

# KOSMOS

ENGLISH MARTINUS COSMOLOGY NO.3 1994

REST

*NEW VIDEO FILM:*  
MARTINUS - THE MAN AND  
HIS COSMOLOGY

KIDS' STUFF



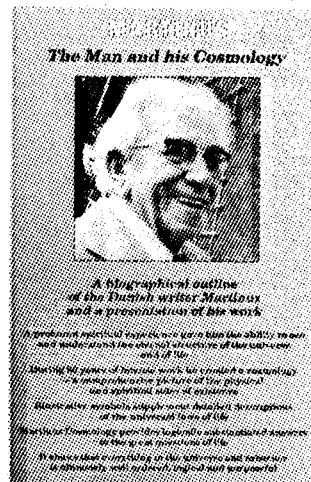
---

## In this issue...

- ... on page 3 an article by Martinus on sleep and death
  - ... on page 7 Poul Dyrholm's reflections on life in a nursery school
  - ... on page 10 Jørgen Knudsen on the production of the new Martinus film
  - ... on page 14 Progress Rapport on developments within society.
- 

## *New video film:*

# Martinus - the Man and his Cosmology



Now available in English from the Martinus Institute, Mariendalsvej 94-96, DK-2000 Frederiksberg, Denmark (See article on p.10).

**Price:** 150 Danish crowns (DKK), £15.50 or US\$23.50 plus postage.

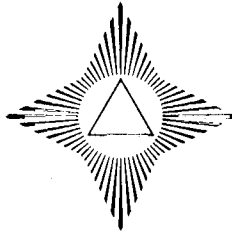
### **Postal charges:**

**Surface post:** Nordic countries 15 DKK, Europe 32 DKK (£3.25), Rest of the world 62 DKK.

**Airmail:** Nordic countries 17 DKK, Europe 40 DKK (£4), Rest of the world 60 DKK.

*At the moment it is available only in a PAL edition, which can be used in Europe (excl. France and parts of Greece), Australia, New Zealand, India, Israel and some other countries but not in USA and Canada.*

*Also available in Swedish, Esperanto, Russian and the original Danish.*



# Rest

by Martinus

**Notions of eternal rest, an eternal hell and an eternal kingdom of heaven are superstition; only life has an eternal rhythm based on the principle of contrast**

One often hears nowadays that people are tired of living. The thought of an "eternal life" seems to be nothing less than horrifying. "If one only could get away from all the difficulties of life, sleep and never wake up again", they say. They are in a situation where the thought of total annihilation seems more preferable to them than anything else. Rest is, of course, absolutely necessary for the living being, even if it cannot occur in the way that these very tired people at the moment would like. "Eternal rest" cannot exist; if it could no expressions of life would ever have been manifested in the universe. So when one says about people who die that "they go to eternal rest", it is merely an expression showing human ignorance. Dogmatic Christianity has usually the view that after death the human being "rests in the grave" until The Day of Judgement, after which it will get its long since decomposed physical body again and arise from the grave to be judged by Christ,

and sent either to the eternal bliss of the "kingdom of heaven" or the eternal torment of "hell". When one thinks about how difficult and painful life in this physical world often is for man, how he must often toil and drudge in order to earn daily bread for himself and his family, it is understandable that he longs for rest and for "bliss" too, where he will no longer live under "slave-like conditions" similar to those that he has in this physical world. It is also understandable that man would prefer "eternal sleep" to the the risk of being sentenced to "hell"; but all these notions of "eternal rest", "eternal hell" and an "eternal kingdom of heaven" are superstition from which the thinking human being will gradually free itself. Consequently there comes a time to believe in an "eternal annihilation", but this view too will gradually show itself to be superstition for the human being which, with its growing ability to think and logical sense, gains insight into the eternal rhythm of life, where the principle of contrast is unfolded not merely as light and darkness, sowing and reaping, cold and heat, day and night, summer and winter, but also as work and rest.

