

KOSMOS

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THE CAUSE OF THE FATE OF
TERRESTRIAL MANKIND

THE LESSER EVIL

MARTINUS ABROAD



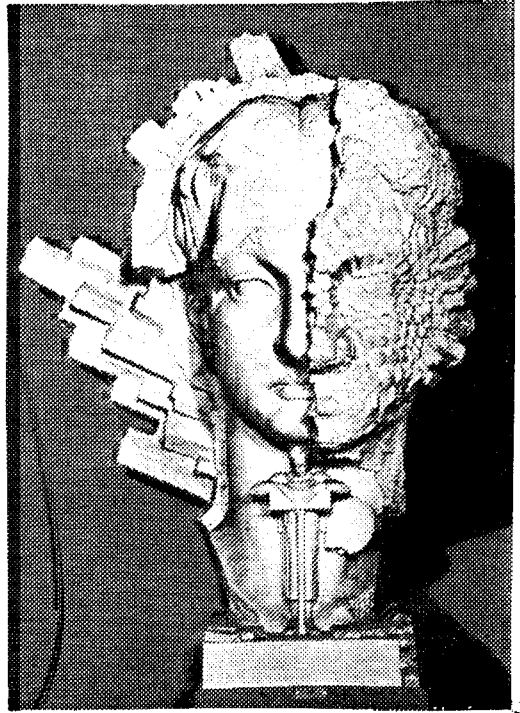
Passage to perfection

by Mary McGovern

The Icelandic sculptor Einar Jónsson sculpted the above figure. It portrays a head, one half of which is refined and beautiful while the other is rough and unrefined. It could symbolise the consciousness of modern man who, according to "The cause of the fate of terrestrial mankind", has two sides to his nature, the animal or unfinished side and the human or perfect side. It is the animal side of our own nature that gives us all our problems. The human side is, however, winning over the animal. We will all be totally human, and totally humane, within the next 3000 years.

In this issue one can read a little about Martinus' travels abroad. In 1952, while visiting Iceland, he met Einar Jónsson. Martinus wrote the following about him in a letter to his friends and KOSMOS subscribers in Denmark:

"I also got the opportunity to meet the Icelandic artist Einar Jónsson and his wife, whom I already knew from their stay in Copenhagen some years ago. The Icelandic state has given him a museum built to his own design. Going into this museum is like going into a holy of hollies, a temple of light. It is abundantly filled with Einar Jónsson's ingenious works, which are all symbols or illustra-



"Rest" by Einar Jónsson Copyright Einar Jónsson Museum, Reykjavik, Iceland

tions of the victory of light over darkness radiating with the atmosphere of eternity of the Icelandic countryside. These symbols of light created with the radiance of this countryside's own virginal atmosphere of eternity will make this museum an ever more frequently visited place of pilgrimage for coming generations far into the future when the torch of war has for ever been put out on the continents of the earth and the star of peace shines through science and the conduct of people all over the world. The ingenious works in the Jónsson museum will tell a wondering world of peace about the struggle of light against darkness, about the pioneers of humaneness or world redemption and about the emergence of the era of shining peace in which these generations of the future will be abundantly blessed..."

On our journey towards this state of perfection we cannot always avoid hurting oneself or others. Martinus answers a question on this from a reader in "The lesser evil".

The cause of the fate of terrestrial man

by Martinus

The following is an edited transcript of a lecture given by Martinus at the Martinus Institute, Copenhagen in February 1946.

Chapter 1

Belief in divine revenge and favour

For the majority of people on this earth their daily fate is an impenetrable mystery. They do not understand why some people are subjected to incredible sufferings and difficulties while there are others whose fate is a perfect dance on roses. Since an unhappy as well as a happy fate can begin already in infancy, the beings in question apparently could not themselves have been the cause of it. Life, viewed from this perspective, becomes one great "why?"

The religions have tried to give an answer to this question. In the unhappy or dark fates one has wanted to see the punishment of an angry God or gods and in the light or happy fates the favour or good graces of God or the gods. In the belief in a divine providence one has really been able to see this providence as merely a being or beings with quite earthly human weaknesses or tendencies, beings that could feel both anger and the desire to punish, vindictiveness and the urge to persecute.

