

KOSMOS

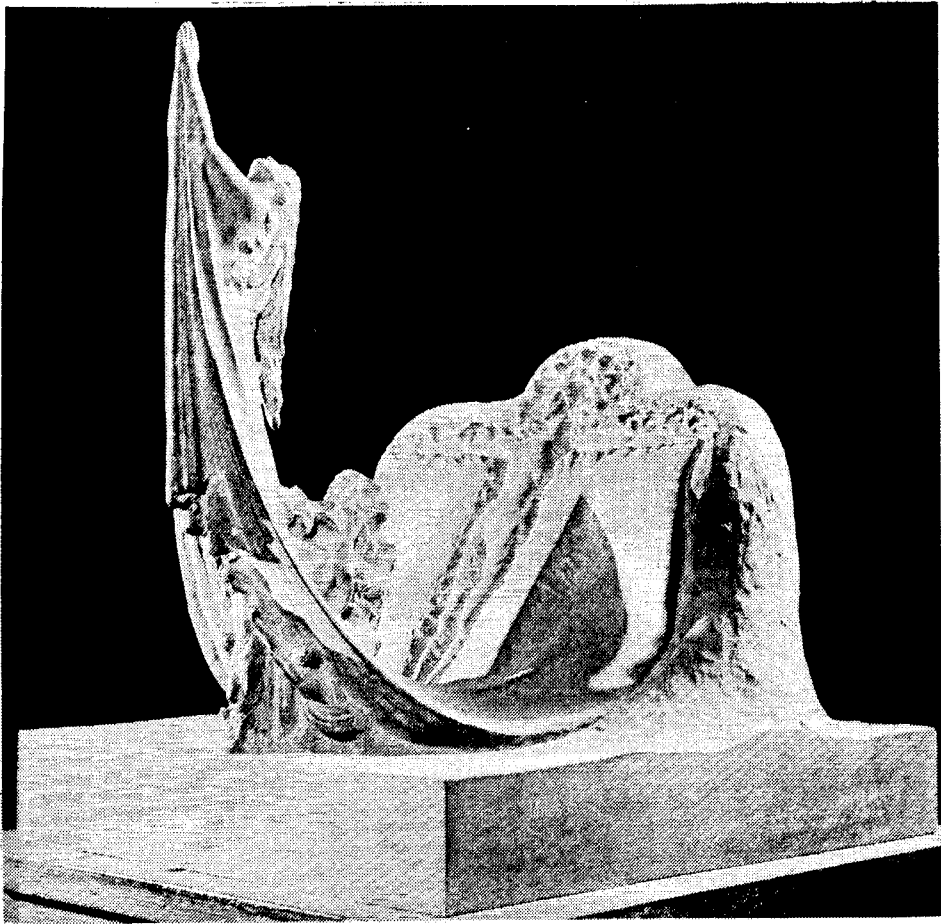
NO.1 MARTINUS COSMOLOGY 1991

THE ROAD TO TRUE HAPPINESS

SHELLS

THE PERFECT HUMAN BEING:
SYMBOL EXPLANATION





"The Crucible"
(1913-14)
by Einar Jónsson

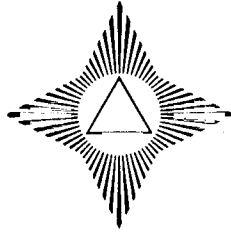
The Einar Jónsson Museum, Reyjavík

Beyond the melting pot by Mary McGovern

"A theatre of war hitherto unheard of" was one journalist's comment on the present (12th Feb.) situation in the Persian Gulf. The precision of modern weaponry engenders an uncomfortable mixture of horror and awe. The science of war nears its peak.

"The Road to True Happiness" describes life in the physical world as a form of crucifixion, an initiation into darkness and the connection between cause and effect. We have learned a lot about the connection between cause and effect in matter; physical science is the result. It is now urgent that we learn about the connection between cause and effect on the spiritual level, the connection between our thoughts and actions and our level of happiness.

Every crucifixion, every patient acceptance of our fate where it cannot be changed (a result of our growing knowledge of the connection between cause and effect), leads to a resurrection. The pain and suffering of war and of daily life will ultimately result in total knowledge of darkness and a feeling of total sympathy for others. Through the process of reincarnation we will all return again and again to life on Earth enriched by our previous experiences until our consciousness is perfect. Then as the "finished or perfect human being in God's image" described on pages 11-15 we will be living examples of the science of peace. "A theatre of peace hitherto unheard of"...



The Road to True Happiness

by Martinus

The end of feeling secure

Is there anyone for whom the daily existence is absolutely stable, completely happy? If a person were to answer this question honestly and sincerely on the basis of his own experience or that of others it would have to be: "No!" People are not happy. They are sometimes happier than at other times, but it is not any stable feeling of security or state of happiness.

This instability finds expression in as many ways as there are people. It can start as early as childhood. A little child may be born to good and loving parents, nursed and cared for under the most wonderful conditions and thus apparently have the very best possibilities for experiencing a happy childhood and start in life. But suddenly the mother dies, and the father remarries; and with the new stepmother conditions in the home are changed. The time before the mother died will seem as a lost happiness for the child; it cannot develop a good and confident relationship with its new mother and it feels that its security in life is gone. The atmosphere in the home has been poisoned. There may be many reasons for this.

