

KOSMOS

NO.4 MARTINUS COSMOLOGY 1991

THE IDEAL FOOD 3

THE MARTINUS CENTRE - AN
INTERNATIONAL SCHOOL
IN THE MAKING

ALONG THE BEACH



The Martinus Centre, Klint

an international school in the making

International gathering

People from 20 different countries visited the Martinus Centre during the two-week International Course this summer. English being a second language for many, the English study group was coloured by a meeting of different cultures. From Mexico, UK, Finland, Holland and Sweden participants gathered to read "The Fate of Mankind" and the beginning of "Livets Bog (The Book of Life)" in English.

Two "firsts"

For the first time in the history of the centre an informal study group was held in Russian to accommodate two participants from Leningrad and two from Georgia. One of the Russians, a professional translator now living in Denmark, has begun translating Martinus into Russian. "The Fate of Mankind" and "The Ideal Food" are now ready for publication.

Another "first" was the simultaneous translation of some of the lectures into Spanish.

A visit from Japan

The centre was visited briefly by Yoshimi Umeda, the Vice President of the Universal Esperanto Association, on his way to the International Esperanto Congress in Bergen, Norway. In the 1960's he acted as interpreter for Ib Schleicher, a lecturer from the Martinus Centre who toured Japan giving lectures about Martinus Cosmology in Esperanto to hundreds of members of Japan's widespread Esperanto movement.

Report from Yugoslavia

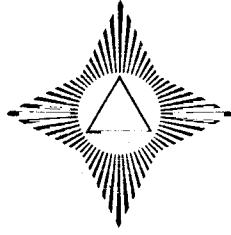
The new political freedom in Eastern Europe has made it possible in the last year to publish Martinus's books in Yugoslavia and Czechoslovakia. At the time of writing

Yugoslavia is at war. Visitors to the centre this summer heard a moving report from the Yugoslavian translator in which he told of the success Martinus's books have met in recent months. More than a thousand books have been sold since last summer.

The aim of the Martinus Centre

Martinus's intention in creating the Martinus Centre was to create an educational centre that would eventually grow into an international, all-year-round school for the study of his cosmology. For the moment teaching in English and German is limited to two weeks every summer. Teaching in Danish and Swedish is available from April till October. The centre was opened in 1935, and in 1934 Martinus wrote the following about it:

"...to make it a domicile for all peaceful impulses, for true knowledge and understanding of human nature, tolerance and freedom, to make it a contributory basis for inspiration for the development of true love to people and animals, to everything living, are the prerequisites under which the beginning of its creation is now initiated. And if its coming residents, guests and visitors have the correct understanding of the content of "Livets Bog (The Book of Life)", "Kosmos" and the lectures and study groups based on these, the colony (The centre was originally called "Kosmos Holiday Colony" - ed.) itself will be a worthy supplement to the above-mentioned book, to the spreading of knowledge of the new, great, cosmic world impulse, to the very creation of "a new heaven and a new earth", a new culture in which the principal vital necessities will be neither money, class nor slavery, but on the contrary will constitute exclusively a sunlit atmosphere of an all-outshining creative ability, art and love." *Mary McGovern*



THE IDEAL FOOD

Part Three

by Martinus

Chapter 15

Why one expresses the "life-units" as "vibration", "substance" or "matter"

As previously mentioned, the terrestrial human being constitutes that "life-unit" which the same being would most easily be able to investigate or observe. Let us therefore look at this "life-unit". We are then witness to the fact that this has a physical or material body. This body constitutes its "aspect of substance". This body consists of many different kinds of substance or matter. This matter is in turn to be expressed as a collection of energy-combinations or releases of force. In this body there is thus released digestion, oxidation, blood circulation, the development of muscle and so on, all of which are intended to sustain or maintain the body in question. Through the same body the "life-unit" corresponds with its surroundings, which means that it exerts an influence on its fellow beings, on other forms of matter and so on. It is this unfolding of energy that we call "creating". This creation thus constitutes the manifestation of the "life-unit"; and it is this manifestation that can be expressed as the "vibration of the life-unit". The "life-unit" can thus be expressed as a "fixed point" from which movements and vibration emanate.