From such a way of thinking it has been natural that one felt that one must

do something in order to please the gods or godheads and thereby come into favour and become one of the Godhead's favourites. For this reason the old religions are full of sacrificial ceremonies; one sacrificed the best one owned, even if it was one's own children.

In Judaism, where one had reached so far in evolution that one believed in one God as the creator and maintainer of everything living, one had, nevertheless, not gone further than perceiving this god as a god of strife and revenge who had to be worshipped in fear and trembling.

The Old Testament's account of Abraham, who was ready to sacrifice his son Isaac to the Lord, but who at the last moment was saved from doing so by an angel of the Lord, shows that the thought of human sacrifice was not alien to the Jews during a certain period, although they later went over to sacrificing animals instead.

Bloody sacrificing of people and animals has been a part of divine worship among all peoples during a certain period of their evolutionary history, and the sacrificing of animals still takes place on the earth to this very day. But are we, in

our civilised age, not finished with human sacrifice? We should be, but nonetheless the image of an angry godhead is still so strong in people's superstitious minds that one of the great world religions has a human sacrifice as its primary dogma.

Chapter 2 **"Sacrifice" and "atonement" in Christianity**

In dogmatic Christianity's doctrine of atonement one perceives the crucifixion of Jesus as a phenomenon necessary to appease the God who is angry with the people for their sins. Through receiving this bloody sacrifice the Lord shows mercy and forgives every single terrestrial human being his sins if only he, in penance and repentance, will defer to this sacrifice and blindly believe that Christ, as a "sacrificial lamb", with his blood has liberated him from the punishment that was to consist of the eternal torment of Hell.

Imagine the superstition and heathendom in the form of "Christianity" that has enveloped a large part of mankind in spiritual fogs! No one can be blamed for this. Mankind has not been mature enough for a higher insight into what is the real cause of their fate. But this superstition cannot go on existing in a religion that has love as its foundation. Gradually, as the terrestrial human being becomes more and more humane or loving towards his neighbours, the more and more difficult will it be for him to understand that the Godhead, in order to forgive a terrestrial human beings' sins and deliver him from punishment, must at any rate have one other being punished, and, at that, a being who was innocent and had lived an absolutely model life.

The view that all the innocent should escape punishment regardless of how evil and ungodly they have been if only they at the last moment accept that an innocent man takes upon himself the suffering and the punishment seems to many people today to be pure sadism.

It is not so remarkable that the intellectual and humane human being should find it difficult to understand that such a psyche should be worthy of a godhead. In situations where the punishment of the guilty is cancelled if only someone who is innocent takes it upon himself, the punishment has lost its purpose, namely to teach the cheat or criminal in a realistic way about his sin or offence and indoctrinate him with fear as a warning against a repetition.

When the punishment strikes the innocent it is no improvement of the individual for whom the punishment is intended, but merely the carrying out of the punishment on an individual. It would then be punishment for punishment's own sake and the desire to see a being suffer that is the cause of providence's desire for punishment. It is, however, not normal judicial practice among human beings that an innocent can simply take upon himself the guilty person's punishment so that the sentence can be carried out but the guilty person goes free. Are the earthly judges then more just than the heavenly ones?

Is there not something wrong in such a view of the Godhead's psyche? Such superstition cannot continue filling the churches and inspiring people. The humane and loving human being cannot accept a view of the Godhead of which the logical consequence is that God must be a sadist, a monster or an abnormal and sick being.

Chapter 3 **The experiences of suffering**

The humanely developed person begins to understand that the cause of living beings' sufferings, as well as the possibility for overcoming some of them, lies in the beings' own psyche. They can for a time think that if a God existed he must be everything other than a good and loving God. Their humane attitude can even make them atheists for a while until they become able to think even more deeply and reflect on everything that is

also to be found in the religions about the Godhead's love.