It may not be the fault of the stepmother. For the child it may mean a certain distortion of its attitude towards life, a negativity that will follow it the rest of its life, if it is unable to overcome it. There are many other ways one may lose the feeling of security and happiness in childhood. When people view their childhood as an especially secure and happy period of their life, it is often because it stands out as a radiant contrast to events in their later life, with insecurity, pain and disappointment.

No man is immune to unhappiness

Many people feel security and happiness for a while when they are in love, engaged or on their honeymoon. This happiness may be of shorter or longer duration, but then it may break down. The cause may be death, illness or an accident, or one partner falling in love with someone else, or something else entirely. No matter what the cause, the feeling of security and happiness is gone. Catastrophe, sorrow and pain have taken its place. These factors are often followed by fear and mistrust of everything and everyone and disappointment in finding that the

happiness could not last. Older people who have had a relatively happy existence may also be hit by grief and misfortune in their old age. It hits much harder if that person has led a pampered existence.

Who can be sure that he is completely invulnerable, completely free of or immune to misfortune? No one can be sure. Some think that wealth and power protect them and they fight to attain these benefits. But sooner or later they come to the realization that happiness cannot be purchased and that the one who seems powerful, confident and great is exactly as powerless as everyone else in life's manifestation of fate. The millionaires and billionaires and whoever in other ways are the "great people" of the world must also experience the feeling of insecurity, e.g. by the fear of suddenly no longer being great and of losing their power and position. The lifestyle of such people often exposes them to fatal illnesses much more easily than people who cannot afford to eat and drink so much. Their idleness or contrarily their overexertion to stay on top causes bad nerves, also producing illness. Finally wealth and power cannot relieve anybody of sorrows experienced in relations with family and friends, who die suddenly, unrequited love, disappointment over the children and much more. The wealthy have their sorrows and worries and the less well off as well as the poor have theirs. Some have the misfortune as a sudden breakdown, others slide into it little by little, but no one escapes experiencing it in some way.

The apparent injustice of life

But what about people who consider themselves saved or holy? Are they an exception? The exception is not that they avoid misfortune, sorrow and suffering. Even if they go to church every Sunday, take communion regularly and in other ways follow the dogma and prescriptions of a church, a sect or religion they are still as likely to be among the patients in the hospitals as their "un-saved" or "sinful" fellow citizens. And does not even a believer in time of distress say: "Why should this happen to me?" He thought that he could feel secure in his "ho-

liness", but he experienced something quite different. And then the question is if he can avoid becoming bitter.

Life would be most unjust, as many people think it is, if belonging to a certain race, a faith, a social group, a particular age group or sex would predestine some people to be happier than others. But that is because they see and evaluate conditions from a momentary situation, the causes and effects of which they do not know. The world is not unjust! No man experiences more suffering, pain and sorrow than any other, even though it may appear so. To understand this is a part of the road to lasting happiness. But there is more to it than that! Is it really possible for man to achieve an existence without sorrow and suffering, without disappointment and bitterness, without sickness, privation or pain? Yes, it is possible! And it is also possible for the individual to start right now to create that condition, i.e. to create the causes that will effect such a condition sometime in the future.

A growing knowledge of cause and effect

Terrestrial man in general and researchers in particular know a great deal about the relationship between cause and effect. It is just such knowledge that helps separate terrestrial humanity from the animals. But terrestrial man's knowledge of cause-and-effect-relationships - also in regard to scientific knowledge - is still very scant. It is concentrated in small local areas and in the relationship to physical matter. It is, however, a start, and when man has had enough experience, it will go far, indeed, it will actually lead him to the experience of true happiness.

It may sound strange, when one thinks of the same humanity's present situation when wars, revolutions, abuse of power, murder, crimes and all kinds of mental aberration are more rampant than at any time in history. But who has created the cause of these conditions? Terrestrial human beings themselves have done it. And who is capable of creating causes that will result in completely different and new conditions? Also terres-

trial human beings themselves. But one cannot expect them to do it. One cannot expect that the Russians, Americans, Chinese or any other people suddenly will be interested only in creating peace. No, one cannot, even though the statesmen and politicians say that that is what they want. But is the situation hopeless then? No, there is not only hope, there is certainty that mankind will emerge from all its misfortune and pain and suffering. People in general are just not able to see it and know what they should do; they are still without knowledge of the laws of life and thus of the causes that will bring the peace and happiness as effects. They have certainly been told, not least by Christ who, with his life and his death and with his example has shown them what is the way, the truth and the life. But they did not understand him. They built up a religion of dogma and ceremony with the doctrine of atonement, salvation and happiness *after death* for the believers, and eternal damnation and the torment of hell for the infidels. No one can be blamed for this. For human beings must act on the basis of their understanding, knowledge and insight. They must act according to the stage of development at which they have arrived. They cannot think and act any differently. But that does not mean that Christianity has not had tremendous significance for the development of mankind, especially here in the West.