Just as the human being constitutes a "life-unit", so too does the animal constitute

a "life-unit". The same is true of the plant. If we go further downwards in evolution it gets more difficult to distinguish the vibrations of the individual "life-units" from one another; and this apparently inextricable unfolding of energy or vibration is actually what we usually term "substance". Since people cannot separate the vibrations of the individual life-units from each other they tend to regard these vibrations or this "substance" as "lifeless", which means without connection to I's. But the "substance" is far from being without connection to I's, and is just as far from being "lifeless". It is just as much an expression of the manifestations of the living beings as a collection of paintings, drawings or other Man-made things. There is thus absolutely no "substance" without "life-units"; but where one cannot separate these from each other, one expresses their collective manifestation or appearance as "substance", "vibration" or "matter".

Chapter 16

Our happiness does not depend only on our relationship to our fellow beings but also on our relationship to the "life-units" or the "substance" in our organism

All "life-units" each, as mentioned above, elicit vibrations. As these vibrations vary, the "life-units" can be divided into types ac-

ording to the character of the vibration they each represent. And it is on this mutual difference in types that everything coming under the term "evolutionary steps" is based.

Everything in existence thus constitutes vibrations. Vibrations are in turn based on life-units. The life-units are to be found on an endless scale of steps, since there is an endless scale of different, more or less prominent, types of vibration. The terrestrial human being thus represents one particular type of vibration on this ladder. These different vibrations are mutually dependent. This in turn means that our daily vibration, which is the same as our daily manifestation and experience of life, cannot possibly take place through our own vibration alone but is determined exclusively by a mutual cooperation with the vibrations of the other beings in our surroundings. If this cooperation is harmonious, our life will be perfect. If it is disharmonious, our life will be mutilation and suffering. Knowledge of these life-units and their vibrations, on which a life in perfection for the terrestrial human being depends, is therefore the necessary condition for reaching absolute health of mind and body. So a perfect, happy existence depends not only on good cooperation with the life-units in existence that we perceive as our "fellow beings", such as people, animals and plants, but is also to the very highest degree determined by our cooperation with the life-units that we do not usually regard as living beings, namely the life-units that to physical sight show themselves as "animal" and "vegetarian" "substances". And we will therefore, in what follows, make acquaintance with those of these life-units that are for, and those that are against, the terrestrial human being in its daily journey through life.

Chapter 17

The principle of life-units in the universe

In order to become acquainted with these life-units we must first become acquainted with the basic principle of the life-unit itself. In order to simplify access to this I have

made the attached symbol. The round figure as a whole symbolizes a living being's appearance as a life-unit. The innermost white round field with the triangle signifies the I of the same being. But an I cannot exist or experience life except by virtue of organs or bodies; and the living being has then also, according to "Livets Bog", six such general organs or bodies. Of these only the physical body is fundamentally experienced by the terrestrial human being, while the other bodies in the individual's physical existence, which are of a spiritual nature, step into the background as "sub-consciousness" and have their seat in the "eternal body", also mentioned in "Livets Bog". This entire combination of bodies is shown on the symbol as the dark ring encircling the round, white field. Within this ring we see eight circular figures that are each similar to the entire picture or main symbol. These figures signify the organs in the physical body of the individual. These organs are, according to "Livets Bog", "living beings" and thus each constitute a life-unit. The fact that there are eight figures in the symbol is randomly chosen and does not signify the actual number of the living being's organs, since this is far greater in each living being.