And the goodness that is in the human being himself - where does it come from? His helpfulness, his generosity, his sympathy and so on? It has grown from experience. Those people who understand the most and are the most helpful are always people who themselves have been through difficulties and sufferings. They have the material of experience from which they can put themselves in the sufferer's place, and they know best how to help. So their previous sufferings have not been in vain; they have grown as human beings; the dark fate has had a result.

This could indicate that the sufferings and difficulties have a purpose, namely to make people more humane and to give them more understanding for others' sufferings and need for help. In this case the sufferings are no punishment but a teaching, a factor promoting an evolution towards a more loving attitude to life. There is no punishing God, and far less a Godhead who is capricious and has to be appeased by special sacrifices of innocent beings.

Do not all people, including the so-called "godless", in the worst moments of unhappiness cry towards the unknown for help and liberation? Even the animals cry when they are in danger; instinctively they send out an unformulated prayer for help. But they do not believe in a doctrine of atonement that they do not know, and are not therefore "saved".

And what about all the people through the ages who have not known Christianity and who are considered to be doomed to eternal damnation? Of course they are not. Has one, by the way, seen anyone freed from their physical sufferings or difficulties through their prayer for the forgiveness of sins? Has one seen people who believe blindly in the doctrine of atonement and think that they are "holy" or "saved" or favourites of the Godhead go free, because of their belief, of sufferings and difficulties? No, they seem to

be afflicted by "evil" just as much as those they call ungodly and heathen.

No being, whether "believer" or "heathen", is miraculously liberated from sufferings because another being has suffered for him or her. And what thinking being would be happy to receive such an easily bought "kingdom of heaven"? Would it not be precisely those people who have within themselves very little neighbourly love to give others who would be "saved" while the loving and helpful people, who were not perhaps "believers", would be lost? If it were so, one could expect to find greater neighbourly love in "Hell" than in "Heaven". But this is not the case. "The kingdom of heaven is within you," said Christ. He knew that the human being's good and loving thoughts and feelings, which are reflected in actions of various kinds, are the state that can be called "the kingdom of heaven". No being can "be saved" by appropriating the good things in life and using them at the expense of others so that these others suffer the difficulties of life, whether it is Christ or other people. It is precisely this "principle of substitution" that is largely responsible for the unhappiness of the world today.

Chapter 4

Our own "crucifixion"

It is true that fewer and fewer people today believe in the doctrine of atonement, but this (letting others take upon themselves difficulties and giving others the blame for something one in reality is oneself the cause of) is universal and a significant cause of all the forms of war that are to be found in the world today. One must learn to see that the structure and laws of the universe say something else entirely.

There is no absolute "sin" in the world, and therefore no "sins" to forgive either. There is certainly an ocean of sufferings and difficulties, but why should they be the result of the wrath of a demonic Godhead? When the Godhead

himself is said to be the creator of these "sinful" people he himself must have a part in their "sin". To torture and torment the poor creatures because they are not otherwise than he himself has created them would be pure perversity.

But Christ, who has shown people how one can serve and be loving in every situation, has said that God is love. He has also said, "Take up thy cross and follow me." Our cross is our suffering. Christ himself has said that we must go through our suffering in order to experience being "one with the Father", who is love. But this fits with what was said previously, that people who themselves have experienced sufferings and difficulties become more sympathetic and helpful towards others. Suffering or "the cross" leads to neighbourly love, to serving others.

But where does "evil", such as war, sufferings, illnesses, crimes and everything that shows itself as dark fate for people, come from? Why is what Paul says true, that "the good we would we do not, and the evil we would not, that we do"? Because the human being is in the middle of his creation and is not a "completed" human being. This "strange animal", as some scientists call the human being, is "strange" precisely because it is neither a real animal nor a real human being. It is a transitional being on its way to becoming "man in God's image". What Christ did as world redeemer was to show people what it is to be a real human being who "sows the seed in which all the generations of the earth shall be blessed". The seed is neighbourly love; it is "the way, the truth and the life" for all human beings.

Since the terrestrial human being has developed from an animal kingdom and is still half animal and half human being it is natural that the jungle-mentality is still dominant in his consciousness. But the longing for peace and a higher manifestation of the creative force and intellectuality exists too. It is the animal in the human being that is responsible for

us having to have barbed wire and hoarding around our homes, police and a judicial system. It is the animal in the human being that makes the nations arm and employ their intelligence in ever more terrible weapons. It is the animal in the human that creates his dark fate.