Christianity and people of our time

When one looks at the fact that the so-called Christian nations have been the most ingenious warriors of the world, one cannot blame someone who has started to think about things and conditions in life, for having the view that Christianity has been in vain. It is not exactly a feeling of security and happiness that the Christian peoples have created for others, i.e. they have not created the causes that would result in happiness and a feeling of security. But concurrent with the Western development of war machinery and violent domination by which the people of other continents were made slaves or partially eradicated, something else developed in the West. This is so far the greatest result

of Christianity, even though it is not immediately apparent. It is the development of humane feelings in the individual people and the creation of humanistic enterprises in all the states and nations. Neither the humane and loving individuals nor the humane institutions, it is true, are numerous or strong enough to exert a decisive influence on the world situation. But they are on their way. And Christianity has absolutely not ended its influence; on the contrary, it is now really going to work, because more people have matured to grasp its importance and to combine it with their own way of living.

But is Christianity formulated in such a way that humanely inclined people in the present and in the future can be inspired by its spiritual content and world of ideas? No, the real content of Christianity is disguised or hidden behind an outer form that was created by the patriarchs and theologians of ancient and medieval times. This form does absolutely not suit people of today, who are influenced by the scientific and technical development. They have also become so materialistic in all areas that they have a difficult time imagining what spirit really is. But this obstacle for the further development of Christianity is about to be removed for a science of spirit. A spiritual science is being created, through which terrestrial man will obtain a much greater overview of the relationship between cause and effect. As he through spiritual science develops insight into the causes of the present situation of humanity, man can also acquire the knowledge of how it can be changed in the long term. And what is very important - he will learn to understand that the individual, humanely thinking human being can actually do something to change the world situation and that he does not have to wait for all the others to do it.

The business principle seen in two perspectives

One of the bearing principles of life in our time is the business principle. This principle has been of enormous importance for the development of the entire western civilization and culture. The business principle is

also an expression of an understanding of the relationship between cause and effect. The businessman learns that if certain causes have such effects his business pays. The same businessman, however, is often very materialistically inclined and so egotistical that he only thinks of whether the business at this very moment is profitable *for him*. He may think only very little or not at all that it may harm, indeed may even be an irreplaceable loss to the other party. Therefore this so-called businessman is absolutely not a businessman at all, if we observe him in a larger perspective, a cosmic perspective. Why not? Because he is instrumental in creating a cause that some time in the future will have the following effects *on him*: irreplaceable loss, bankruptcy or another form of crash or breakdown. What in a small local perspective "pays", does absolutely not pay in reality and in the long run. The entire business world is therefore, as it manifests itself today, preparing its own destruction. But the terrestrial human beings do not know the connection between cause and effect in the long term. And how can they acquire such knowledge? Even if a spiritual science that can explain it is created, most people do not know it and may not even want to know it.

Only few people are interested in spiritual science and in the knowledge of the laws of life. It will not remain so in the future. And what will be the driving force? Misfortune, feeling of insecurity, suffering, pain and all the apparently insurmountable difficulties to which people are exposed.

The cosmic structure of the business principle consists of giving equal value for equal value, an exchange to the advantage of both parties. Even though it appears foolish to a modern business man, it is, however, also where business is concerned, better to give than to take, as Christ said. So it must be emphasized that until one acquires that attitude in the business world as well as in life in general, one will not be able to experience true happiness. In our time we champion the principle: it is better to take than to give; it is also called profit, and even though a lot of good and respectable

business exists, the tendency is more and more in the direction that a few - whether they be people or states - will possess the means and the power and will exploit the many, who are more or less the dispossessed. This is not a criticism of business people but a characterization and analysis of the world situation. For the states are also businesses that are to be run for profit, and wars are one of the means that are used when assets are at stake.

Misfortune and pain are a Golgotha process

What is it that people have sown through an egotistical, shortsighted exploitation of the business principle? They have sown something that absolutely does not pay. And this they have to learn. And they can learn this only by experiencing the effects of their actions, and that is what they are doing now. People must learn what pays for mankind and not just for the moment, but in the long run. Some people have started to acquire such knowledge. They are, among others, those who could accept the ethical and love-oriented content of religion without caring significantly about the limitations of the outer form. But why were some people more receptive than others? Indeed, why was one robber on Golgotha open and positive towards Christ, and the other not? Because the first had learned from life and the suffering and the misfortune that had developed sympathy and love in his mind, while the other was still tough and hardened. All of mankind is actually like the two robbers on each side of Christ. Some more like the one, others more like the other. And all of humanity is also crucified. It is a Golgotha-process that we see when we view a dark fate. Man's physical body is the "cross" on which his dark consciousness is being destroyed. It is those dark tendencies that must succumb by being nailed to the cross. That the "cross" is flesh and blood, of animal nature, does not alter the principle. All misfortune, suffering, pain, sorrow and disappointment that a person is exposed to in the physical world is that person's "crucifixion". It is not punishment from an

angry god and it is not the result of chance. It is everything from the person's past that he or she at the time thought would "pay", which now turns out not to. But through this experience, this person will gradually learn what in human terms does pay, and eventually do it. It is an education in becoming human. Through Christ and the two robbers mankind has been given three examples of how a crucifixion can be borne by people on three different stages on the road of life. First the "evil" robber. He is meeting an effect of his deeds; but he is still hardened and full of scorn and mockery towards Christ. But he is not evil, he is ignorant and primitive. He has started the education where he is going to learn what in human terms will pay. The "good" robber is good because he has already learned a great deal. Indeed, so much that he can say to the other: "We are receiving the due reward for our deeds, but this man (Christ) has done nothing wrong". This robber is a being who is well on his way on the road to true happiness, even though he is still far from having reached it. The being on the middle cross has reached it. And it is right what the robber says about him: "This man has done nothing wrong". For Christ the crucifixion was not instruction in what cosmically and humanly pays. He knew that.