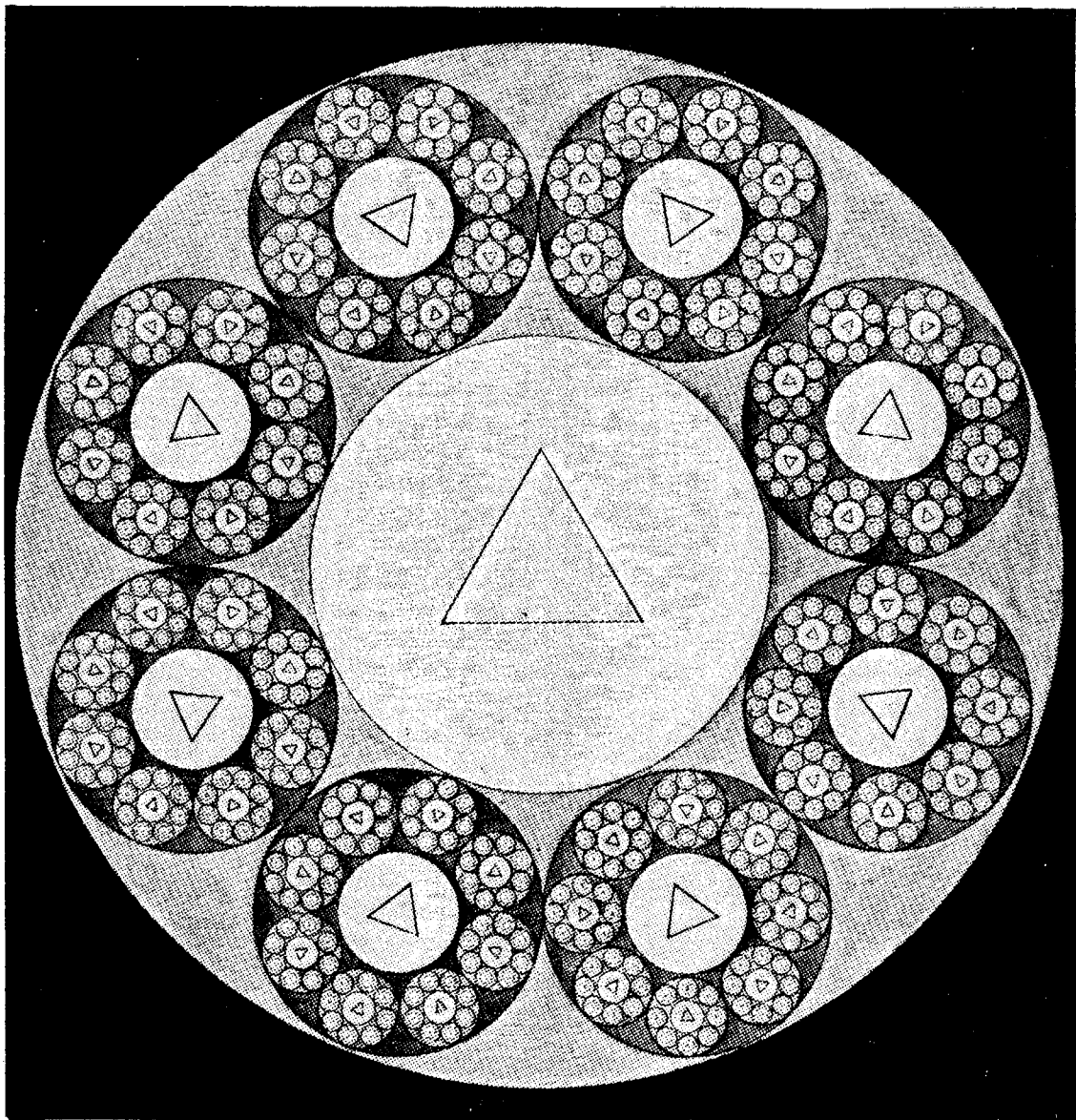
As these organs are living beings or life-units, they too consist of an I and a combination of bodies that, like the main figure, is shown by a white, round figure with a triangle and a dark ring round it, within which we again find eight figures of the same kind as the main figure, only smaller. This means that the organs, when considered as living beings, are also equipped with organs that are in turn to be expressed as "living beings". As these latter organs are thus living beings too, they are also equipped with organs that again are to be expressed as...living beings. We can continue in this way without ever reaching an end or the cessation of life. Life in reality consists exclusively of "living beings". Everything is life. But since this immeasurable host of living beings spans an infinite panorama of evolution, the same beings reciprocally come to represent a correspondingly infinite