Chapter 5

We ourselves are the cause of our own fate

But how have babies who, because of innate illnesses or an unloving environment, are experiencing a dark fate incurred these sufferings? The answer to all the questions that arise naturally when one thinks about one's own fate and that of others lies hidden in the religions. The Hindus and Buddhists talk about karma and reincarnation; Christianity has it that "what you sow shall you also reap" and "without being born anew one cannot see the kingdom of God".

It is the same truth expressed in different ways: that no living being is created from nothing but is transformed through evolution from a primitive to a higher state where it can "see the kingdom of God", it having become one with this kingdom because of his neighbourly love.

All the forces or energies of the universe exist solely in order to be a blessing for living beings. Where we perceive them as "evil" they are in reality "the unpleasant good" that brings us the experiences that keep us from being instruments for similar forces towards our neighbour. With such an attitude the human being will gradually become a divine instrument for those forces that will transform the earth to a world of peace.

Original Danish title: *Jordmenneskets Skæbneårsag* (from book no. 17)

Edited by Mogens Møller

Translated by Mary McGovern, 1992

Martinus abroad

by Tage Buch

...Martinus's existence and news of his cosmic world picture had begun to be rumoured abroad, and he travelled, as he himself has described, to Japan, India and Iceland. He visited Iceland for the first time in 1952. In the following years he was invited repeatedly to Iceland. By 1970, when he at the age of 80 visited the country for the last time, he had made in all seven trips there. He loved his visits to this country and the Icelandic people: the country for its extensive uninhabited, or sparsely inhabited, areas where the mental atmosphere was so pure that the inhabitants of the spiritual world, "wood nymphs" among others, could "reach down to the earthly sphere"; and the people for their warm kindness and great tolerance. He has himself described his positive meeting with the Icelandic priests and he found that their tolerant and warm-hearted attitude was a common characteristic of the Icelandic population.

Martinus went to Sweden early on. His first lectures were given in Malmö before the Second World War, and both Martinus himself and Erik Gerner Larsson (*his secretary at that time -ed.*) over the years undertook many lecture tours to Sweden, where the work was gradually extended to include a number

of towns in the southern half of the country. In Stockholm a Martinus Institute was established early on by Sigge Westerlund and his mother, who had both become very interested in Martinus Cosmology. Later Mogens Møller did many years' work lecturing in Sweden and the rest of Scandinavia until his death in 1980.

Martinus visited England in 1969. He gave lectures, with Benjamin Saxe as interpreter, in two places in London: Caxton Hall for Truth Forum and Centre House in Kensington.

In addition a weekend course was arranged in a centre in Bourne End lent by the Unity Movement. Martinus also found time for sight-seeing in London and for a trip to Stonehenge (also in the south of England). He was very taken by this remarkable structure and told us here that it, like the pyramids in Egypt, had been built by spiritual forces, by dematerialisation of the stones (of up to 20 tons each) and by rematerialisation of them, so that they were placed precisely.

On his journeys abroad Martinus spoke only Danish and never learned any other language. He made himself understood through interpreters. His writing and lectures therefore naturally took place first and foremost in Denmark.