Happiness and world redemption

His kingdom was not of this world where there is sorrow, disappointment, sickness, hardship and all kinds of misery. He had all that far behind him. Now it was his mission to show terrestrial mankind that happiness, for which it longs so much, is achieved only by a certain form of behavior that creates such causes and effects that are a joy, a benefit and a blessing for its surroundings. It was not his mission to appease an angry god and atone for the "sins" of mankind. All so-called sin is lack of knowledge of cause and effect and of other cosmic laws; and it is surely not sinful to be ignorant. Christ could therefore say of his persecutors and his executioners: "Father, forgive them, for they know not what they do". The "redemption" of the world does not consist of freeing

people from the effect of their faulty way of being through divine "grace". Then they would never become better or wiser; it would mean a stop in their development; it would be most unkind. And as the Godhead is the culmination of love he does not allow any beings to be "saved" by his "grace" and others to be "lost" by his "anger".

All knowledge is the effect of actions and all real wise and holy men and women who have lived on this earth have attained their insight and ability to love through the experiences of suffering in many physical lives. They have learned what humanly pays. But when all living beings, through their experiences of cause and effect, will reach the greatest possible development of their consciousness, the greatest possible knowledge and the most exalted artistic talent, why do they need Christ? Why did he have to suffer death on the cross for the sake of mankind? Because mankind had to have an example in view; a person, who with his own life showed, how it is possible to renounce those realities or causes of which darkness is the effect. How he, even though he meets the darkness, does not respond with darkness, but on the contrary with his practical manner of being, expresses such a love for everything and everybody that the nearness of God is felt not only in the light but also in the darkness. "You shall love those who hate and persecute you", said Christ and he showed that this was possible. He expressed clearly, that mankind's acquisition of the behavior and way of being of this world redeemer as its one and only "salvation", with the words: "And he who does not bear his cross and follow me, he cannot be my disciple".

The continuation of Christianity

Every single human being experiences, as previously mentioned, a crucifixion when he or she is exposed to misery, adversity, pain, disappointment, sickness and defeat in one form or another. And then the question is: how does he react to what is happening? In most cases the reaction is: bitterness, depression or anger. But Christ did not react that way. True, he did cry out: "My God, my God, why have you forsaken me?" That

was a state of mind that he overcame in the very next moment. He died without anything negative whatsoever in his mind. But that is impossible, people say. He could do that, but others cannot. Therefore dogmas have been created to the effect that he took on the "sins" of man, so one just had to believe, to convert, to repent one's sins etc. One made Christ the scapegoat instead of a model for human behavior, because one thought that the model was far too remote from the common man. But in the first place a model must be perfect, and in the second place quite a number of people now are not as remote from the model as people were at the time of Christ. Thirdly, Christianity as a world impulse was not concluded with the life and death of Christ on this planet. He showed us by his manner of being, and with his pronouncements, his parables and the sermon on the mount, he gave expression for the great answers in life. And now when humanity is gradually beginning to become sufficiently mature, the impulse continues in such a way that a spiritual science gives the analyses of the great truths that Christ brought us.

It has become my mission to give humanity a series of analyses that together form a world picture, a revelation of the laws of life and the divine world plan. And this cosmology is at the same time a continuation of physical science and its limited overview of cause and effect relationships. And it is an education in what, from a humane point of view, pays and a disclaimer of the business principle as it is practiced in our day. Cosmology is not to be a fashion movement that spreads with great speed across the world. It will spread steadily and quietly from person to person in the coming time, to the people that need it.

A new attitude to life

And who needs spiritual science? It is those people in whose consciousness sorrow, suffering and disappointment have awakened sympathy for others who have difficulties. That is, people whose feelings have developed to an ability to love not just one being of the opposite sex but the beings in the sur-

roundings altogether. These feelings do not make them sentimental because at the same time their ability to think and acquire an overview of cause and effect has also developed. These people have matured sufficiently to think logically not only in physical but also in spiritual fields. And there will be more and more of such people in the future. This will result in a change of course in the scientific direction in the mental and spiritual fields. However, it is not a science reserved for people with a certain education. The people who are receptive to cosmic logic are the people that life itself has educated. They are those who have been through great difficulties and have started to feel what absolutely does not pay.

A new form of security will grow in the minds of these people. They will no longer fear death for they will learn that there is no death, only a change from one condition to another, a transformation through reincarnation or rebirth, which in itself is a development. And this development will, in time, lead man to a condition that is true happiness, as he will be devoid of the feeling of insecurity, of disappointment and of all forms of misery that currently plague humanity of our time. This coming condition will be achieved neither through miracles nor through "atonement" of an angry God. The Godhead is the first to know that no being at the moment can be any different than it is. People will acquire this knowledge. And it will help them to forgive their neighbor and not demand that he should think or act based on experience that he has not yet had. But when it is against oneself that "injustice" is done? Then it means something to have understood the law of cause and effect in the perspective of the formation of fate and of reincarnation. When one knows that nothing else can happen to one than that to which one is oneself the ultimate cause, and that one in this or a prior incarnation has oneself sown the fate that one is now reaping, then there is no one to be angry at. The others one previously criticized and hated, despised and scorned are seen as tools used by providence, so that one reaps, *through them*, as one has sown. Not as punishment, but as in-

struction and education in what pays and what does not pay, if one wants to become human. Happiness is achieved little by little through the transformation that occurs in the human being's mind. For real happiness is a state of mind independent of outer circumstances.