variety in their very manifestation or appearance. It is this variety that is the absolute determining basis for the same being's existence or experience of life. It is precisely this variety that determines that the living beings each, in the form of the experience of their own lives, can be organs for other living beings thereby promoting life for one another. But how could they fulfil their mission if they were exactly the same, living in the same dimensions or of exactly the same size? How could our lungs be lungs for us, or our kidneys, cells, molecules, atoms, electrons and so on be serviceable as material for our physical body and manifestation if they were "human beings" or living beings of the same category as we are? Such an eventuality would be the opposite of that which is a fact, namely, life. And a real death or an absolute "nothing" would thereby prevail. The universe with its galaxies, suns, planets, continents, oceans, spheres and planes of existence, and other manifestations of the eternal father, would never have been perceived by the brain of a living being, for such a brain would exist just as little as all these realities would. But exactly the same would be the case if our organs, cells, molecules and so on, or everything that belongs to the term "substance" or "matter", were not identical to "living beings". If the substance were not a combination of life-units it would never be able to represent vibration or movement. A lifeless thing absolutely cannot bring about any movement whatsoever. Here you may object that in daily life we see many "dead things" move themselves. We see the clouds moving across the sky, we see the water roaring in rivers and streams, we experience the noisy breakers of the ocean, just as we have also become familiar with the course of the planets and stars amongst each other. But are all these realities now "dead things" too?

No! It is naturally only in the primitive or spiritually unenlightened human being's imagination that they are perceived as "dead" and, as such, are expressed as "the forces of Nature". But the truth is that all these movements, or the collective macro-

cosmos, are also expressions of living beings or life-units. Just as our organs, cells and other bodily material are life-units within us, so are we ourselves organs within a greater being's organism. This greater being is...the earth. The earth is also a life-unit with an I and a physical body. The physical earth is thus the physical body of this life-unit. The earth constitutes in turn an organ in the solar system, which is also a life-unit, whose physical body is made up of its physical solar body with the planets belonging to it. The solar system is in turn an organ in the galaxy, which in the same way also appears as a life-unit with an I and a physical body. This being, or gigantic life-unit, is in turn an organ in an even greater system or being, and so on continuously into infinity. So no living beings can exist without being organs in a larger being, just as they themselves equally cannot exist without being built up of an ocean of smaller beings or life-units. By virtue of this, the symbol can be used to express the principle of life of any living being whatsoever. If we imagine the smallest circles on the picture, those that are almost invisible to the naked eye, as expressions of the life-units that appear as people, the larger circles in which they appear would signify beings of the order of the earth. The larger circles in which the circles of these latter beings appear will then signify beings of the order of the sun or the solar system, while the circles of the next size are to be regarded as signifying the galaxy-beings. These circles are made up of the eight largest figures of the main figure. The symbol as a whole thus in this case signifies a being so large or a life-unit so gigantic that our galaxy constitutes merely a single organ in it.

If we imagine the symbol as a whole signifying a human being, the eight largest round figures in the ring, as already stated, will signify its organs, while the figures of the next size signify its cell-beings. The circles of the ensuing sizes will then signify its so-called "substance" or "matter". And here we come down to the regions of life-units that are to be found in our food and drink.



Copyright © Martinus Institute

SYMBOL OF THE PRINCIPLE OF LIFE-UNITS IN THE UNIVERSE

The entire main figure on the picture signifies a "life-unit", that is the principle "a living being". Just as this figure in the picture repeats itself on a smaller and smaller scale, so the principle of "the living being" repeats itself again and again on a smaller scale in the organism of every living being. So there are beings within beings, and orga-

nisms within organisms.

The main figure thus constitutes a "macro-individual", and the smaller versions of this are the "micro-individuals" of this "macro-individual". These are then in turn "macro-individuals" for the even smaller beings existing within them, and so on ad infinitum.

Chapter 18

"Inner" and "outer" conditions for the life-units or micro-beings in our organism as well as for ourselves.

Just as the life-units we call human beings, animals and plants, in order to manifest themselves or maintain life, require certain "inner" as well as "outer" conditions, so the small life-units that appear for us in the form of substance or our intake of food, drink, tobacco and so on also require "inner" and "outer" conditions for their perfect existence. For people, animals and plants the "outer" conditions consist of the universe, the natural surroundings in which we live, which in turn means the planet on which they are situated, the forces of Nature surrounding them, the climate, the spiritual atmosphere or all the realities that together constitute the "organism" in which the mentioned beings experience life. The "inner" conditions for the same beings will on the other hand be the harmony between the life-units that, in the form of organs, cells, molecules and so on, experience life in their bodies, together with the introduction of the right life-units or living beings that, in the form of substance or matter, should be material for the maintenance of the same bodies.

