know by the term "God-head". When a being prays or cries to God this prayer or cry is heard by one physical or psychic being or another that, in accordance with the above, is God's sensory tool, and the being is unshakably helped. But sometimes the help is only mental, and the being does not always notice that its prayer has been granted. Since the eternal God-head is thus our absolutely vital neighbour, one here understands the eternal law of love that has been handed down from times gone by, and which in the form of spiritual science will be handed down from us unchanged to coming times:

Thou shalt love the Lord thy God with all thy heart and all thy soul and thy neighbour as thyself. This is the fulfillment of all the laws.

*Translated by Mary McGovern, 1990
(from Letter no.18, 1951)*

AUTUMN COURSE

1st Sept - 13th Oct 1990
Martinus Center, Klint, Denmark

A six-week course based on
"Livets Bog (The Book of Life)", Vol.1

STUDY PLAN

Study group

Livets Bog is intended as a handbook of the experience of life, the real "book of life". Vol.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 book helps the reader to understand that everything in life has a purpose and that life, in all its pleasant and unpleasant aspects, is itself the perfect teacher.

In Livets Bog, vol.1 the following subjects are dealt with: The world situation; the new world impulse; an international world kingdom in the making; terrestrial mankind's receptivity to the new world impulse; from animal to real human being; physical and spiritual planes of existence; physical and moral evolution.

Symbols

"The Eternal World Picture", vols. 1-3 comprises 33 symbols with detailed explanations designed as pedagogical tools to make it easy for the student to acquire an overview of the spiritual structure of the universe or life. All of these symbols will be presented and discussed during the course.

Lectures

The lectures will cover the main elements of

Martinus' world picture such as: The living universe; the next step in Man's evolution; cosmic spiral cycles; the law of fate; sexual and moral growth; death - the second birth; forgiveness - the basis for a new morality; the structure of enlightenment - intuition, cosmic glimpses and cosmic consciousness.

Reflections

Talks relating personal experiences and developments in society and culture to Martinus Cosmology.

No previous study of Martinus Cosmology is required.

Fees: 4200 Dkr, (£365, 600US\$ approx.) including tuition and accommodation in modern one-roomed apartments with kitchen and bathroom

OR 3600 Dkr, (£313, 514US\$ approx.) including tuition and accommodation in older apartments with kitchen and shared toilet and shower facilities.

For further enquiries and enrolment write to:

**The Martinus Institute,
Mariendalsvej 94-96,
DK-2000 Frederiksberg,
Denmark**

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

Editorial Office

Martinus Institute
Mariendalsvej 94–96
DK-2000 Frederiksberg
Denmark
Tel: +45 38 34 62 80
Monday–Friday:
9am–4pm

Editor

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

Subscription

6 issues per year:
£ 10.50, 16 US\$,
115 Dkr incl. postage.
(Air mail: 3 US\$ or
24 Dkr extra).
Loose sale £ 1.75,
2.60 US\$, 19 Dkr.

Publisher

Martinus Institute
Copyright © Martinus Institute.
No part of this publication may
be reproduced without the
prior permission of the
publishers.
ISSN 0107-7929