From "crucifixion" to "resurrection"

The history of terrestrial man is really a history of the crucifixion, because every time a human being incarnates anew in physical matter or gets a new physical body, its consciousness is "nailed" to the "cross" that the mentioned body constitutes. But could man not develop by just living in spiritual worlds without the physical incarnation? No, until man has really learned to think in accordance with the laws of life he must incarnate in physical matter because it is the only cosmic sphere in which it hurts to think wrongly. And it is this instruction and this education that eventually will teach him to think correctly. No part whatsoever of the adversity and the difficulties that you may meet has been caused by any one other than yourself. That goes for sorrows and disappointments and it goes for sickness. But if you try to bear your fate with patience, where it cannot be changed, and work with yourself by changing your habits little by little in a more humane direction, you will notice how the feeling of security and happiness will surface from within yourself. Your happiness should not be dependent on another person's attitude towards you, but on your own attitude toward that person and toward your surroundings altogether. You can gradually change your attitude from unwillingness, envy, jealousy, irritation, anger, bitterness and sourness to willingness and friendliness and understand that no one can be any different than they are at this moment and that it is not your concern to change them. Life will take care of that. What is your concern is to be instrumental in transforming yourself, and even though it is difficult, the model for "the real human being" or "man in the image of God", Christ, has also taught you a method that can be of great help - and that is prayer.

Through your relationship with the eternal Godhead you will gradually achieve an inner feeling of security that will help you in any situation whatsoever. Then your "crucifixion" is about to become your "resurrection", then your cruciform organism will become a light center of love, and happiness will be something created by your thoughts and actions and presence. It will be something you sow; and as a man sows, so shall he also reap.

Original Danish title: *Vejen til den sande lykke* adapted from a lecture given in 1947. First published in 1968. Translated by John B. Nielsen, 1991

Love thy neighbour - and thy neighbor

KOSMOS is happy to welcome the assistance of a new translator. He is John B. Nielsen of North Carolina, USA. Born in Denmark he moved to USA in the 1940's. He became familiar with Martinus' work as a child in Copenhagen. John Nielsen's translations will conform to American standard spelling while mine will continue to conform to British standard spelling. *Mary McGovern*

Martinus Cosmology -

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Shells

by Tage Buch

There wasn't a living soul on the beach - apart from a few gulls, that is. It was lovely to walk by the water's edge and hear the lapping of the waves on the shore and the gentle whistling of the wind in the lime grass. I thought about nothing, if that's at all possible. Just enjoyed the freedom out here. While I walked along the beach I could not avoid seeing all the large and small shells: mussel shells, snail shells, crab shells, the cranium of a bird, a skull - all empty shells - thousands of them. There was seaweed washed up between them, taken out of its proper element and now on its way to death. There were footprints in the wet sand, large and clumsy long strides and small mincing tracks, and there were car tracks, even though driving was not allowed there.

I walked a long way towards the afternoon sun and returned to my starting point. Then I lay down on the sand dunes sheltered from the cool autumn breeze and thought about what I had just seen. They were all forms, impressions in material. Life that had been there and was now gone nevertheless told its story. It was already history, something that had happened earlier today, yesterday or months or years ago and had left its mark in matter. The shells had contained living beings which had automatically created a form for themselves. They had talent for creating this form, for making an impression in a particular way. All living beings have this talent for creating physical forms built in, to gather matter and keep it together with their willpower quite automatically. I, too, have this same automatic ability. The building up of my organism took place using exactly the same principle, an automatic gathering of substance and the organising of it into a human form from the embryo to the adult human stage. At some point in time this form will also leave a shell - a skull and a skeleton, shells of a kind - as an impression of something that once was, life that showed

itself and became invisible again. We leave behind us our impression or "shells" in the world like footprints in the sand to be soon wiped out when the waves wash over them at high tide.

But "tracks" can be of many different kinds. Some people leave other deep impressions, for example black letters on white paper, these accepted symbolic impressions that can communicate with other people. Some write letters, short-lived messages that are perhaps kept some days, months or years. They are forms and impressions that come and go, that are received and maybe burned tomorrow. They did not mean so much. Others make impressions with their written characters that are valid for thousands of years, writing that has everlasting value. Ink on paper is likewise a kind of "shell" telling that life was once incarnated here, high-intellectuality clothed in flesh and blood that told its story about life, and then quietly disappeared again. But it told and still tells about the law of life, about building up and breaking down, about everything that exists eternally, that is, the source of the shells. Life comes and goes in physical matter. We are all guests here on the planet. Some are remembered because they had made a special impression in matter, "shells" that speak their language for a long time, and because they interpreted the truth itself they can say, "Heaven and Earth will pass away, but my words will never pass away." (*Matt.24:35*) Most of us are here as guests for a short time and "our names are forgotten like the last year's fallen snow". But such is not the case with some extraordinary individuals, those who chiselled the truth in words and sentences. Lucky those that met them.