For the life-units in our intake the "outer" conditions are likewise the "universe", the "forces of Nature", the spiritual atmosphere or all the realities together constituting the organisms within which they live, with the one difference that, while for people these realities are the ordinary known universe, the known forces of Nature and their religious or cultural standard respectively, the universe for the above-mentioned small beings consists of the bodies of the people, animals and plants in which they are situated. The circulation of the blood, the digestion and the oxidation that take place in the body in question will thus be the "forces of Nature" for the small beings, while the cultural standard for these beings is determined by the level of evolution to which the organisms in which they are situated belong, which in turn means whether these organisms are plants, animals

or people.

The "inner" conditions for the small beings or life-units in our intake are naturally also that they get the proper nourishment, the proper "surroundings", but these affect us only in such cases where we, in the form of food and drink, have introduced some of the same life-units into our organism that do not belong there and therefore cannot get their vital conditions fulfilled in this, but achieve an unnatural, sick and deadly existence. Through the introduction of such life-units into our organism disharmonies arise in it, disharmonies that can sometimes be so intense that they ultimately make this totally unsuited as a universe or residence for the life-units that in reality belong there, whereby this must therefore perish in an unnatural way. These disharmonies are identical to the fatal organic illnesses that occur in daily life. For the human being it is thus of great importance to introduce, in the form of food, the proper life-units into his organism or physical body.

Chapter 19

As the "life-unit" constitutes matter's "primordial substance" the universe becomes identical to an ocean of "eternal life"

Through the symbol just described we have gained insight into the living being's principle of life and have, through its analysis, come to the finest, absolute definition of what the matter or substance in existence can be divided into, namely "the life-unit" *Life-units are thus the basic analysis of any substance whatsoever. They are the highest division into fine particles of all matter and so constitute existence's absolutely only...primordial substance.*

But as this primordial substance, in the form of living beings or independent particles of life itself or "the living" in the universe, constitutes the creating basis of everything that can be manifested and sensed in microcosmos as well as in macrocosmos, the identity of the universe as an all-embracing ocean of life is, through the principle of life-units, guaranteed as an eternal, unchangeable fact.

It is this fact that is revealed in every form of movement, in every form of transformation, in every form of creation. It is upon this fact that "the tooth of time", as well as the decomposition process of corpses, is based. If the substance were not life, an eternal stillness would be the true fundamental analysis of the universe; no movement whatsoever would be possible. But without movement there can be no manifestation, and without manifestation the universe would be identical to an eternal, absolute death. An eternal "nothing" would have replaced the life now existing, the life that, as a fact, in the form of life-units or living beings, sparkles and radiates, identical to all things; the life in which all things live, move and have their being.

Chapter 20

When "living" things are regarded as "dead"

As all living beings in the form of life-units are "substance", and all substance in the form of "life-units" is living beings, an absolute lifelessness would thus be an impossibility in the universe. But as lifelessness is an impossibility, absolutely "dead things" will also be an impossibility. But when "dead things" are an impossibility, disharmony will certainly arise in such fields where an individual regards "living things" as "dead", and of necessity treats them accordingly. It is this abnormality that to a far too great extent holds true in the fields where the terrestrial human being deals with substance or matter, and particularly where he has to choose the substances for his nourishment and the maintenance of his organism. And on the basis of this illusion he comes to "sin" or act wrongly against himself as well as against the small beings or life-units in the substances or its intake of food, drink and so on. I will therefore later point out *the matter or the substances that consist of life-units that to a particular degree suit the human organism, that is to a particular degree achieve, not a mutilating or deadly, but a perfect or natural existence by being consumed as nourishment in the above-mentioned organism, whereby there*

arises for the human being concerned an unmistakable way out of the dark barbarism of heathendom or the traditions of killing in the area of nutrition, which, through the present book, have been shown to constitute the most profound cause of the opposite of all absolute heath or of the joy and happiness that must of necessity be among the basic pillars in a sustained peace on earth.