*Martinus in
Stonehenge,
England 1969*

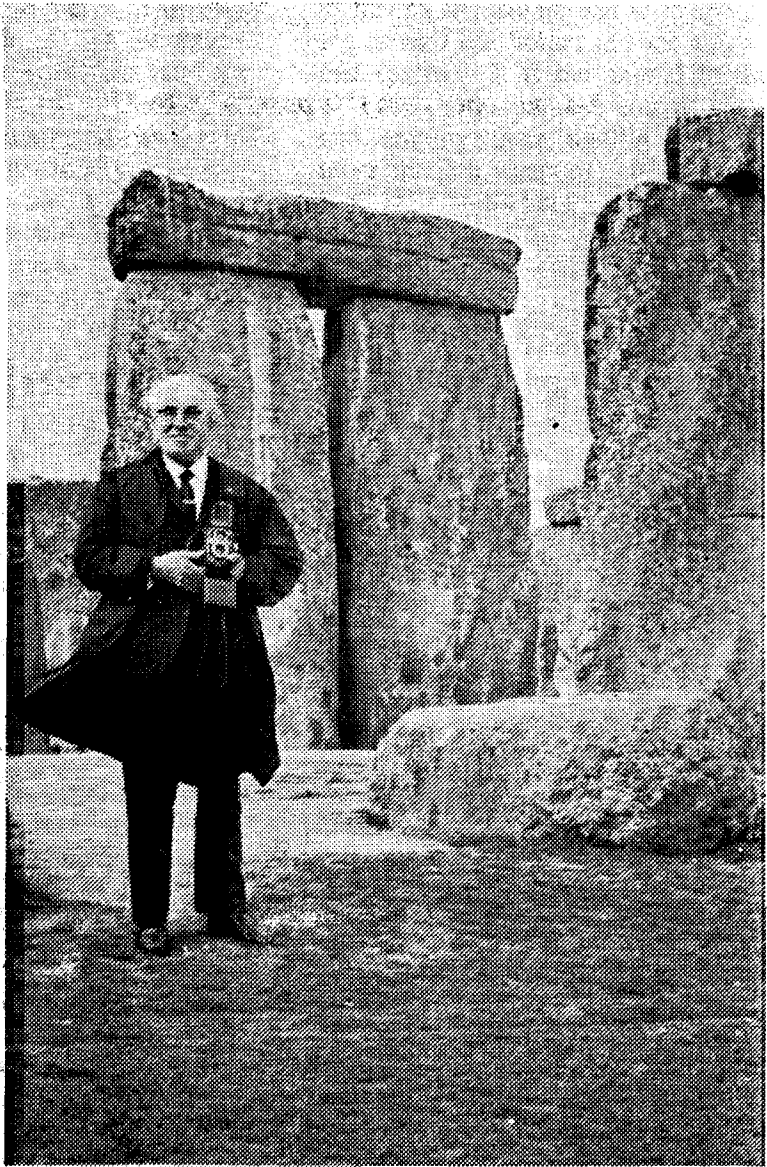


Photo: Tage Buch

One of the reasons why he was born in Denmark could perhaps be that Danish is spoken by so few people that he could remain quite unknown to the rest of the world. Another reason for this, he said jokingly, could be "that the Danes were so advanced - in degeneration". Furthest down in the trough of the waves, they could perhaps also be among the first to come up again.

Martinus himself wrote descriptions of his journeys to Iceland and his journey to the East. In addition, every day over many years he wrote diaries about his

experiences. I would think that there are about thirty such books with short notes that would certainly be very useful when, at some time in the future, historians research into Martinus's life...

Original Danish title: *Rejserne i udlandet*, an excerpt from the postscript by Tage Buch to *Martinus Erindringer*, published by *Zinglersens Forlag*, 1987

Translated by Mary McGovern, 1992

Martinus visits the president of Iceland

Martinus visited Iceland seven times. The following is an excerpt from his travel-dairy for September 1952, in which he describes his visit to Bessastadir, the residence of the Icelandic president

A great part of my work in Iceland consisted of private conversations with people, with some who were unhappy and for whom life and fate had become problems that they could not solve, and with some who were very interested in psychic problems, and with others who had followed my cause for many years and had read part of its literature and therefore now, when the opportunity came, very much wanted to meet me in order to thank me for the pleasure they had had in studying our books. As early as the morning of the first day I received a visit from two such friends of my cause. They had travelled with their family the long way from Isafjord to Reykjavik in order to visit me and to hear my lectures.

The evening of the same day I spent with the reception committee for my visit to Iceland, on which occasion we planned my lectures and my later journey to Akureyri, the northern capital of Iceland. We also talked about how we could best arrange things so that I could get to see as much as possible of Iceland's very strange countryside.