...It became chilly on the dunes and I set off for home, but the shells on the beach had managed to quietly tell their story.

Translated by Mary McGovern

The finished or perfect human being in God's image after his likeness

(Symbol no.23)

1. From mineral to human being

In the above we have reach the stage of the finished or perfect human being, which means that stage or kingdom about which Christ said, "My kingdom is not of this world." This kingdom, as we already know, does not yet exist on Earth. It exists only on planets with a higher evolutionary standard and a mankind more highly evolved than the Earth's mankind. These beings are so highly developed that they constitute the final result of the Godhead's creation of the human being in his image. A being from here has gone through all the stages of evolution. It has begun in its present cosmic spiral cycle as a mineral and plant form. It was transformed into the animal form of life and culminated in this as the *devil-man* or as a being of darkness or the killing principle. It became the source of war and of unhappy fate. The effects of this became its Armageddon, its experience of the culmination of pain and suffering. With the now incipient evolution of its humane faculty it begins to vibrate in harmony with the basic tone of the universe - love. With this ability began a new epoch in the passage of its spiral cycle. It began, with the help of world redemption, to fight its animal nature that still remained to be overcome.

2. Cosmically conscious beings

With the overcoming of the last remains of the animal nature in the mentality of the being it develops a receptivity for permanent cosmic consciousness, which means a permanent day-conscious experience of the entire mental, spiritual or cosmic world. With this process it becomes totally spiritually sovereign. It experiences the Godhead with its pure, alert day-consciousness; it lives in daily conscious fellowship with this Godhead and is one hundred percent in contact with the consciousness of this almighty being. It is through such beings, appearing as world redeemers of varying heights in evolution, that the Godhead governs the worlds, leading the mentality of the beings into the particular moral standard for every evolutionary step in order finally, through the completely evolved beings, that is the beings with total Christ-consciousness, to lead them to the completion of their evolution to the same high standard of consciousness, to total spiritual sovereignty, to being one with the Godhead.

3. The perfect human being

As an example of the completely evolved human being we have, as touched upon above, the world redeemer Jesus Christ. Christ naturally had a far greater consciousness than that which was possible for him to reveal on the still very unfinished physical plane of terrestrial mankind. The divine flood of rays, which he had around him on the cosmic plane or in his own kingdom, which was not of this world, cannot be experienced by physical human beings unless they are ready for the great birth or for very advanced cosmic glimpses. It is therefore divine that the world redeemer becomes visible for an ordinary human being only as an ordinary physical terrestrial human being. If the opposite were the case the being's nerves would

be damaged. In the physical organism or body of an ordinary terrestrial human being a completely evolved human being or Christ-being cannot possibly manifest its entire sovereign cosmic consciousness. It can be manifested in its entirety only through the human organism evolved for this purpose, which is not yet to be found on the earth even if the development of this organism, with the transformation of the poles (1), has long since begun. It is this body that will liberate people from the present painful births from the womb and the ensuing stages of childhood. The organism-structure of the finished human being can be produced by materialisation, which means by taking form instantaneously. In a corresponding way it can be instantaneously decomposed by dematerialisation. The finished or complete human being in God's image is thus beyond ordinary birth and death. The solid, physical terrestrial human organism is thus for the finished human being replaced by a purely temporary body, which can at any moment be materialised and dematerialised. This divine ability is thus being developed in the advanced terrestrial human beings.

4. The Christ-mission of the finished or complete human being

The finished or complete human being in God's image is thus a being who has passed the spiral cycle's entire zone of darkness, totally overcome it and who is now totally a being of light. Its greatest radiance is pure neighbourly love entirely regardless of whether this neighbour is a plant, animal or human being, friend or enemy. It is thus in contact with the basic tone of the universe, which, as we have long since seen, is love. It is also this warming, radiant characteristic that makes the human being one with God. It is now a totally perfect organ or instrument in God's primary consciousness. Such a being is now to the highest degree specially qualified to be the moral and cultural creator of an entire planet or world where the mankind of this planet has reached forward to the stage in its development in the spiral cycle where it is mature enough for the totally purified eternal truth or the solution of the mystery of life in the form of cosmic analyses that can be perceived by the intelligence and thereby be experienced as cosmic science. It was such a cosmic revelation that came from Christ to mankind and thereby made him a world redeemer. He was, as previously mentioned, a finished or perfect human being in God's image. He had long since gone through the great birth and was thus not a real terrestrial human being in spirit. He belonged to a kingdom that was not of this world. But he nonetheless allowed himself, at the command of God, to incarnate here on Earth. Here he had to leave his elevated kingdom and through the, for him, primitive terrestrial human birth and terrestrial human bodily state appear as an apparently terrestrial human being and live through this state's childhood and youth and other usual states; he even became a carpenter's apprentice. His birth as a poor child in a manger was not flattering either. The glory was hidden from the ordinary people. A certain advanced stage of evolution was demanded in order to be able to experience and see the totally perfect world redeemer or the Christ-being behind the ordinary terrestrial human organism. The finished human being cannot, of course, reveal his entire cosmic glory, knowledge and ability through this unfinished organism. It cannot get on Earth that organism which suits the finished human being. It can incarnate in such an organism only when it is going to live in its own kingdom, that is, the kingdom that is not of this world. When the finished human being in God's image by virtue of his mission as a world redeemer is to incarnate in the physical plane of a lower world, it can happen only by it incarnating in one of this lower world's physical organisms. It has absolutely no possibility in this lower world to incarnate in a finished Christ-organism, since such does not exist in the mentioned world. For this reason the perfect Christ as a world redeemer has to appear in a physical organism very insufficient for his consciousness. He will therefore always be camouflaged as one of this lower world's own