Chapter 21

The "intrinsic vibration" of the living being and the "intrinsic vibration" of substance

We have now come so far in the analysis of matter that we have reached recognition of the fact that this matter or the substances are life signify the manifestation of the living beings. They each signify a particular kind of energy or vibration. Gold, silver, copper, iron and all metals each has its own particular vibration, just as meat, blood, juices, acids, sugar, salt, fruit, roots, kernels, leaves, stalks and so on each have theirs. As the human being, by virtue of his identity as a "life-unit", also constitutes a particle of a "substance" made up of all terrestrial human beings together, this "substance" has naturally its particular kind of vibration too. This kind of vibration is so close to us that we are here not physically excluded from seeing its details, as we are with the vibrations of ordinary substances; one sees these in all their particulars. The details in the kind of vibration that is emitted from the substance in which people are life-units comprise all the things and traditions created by the human consciousness, such as houses, bridges, dams, engines, works of art, clothing and jewelry as well as unions, sects, cultures, fashions, manners, customs and so on. All these realities express various strong, and less strong, vibrations, together of necessity representing a particular standard of force, which in turn means a particular unit of measure of energy or vibration. This unit of measure constitutes "substance" for a sufficiently superior layer of consciousness, for example such as belongs to globe- or planet-beings. For the terrestrial human being himself it does not

of course constitute "substance". He has to go just as far down in the ladder of evolution beneath him as he himself is under the planet-being's place on the same ladder before he begins to regard things as substance. In this connection it may be pointed out that the "substance" that is made up of the collected manifestation of terrestrial mankind, and in which the human being is a "life-unit", is the cerebral matter of the earth. The world cultures with their religions that pass over the planet are the workings of the earth's brain, are the earth's "thoughts". These cultures are the amounts of energy through which it forms its influence on its "fellow-beings", that is other planet-beings, other globes. But here we are at the limit of the "cosmic sight" within the reach of the human being. We cannot sense what the earth "tells" one of its fellow being or another planet, since the prerequisite for this is based on that part of evolution by which the earth is ahead of us and which we as yet have not travelled. We can just manage faintly to discern its "messages" so much that we can see if they are "evil" or "good". We can thus feel if they are "hot-tempered". World wars are thus "outbursts of anger" by the earth. But to which planet, to which "fellow-being" of the earth the amounts of energy of such outbursts are directed is quite another topic. I will therefore not go into further detail about this here.

When I have ventured into the present problem it is in order to show how the small beings are dependent on the large, and the large dependent on the small. Just as the earth during its "outburst of anger" in 1914-18 suffered terribly, got many of its brain cells (people) killed, others mutilated, or, in brief, had large parts of its "cerebral matter" (terrestrial human society) destroyed or deranged, so too does a human being derange large parts of his cerebral matter through his fits of temper. Here many of the life-units in his brain are likewise killed or mutilated. As the brain is normally the seat of physical vital function, this function is necessarily to a corresponding degree undermined by every fit of temper. This in turn results in disharmonies in the experi-

ence of life itself for the individual concerned; it can even poison the blood. So we see through this that a certain interplay is promoted between the substance and the individual using the substance as material for his manifestation; this in turn means between the intrinsic vibration of the substance and the intrinsic vibration of the individual. During an outburst of anger these two vibrations collide with one another and disharmony arises. These kinds of vibration do not suit each other.

So every living being has to do with two general forms of vibration: its own intrinsic vibration and the intrinsic vibration of the substance. To create and make use of one's manifestation on the basis of the harmony between these two kinds of vibration is the highest goal on every plane of existence. To live in this harmony is the culmination of happiness in each of existence's six general forms of experience of life. (See "Livets Bog".)

We have with this come through the most difficult analyses connected with the ideal food. For some readers they have perhaps been just as boring as they have been difficult. But for those who have had sufficient energy and interest to study these and have thereby got the correct view of the problems, this view will now give them access to understanding the substantiation of the following analyses of the ideal food to such a degree that these analyses will be science or facts for the same beings.