The next day I received the Icelandic

press with the author Kristmann Gudmundsson at their head. It was a very pleasant occasion. Gudmundsson, who represented Iceland's largest newspaper, "*Morgunbladid*" (40,000 readers in Iceland), is himself a very interested reader and admirer of my work. I was therefore met here with great understanding and goodwill, which was reflected in the interviews in the newspapers. This of course contributed to the fact that the attendance at my lectures (which were all recorded on tape for later use in Iceland) was excellent. The Theosophical Society's own building could not house so large an audience; we had therefore to rent one of Reykjavik's cinemas for my lectures. In Akureyri too we used a cinema and once the town's theatre. It was, nevertheless, the common opinion that the attendance at my lectures would have been even greater had they been given in Icelandic. Young Icelanders, who are very influenced by America, are more interested in the English language than the Danish. The latter is therefore apparently dying out, despite the fact that it is still taught in the schools. Most of

the rising generation cannot understand spoken Danish.

One day I received an invitation to tea with the president of Iceland, who later sent his large private car to collect me, my hostess and a sister of the president's wife who was very interested in my work. There was also a married couple with us in the car, which drove us out to *Bessastadir*, the seat of the president of Iceland, which lies a little outside Reykjavik. The president and his wife, who are both very beautiful in appearance, received us very warmly. The president is a Nordic type with thick blonde hair and beautiful blue eyes. The president's wife also has lovely blue eyes but seems to me to be a little swarthier than her husband. Both are tall with a very splendid, upright posture. The president bade me welcome very warmly and said that he was ashamed to admit that he had not read any of my works but that he had heard of me through Greta Fells and was glad to make my acquaintance. The president was very interested in spiritual problems and asked many intelligent questions. After tea and coffee we all gathered in the president's roomy study. Here I explained many things and answered questions from the presidential couple, who listened very understandingly and sympathetically to my answers. There was, however, one problem that the president went into in particular detail. He said, "We Icelanders cannot so easily be vegetarians. To a great extent we have to live on our fishing." To this I answered that one did not in any way need to be frightened that all Icelanders would suddenly become vegetarians. Evolution does not take place in leaps. The transformation takes place only in the individual people who, one by one, grow away from animal nutrition. So the country will not get into any crisis whatsoever because of that. I had the feeling that the president was satisfied with this answer.

After that the president's wife showed me round the large house, which at one

time had been a residence for Danish government officials. In the cellar there had once been a prison. Now it had been converted to the presidential residence and had been extended by a large, beautiful drawing-room. The president showed me a lovely winter garden opening off the drawing-room. Here there were tropical plants; I think they were from Mexico and Africa.

After having spent such a pleasant time with the presidential couple we made our departure. The limousine was again driven up to the entrance to take us back to Reykjavik. Wishing us a warm farewell, the president's wife expressed her regret that they could not come to my lectures because of a mass of other obligations that demanded their attention, but she entreated me to include Iceland and its people in my thoughts.

I had here for the first time in this earthly life talked to a head of state, the leader of a people. It is true that it was only a small people, but it was a people and a state among the most advanced in the world. Here around its president, its elected "king", there was no court, no staff of servants (a housemaid waited on us), no military guard, indeed not even a police guard, no military service, no soldiers and therefore no parades and uniforms with gold and glitter either. But there were tolerance and respect for the opinions and spiritual attitudes of others. Here there was no fossilized orthodoxy to keep people bound in ignorance and naivety. I spoke to priests and teachers who were extremely friendly towards my work and came to my lectures. I found in them no tendency whatsoever to think that they had the patent on bliss or the kingdom of heaven. I saw in the eyes, thoughts and very being of the Icelanders the great and beneficial mental atmosphere of the hot springs, the deep craters, the black lava-fields and the white glaciers. Their eyes sparkled with the radiance of eternity that shone from the soaring mountains and deep abysses of their fatherland. My

visit to the highest governing centre and mental stratum of this kingdom gave me an unforgettable and fond memory to take with me on my journey through life. A new experience of God's presence on

Earth was born in my heart.