1: (*Martinus is here referring to the transformation of the masculine and feminine poles.*
MMcG)

beings. We see Christ's purely physical appearance as an ordinary terrestrial human being. Only very few of his contemporaries could see Christ behind the terrestrial human organism. These few people were his disciples and other closest followers. And even these people's view of Christ was not completely stable or permanent. It wavered very much. Sometimes they clearly saw Christ behind the terrestrial human organism, and loved and worshipped him. At other times their own selfish or unfinished thought-structure veiled the world redeemer. And they then saw only the camouflage, his ordinary terrestrial human appearance and in such moments completely forgot who he was. The world redeemer at Christ's level in the spiral cycle is an absolute genius in morality, but this does not mean that he is also a genius in ordinary human beings' terrestrial professions or trades, even if he could of course learn these. But the world redeemer has, of course, not come in order to be a specialist in material professions, indeed, not even in order to be a specialist in materialistic science, even if he, of course, recognises it as reliable information about a certain part of the eternal truth of life and thereby as a certain part of God's holy spirit. But terrestrial human beings can manage this science themselves. Here they have thousands of specialists or advocates of the truth at their disposal. It is a science about creation and the created, but it is not a science about the creator himself, which means, the eternal *unshakable Something* that constitutes *the living* in the living beings and in the Godhead. This knowledge or science of this highest Something can be attained only through an faculty to experience belonging to a step in evolution that terrestrial mankind has not yet reached, or at any rate is only just beginning to pass. This is why this highest science about that which is eternally living in the beings and the Godhead can be revealed only through the preaching of world redemption by the world redeemer. One should not therefore expect the world redeemer to be a genius in purely materialistic processes of creation. Here he can of course be both ignorant and naive, but not, however, through lack of ability but exclusively because the mentioned materialistic concerns lie outside the duties and responsibilities of his mission. One thus understands here that his followers who are very highly gifted in the materialistic area cannot in weak, selfish or irritated moments see the world redeemer. They become blinded by his camouflage and in the worst case see him only as a naive or primitive human being with great moral faults. Is not the whole story of Jesus' passion not a confirmation of this? Had his enemies or murderers been able to see that it was the world redeemer, God's emissary for mankind that they tortured and crucified, they would of course not have done it. He himself confirmed their ignorance in his prayer: "*Father, forgive them for they know not what they do*". But the world redeemer Christ came to show mankind that the finished human being in God's image after his likeness does not shrink from taking upon himself the most terrible sufferings or crucifixion when he can thereby advance or benefit mankind's liberation or salvation from the grips of darkness or suffering. Who has greater love than the human being who takes sufferings upon himself and offers his life to save other people from unhappiness and sufferings? So much of the perfect or finished human being's love and behaviour has been shown to people through Christ! And people will have to develop such love in themselves in order to be the human being in God's image after his likeness whose creation is complete.

5. Explanation of symbol no. 23

The fields between the two horizontal lines at the bottom of the symbol symbolize the being's physical and spiritual lives. The very light or yellowish-white fields symbolize the being's spiritual existences, while the orange-coloured fields symbolize the being's physical lives.

.....

The little triangle with the heart-figure symbolizes the living being. The heart-figure means that the being has a total or perfect faculty to love. The two joined hands in the heart-figure mean that the being has a total or perfect ability to forgive. It is thus easy for him to forgive his enemies, and he wants to be absolutely at peace with everyone.

.....

The large orange-coloured arc on the left of the symbol is one of the being's dark karma-waves, which is returning to the being. The purpose of this dark fate-wave is, as we already know, to inflict on the being the effects of a dark action that the being at some previous point in time had inflicted on his neighbour. On the symbol we see this fate-wave returning to the being; here it will inflict on the being the effects of the dark action that it, as mentioned, previously had inflicted on his neighbour. But we see here on the symbol that the being receives this dark fate-wave with great friendliness. He understands that it is his own fate, which he once released towards his neighbour, that should now be inflicted by hostile beings. With its understanding, loving and forgiving way of being all animosity and everything that the dark fate-wave should have caused is dissolved. There arises great friendship between the being or beings returning this fate-wave and the recipient. With this forgiving and loving being he has not only freed himself from the dark fate or release of karma but has also, with his loving way of being sent out a new fate-wave, but since it is a manifestation of love towards his neighbour, it becomes on its return a manifestation of love towards this being. And it thus creates here a light and happy experience or karma. This being's manifestation of light and perfect way of receiving the return of its dark fate is symbolized on the symbol by the yellow fate-wave on the right and likewise by the heart-figure and the joined hands.