Chapter 22

Total lack of moral insight into the individual's relationship to the myriads of beings that constitute its "substance"

The above analysis will thus mean that every living being by virtue of its manifestation, by virtue of everything that it produces, but chiefly by virtue of its particular bodily standard, represents a particular collective energy or type of vibration. On this type of vibration depends its entire experience of life, its feeling of pleasantness and unpleasantness. This is its instrument for the maintenance of its identity and place in

existence as a "living being". This maintenance is thus based on a certain form of overcoming other forms of energy. If this overcoming, in addition to meaning harmony and happiness for itself, also means harmony and happiness for the source of these other energies, its own experience of life will be the culmination of harmony with the laws of life. But if this overcoming means death and mutilation for the source of these energies, its own experience of life will be correspondingly identical with mutilation, suffering, and pain or what we call *a dark fate*. The individual's entire formation of fate is thus based on this interplay between its own energy or vibration and the vibration or unfolding of energy of its surroundings. That this holds true for that part of the individual's surroundings that are to be expressed as its fellow human beings and other forms of living beings having a size that is physically visible is common knowledge and is stimulated through religions and faith and is thus the basis for its morality. What is not common knowledge, however, or not included in the terrestrial human being's morality, but which will now gradually begin to hold true in the new world culture's view of humanity, is the individual's interaction with that part of its

surroundings which is regarded as substance, a part of which it has to use as food or nourishment. Through the analysis of the life-unit we have seen here that the source of the substance is also living beings, but of microscopic dimensions. This in turn means that the individual is here faced with a host of living beings with whose unfolding of energy it must also interact. If this interaction, as previously mentioned, means life and evolution, not only for the individual itself but also for the substance-beings, then its experience of life reaches a peak of health and its ensuing well-being. It becomes absolutely free of illness. But if the interaction means killing and mutilating for the substance-beings, it will elicit returning forces that will mean ill-health and illness for the organism and thereby the undermining of the individual's mental functions.

TO BE CONTINUED IN THE NEXT ISSUE

Original Danish title: *Den Ideelle Føde* (1933 - Book no.5)

Translated by Mary McGovern, 1991

Advance Notice

Martinus Cosmology

INTERNATIONAL SUMMER COURSE

Martinus Centre, Klint, Denmark

25th July - 8th August 1992

Lectures and study groups in English, German, Swedish and Danish.

Programme will be sent out with the December issue of KOSMOS.

Along the beach

by Kirsten Alstrup

Would you like to join me in a walk to Klintbjerg (Klint Mountain)? Perhaps you have never been there. Perhaps you have been there more often than I have. I have walked there in deep, intimate conversation with a good, old friend or a new one I have just met at the Martinus Centre in Klint. I have gone there in a group - laughing and fooling around. And I have had some of my better moments there in self-elected solitude. With the roar of the sea, the song of the birds, the wind in my hair and the warmth of the sun meditation comes easy. Here it is really possible to let go of one's thoughts and just receive.

We can follow the little footpath along the edge of the beach. The sea on the right and the summer houses on the left. The seagulls - these impressive gliders - sail alternately in the air and on the water. The ladybirds whirr in the air, and down by the bridge many people are enjoying a cold plunge.

We had to walk part of the way on the asphalted road past the little harbour. Then a little on the gravel road past the old tile-works. But then we can climb up a slope

and follow a little path with a beautiful view. It goes up and down following the hill, and before long we go through a little coniferous forest. And here is Klintbjerg.

We sit on the grass and look out over the sea. We look at the clouds. They look like an angel. No, now they turned into a goat. No, an old man with a shepherd's crook.

From here one can see the sun rise above Rørvig and see it set in the sea a little to our left. I have never experienced two identical sunsets. But they are equally impressive every time. The changing colours and the intensity. If there are clouds they can form rock-like formations or soft transitions between golden, orange, red, violet and grey.

But now it is daytime. The bumblebees are buzzing around on wings that shouldn't actually be able to bear such a heavy burden at all. And the butterflies flit from flower to flower. And - ouch! - something bit me. It was only a poor ant that didn't like being trod on by such a giant as I.

Let's turn back. Terrassen opens with its sumptuous buffet at five o'clock.

Translated by Mary McGovern



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

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."

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