Translated by
Mary McGovern, 1992

Excerpt from Martinus' Memoirs



A visit to Thingvall and Øxará waterfall

... I was invited on some lovely car tours and so had the opportunity to see this exceptionally beautiful country. They took me through the radiating gold of the midnight sun to the lunar landscapes of the great wastes of the lava fields. I saw the blinding light of the glaciers blending with the sky, and I saw down into the glowing interior the volcano Hekla. They took me to the pulsing psychic forces of the uninhabited open spaces between the mountains. I saw hot springs and many other rare phenomena.

When I visited Thingvalla and came up to Øxvará waterfall, which I photographed, I was enveloped in an almost ecstatic feeling of bliss - without there being any apparent outer, physical reason for this state. I felt it as a welcome greeting from beings who were not of this world. Here, out in the uninhabited wilds of Iceland, thousands of miles from the noisy rush and more or less godless atmosphere of other nations it is not so surprising that the higher degrees of the spiritual world's atmosphere penetrates far more easily...

Trans: MMcG

The lesser evil

Martinus's answer to a question from a reader (1950).

Question: "Thou shalt not kill". Can anyone exempt themselves? We all naturally understand that we must not kill our fellow human beings and preferably not mammals either. But what about insects? They are also cosmic beings undergoing evolution. Can we avoid being mass-murderers here? What about gardeners who spray poison on greenfly, grubs and maggots? Rats and mice must also be kept down in our struggle for existence; otherwise they would eat all the grain, wouldn't they?

Answer: In the daily life of terrestrial man situations very often arise in which the human being feels obliged to act in a way that is blatantly against his nature and conscience, a way that is therefore unpleasant, something "evil". But if he does not carry out these actions he will suffer pangs making it evil not to carry out these actions. In such situations it is always so that whatever the being does will be experienced or perceived as something evil. This fact has its root in terrestrial mankind's still immature and, from a cosmic point of view, primitive level of consciousness. Mankind (with its laws, ceremonies, customs, conventions and public opinion, indeed, even with its religious views) is infiltrated to such an extent with false notions and authorised

violations of the real truth (and the law of love based on this) that when someone at long last tries, in one area or another, to comply with a real truth or piece of knowledge that has come to light or tries to make his behaviour more perfect in this field he, through his observance of the law, sometimes comes into conflict with people in his surroundings. He can even make his spouse, family, friends and acquaintances irritated and angry since they are still bound to the traditions of public opinion. These traditions are in turn based on either unintellectualised emotions or strictly intellectual, materialistic or godless considerations. None of these religious or materialistic views are rooted as absolute truth in life's real, cosmic logic and structure. A human being born to these, from a cosmic point of view, unintellectual or spiritless suppositions and traditions based on fantasy experiences of course a disparity between himself and these traditions to the same extent as his thoughts and will are captured by real spiritual science or absolute truth. If the general public represented the absolute truth in morality, religion, thinking, use of the will, customs, conventions and public opinion the above-mentioned situation, where doing what is the right is evil, would never arise. But for the moment the general public's mo-

rality and view of life is not a direct revelation of the absolute truth or reality in its purest form. And anyone who therefore in the given situations acts in accordance with the real truth in a particular field can easily cause sorrow and concern in those around him who are still dependent on the old authorised traditions. Divorces, rejection of kinship and dissolution of faithful friendship can occur at the same time as one can become a favourite object for gossip and slander, which in turn lead to an even lower estimation in public opinion. As one can see one should not at first expect exaltation and a golden, radiant halo from the general public and those closest to one by following the absolute truth or spiritual science.

So following the truth within terrestrial mankind's sphere of consciousness can be "evil". As he who sees that the traditional views of the general public are in conflict with the truth and therefore inevitably something evil, the situation arises for him that, whether or not he follows the absolute truth and does what is right, the result in both cases is evil. If he does what is right evil results, in that he gets into conflict with those around him because of their leaning towards the established, outdated and untrue traditions. If he does what is wrong, that is what the general public regard as right, he comes into conflict with himself and suffers pangs of conscience. But one cannot base one's happiness on pangs of conscience. The question then for the spiritually developed human being who has grown a little beyond the mentality of the flock is to find out what is the least evil, since only this solution can be in accordance with neighbourly love. The least evil can in turn consist only of the manifestation of thought and behaviour that creates the least possible irritation, intolerance, animosity, sorrow and suffering around its source. Such a manifestation is the most loving and is therefore at the same time the least evil. Whether one should kill rats and mice,