This totally perfect way of receiving one's dark fate or karma symbolized here has the unshakable effect that it leads the human being out of the animal kingdom and into the real human kingdom, which is that kingdom which was termed "the kingdom of God" or "the kingdom of heaven". We see on the symbol that there is a fate-wave travelling from earthly life to earthly life. We see that the first waves on the left are totally orange-coloured. This means that they are full of the energy of gravity, that is dark and killing energies of thought and of manifestation. However, we see, when viewed from left to right, that that they become more and

more yellow, finally becoming totally yellow. The yellow colour symbolizes here that feeling which has become total neighbourly love. With his change of fate the being raises his physical earthly lives up from belonging to primitive animal and killing spheres or zones to belonging to light and happy kingdoms and sphere of love. This is symbolized on the symbol by the earthly lives gradually changing from being orange-coloured to being yellow. The entirely yellow earthly lives thus mean the finished human being's physical lives in the real human kingdom. Here in this kingdom, which is the domain of love, there are no beings who create darkness or suffering. For this reason there are absolutely no dark fate-waves here. All fate-waves here vibrate in shining light. Everyone loves everyone else and so lives in love's culminating flood of light, which is God's primary consciousness and eternal flood of rays.

.....

The large triangle with its extensive flood of rays on the symbol symbolizes the Godhead. The halo of rays is his all-embracing consciousness. The coloured fields in the halo of rays symbolize the planes of existence. The rays themselves symbolize the manifestation of God through the consciousnesses and organisms or bodies of all existing living beings.

.....

In the middle of the large triangle, which symbolizes the Godhead, and from which the halo of rays emanates, we see a Christ-like being. This being is the finished or complete human being in God's image after his likeness. It is such a being that is one with God and is therefore "the way, the truth and the life". It is such a being that constitutes the very highest rank among world redeemers or God's primary instruments or organs for the creation of world cultures and morality for the populations of planets and the continuation of God's transformation of these populations into human beings in God's image after his likeness. Such a finished being is of course neither a particular "male being" or any particular "female being". It is therefore not a being that

mates nor is it subject to falling-in-love. It has long since passed the zone of marriage. Its attraction towards other beings is absolutely only love in its purest form with its particular form of release. But this release is not any secret act of sexual intercourse, as is the case with the unfinished, one-poled human being. It is an open mutual culminating release of love between the partners. It takes place openly visible for the surroundings as life's highest, most perfect and most beautiful manifestation in which the presence of God is felt by everyone. It constitutes the very highest fire in its purest form. It is not promoted by an artificially released process of sympathy or of falling in love. Here there are no marital ties or duties. It does not constitute any process of fertilizing an organism. It will not promote pregnancy or the birth of children. It cannot either promote jealousy or envy, as here everyone loves everyone else and their highest drive is to give rather than to take. This is the foundation of the consciousness and behaviour of the finished human being and thus belongs to the real human kingdom.

.....
In the white halo of rays a five-pointed star is marked. This star symbolizes the principle of world redemption. It is this principle that is revealed through the world redeemers. In the last stage of the unfoldment of world redemption, which means, the stage in which the being's evolution is completed and where he becomes the totally perfect human being in God's image, the mentioned unfoldment is promoted exclusively by world redeemers who have long since become finished human beings in God's image, that is Christ-beings. It is also beings of this high stage that promote the beings' experience of the great birth, which in turn the same as the beings' initiation into cosmic consciousness. It is this initiation or birth that the being, at a given point in time, comes to experience when its behaviour has reached the finished human being's level of perfection in behaviour or way of being. At this stage the aspirant to the great birth meets the world redeemer or the Christ-being. The aspirant thus witnesses

this being revealing himself to him in his celestial glory. He sees him in an all-penetrating white flood of rays emanating from the cosmic body of the world redeemer, which is apparently built up of millions upon millions of microscopic stars each radiating a little flood of rays of snow-white light, which, together with the multitude of other small stars, creates the snow-white, all-outshining light-material of which the Christ-being's organism is built up. With this, his all-outshining cosmic organism of light the Christ-being now penetrates the spirit of the aspirant and hereby opens his talent kernels for the experience of cosmic consciousness. Attaining cosmic consciousness is the same as becoming awake day-conscious on the spiritual or cosmic planes of existence. The aspirant thus, already here in his physical existence, gets the ability to day-consciously experience and perceive in the cosmic world behind the physical. And the mentioned beings is after this, as we have already touched upon, a finished or perfect human being in God's image after his likeness.

.....
Under the symbol of the Godhead and the perfect human being or Christ-being we see a sketch of part of the earth. We see that it is surrounded by a thick area of cloud. This symbolizes the earth's dark and killing thought-climate and manifestations of war. Like the sun spreads the material areas of cloud and creates light where these previously created shade, so God's spirit through the world redemption dissolves the earth's dark, mental areas of cloud, killing thought-climates and energies of war. And beyond these terrains of death and areas of suffering the flood of rays of God's spirit will embrace the earth's mankind in a kingdom of love where everyone loves everyone else and where everyone loves God and is one with the eternal Father.

Original Danish title: "Det færdige menneske i Guds billede efter hans lignelse" (Symbol no.23) from "Det Evige Verdensbillede (The Eternal World Picture)", Vol.2.
Translated by Mary McGovern, 1991

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 short-er 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

Easter

Marriage and Universal Love

Meditation

The Fate of Mankind

The Ideal Food

The Mystery of Prayer

The Road to Initiation

The Road of Life

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 into 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."

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