spray fruit trees, wipe out insects, vermin or other forms of life or beings that damage human existence and the building up of civilisation is likewise a question of love. If these beings represent a rampant, dangerous attempt at the destruction of the possibility for human existence, in brief an extinction of the human being, it would be more loving to put an end to this life, which undermines human existence, civilisation and humane creation, than to let it flourish unhindered thereby promoting the destruction of mankind. Here, by slavishly following the commandment of truth, "Thou shalt not kill", a life that promotes less love would come to dominate at the expense of a life that promotes greater love. Lack of love would thus come to dominate over love. This cannot be the least evil and must therefore be fought. These fights against undermining life-forms and forces is thus necessary at the present stage of the earth and of mankind. But at later stages in the evolution of mankind these fights will no longer be of interest, indeed, they will not occur at all since at that time there will not be any forms of life dangerous to people to fight. These harmful life-forms will gradually be overcome; they will degenerate and become extinct to the extent that the true atmosphere of love around mankind increases. The world will then have become the perfect kingdom of love or the kingdom of heaven on earth. This evolution is seen to be a fact since fewer and fewer people are needed to promote terrestrial mankind's fight for existence against undermining forms of life. Thousands upon thousands of people have in certain areas already left this fight. They can, for example, no longer kill people or animals. They cannot become soldiers, butchers or hunters. They eat vegetarian food because it is based on a lesser manifestation of the principle of killing or murder than animal food. These beings are already aspirants to the great initiation or birth.

Since the initiated being cannot of

course cause any form of murder or killing whatsoever his kingdom is not yet of this world. If such a being is born in this world he must, like other people, keep himself more or less free from illness, vermin and other forms of life that are a health-hazard undermining one's general well-being. This cannot be done without killing to a greater or lesser extent. So in order to exist in the physical sphere of terrestrial mankind the initiated being has, in certain cases, only

the choice between manifesting a greater or a lesser evil. The cosmic consciousness of this being is, however, always able to choose the lesser evil; so he does not break the law of love.

Question no. 19 from Contact Letter no. 14, 1950

Translated by Mary McGovern, 1992

Martinus Cosmology

INTERNATIONAL SUMMER COURSE

Martinus Centre, Klint, Denmark

25th July - 8th August 1992

Lectures in English: The principle of reincarnation; The birth of a world culture; Life after death; Free will; Spiritual growth; The emergence of love.

Study groups in English on "The Road of Life", "Meditation" and "The Eternal World Picture" by Martinus.

Lectures and study groups also available in German, Danish and Swedish. Interpretation of Danish and Swedish lectures available into English, German, Dutch and Esperanto.

Programme available on request.

News

from the Martinus Institute

New publications

Four of Martinus's symbols, namely no.11 "The eternal world picture", no. 12 "The combination of the basic energies", no. 14 "The eternal world plan" and no. 23 "The finished human being in God's image after his likeness", are now available as posters measuring 50 x 70 cm, price 250 Danish kroner each.

A set of 36 of Martinus's symbols are available as colour slides. The colour reproduction has been improved. Available with Danish or Swedish titles, price 525 Dkr per set.

For those who can understand Danish a cross-reference supplement to the **Index** to Martinus's works is now available price 150 Dkr. A bigger folder to contain the expanded index is available, price 35 Dkr. The whole index now costs 500 Dkr.

New books in German

"Die ideale Nahrung", *"Das Weihnachtsevangelium"*, *"Das Reinkarnationsprinzip"* and *"Jenseits der Todesfurcht"* are now available in German.

New books in French

The following books will shortly be published in French: *"Le destin de l'humanité"*, *"De la naissance de ma mission"*, *"De l'alimentation idéale"* and *"Le mystère de la prière"*.

Video film

"Pictures of Klint", about the Martinus Centre, Klint. Available in 8 languages: English, German, French, Dutch, Danish, Swedish, Icelandic and Esperanto. Price 150Dkr.

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

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