**Work and rest are cosmic principles. For every normal desire there is a corresponding satisfaction**

Work and rest are cosmic principles. The one cannot exist without the other. We know how wonderful it is to go to bed after a day's hard work; we have then a very strong desire to rest. It is a natural desire, and for every natural or normal desire there is a corresponding satisfaction. Desire is actually the same as hunger, and for every hunger there is a satiation, that is when life follows a normal course. After every heavy expenditure of energy, both physical and mental, fatigue and what we call sleepiness follow, which are satisfied by our night's sleep. The normal thing should be that, after sleeping, one longs once more to expend one's energy and creative force. It should indeed be so that one has just as great a desire for expending one's energy as one's desire in the evening for going to bed and resting. But it is often so that people absolutely do not long to get going again in the morning. They are tired and listless. The cause of this can be that they have not slept properly during the night; their desire for rest has not been satisfied. But why has it not been able to be satisfied when all natural desires can be satisfied? It must therefore be because this desire has not been natural. Yes - there is a fatigue that cannot be satisfied by a night's sleep, that fatigue that expresses itself as depression, which in the worst case leads to suicide. This kind of fatigue is very widespread among people today. The rest that can remove it is not sleep but knowledge and insight into the laws of life.

**The principle of reincarnation is merely a repetition of the principle of day and night, but on a larger scale**

One often says about people who are tired of life that they "become old before their time", and there is an element of truth in this. The only difference is that

old people are tired of life in a natural way, they are "full of days" and long for a rest that cannot be satisfied by a night's sleep. They are tired after a "very long day", after the "day" that their whole life constitutes, when one sees it in a cosmic perspective. Now they long for the "cosmic night" that quite naturally follows their life, which has been a "cosmic day". It is this fatigue, with its satisfaction, that divides our eternal life into incarnations. The principle of reincarnation is in reality merely a repetition of the principle of day and night on a larger scale. Just as we need a night's sleep after a day's expenditure of energy, we also have to have a form of rest after a terrestrial life's expenditure of energy. Every expenditure of energy demands rest, and after a really rested state the living being desires quite naturally to once more use its energy for work and creativity. It is a universal law that holds true in all areas of consciousness and which leads to higher and higher forms of manifestation of consciousness or creation. Without rest, no work, no creation, no evolution and thereby no experience of life.

**Even though no physical manifestation of consciousness occurs during sleep and death, these do not, however, represent any unconscious state**

"Sleep is the little brother of death" is an old saying, and there really is such a relationship between the two forms of rest. How do these two forms of rest manifest themselves? They absolutely do not manifest themselves, as many people think, as a cessation of consciousness. Even though reincarnation, which they only know camouflaged by the superstition that is called "death", is not tangibly accessible for people in general then it is, however, a tangible fact that we are not lifeless when we sleep. But when we are not dead when we sleep, there must be a part of us that is still alive, still working.

This something is thus not at rest, even if its manifestation is perhaps reduced to a certain extent. Our rest during a night's sleep in reality consists merely of a lot of functions, through which the physical manifestation of consciousness takes place, being temporarily stopped while some other functions continues to work. Since this working part leaves no impression on the physical brain or sensory function, the being has in the waking state no recollection of this side of the workings of its consciousness. The person in question regards therefore sleep as an unconscious state. Only glimpses of dreams show that we can also experience something when we sleep. But these dreams are most often very confusing, because they are merely left-overs from or fragments of experiences in the night-consciousness that are mixed together with day-conscious experiences in the brain, something which does not occur during totally natural sleep and rest, which is dreamless and promotes health, since all the fine nerve fibres that are broken during the day's manifestations of consciousness are repaired and healed so they can be used for the following day's work and creativity.

**Night-consciousness is manifested on a spiritual or ray-formed plane, while the physical nervous system is repaired during sleep**

When someone feels tired and sleepy it is in reality not the consciousness that is tired; it is the body, the nervous system in particular, that is worn and needs to be repaired; for this reason we long to go to bed and sleep so that our consciousness can leave our brain and nervous system in peace. When the consciousness is not tired there is no reason why it should rest. And it does not do so either; it is transferred to another state of experience, the night-conscious state, which is manifested entirely on a spiritual or ray-formed plane, where everything is just as realistic as in the physical world, only

not built up of physical but of ray-formed matter or thought-matter. Even if we are asleep we are all the same in the world of thought, and that part of us that does not feel tired can work and experience. There is nothing unnatural in this principle. On the contrary, what is true of sleepiness is true of other natural forms of fatigue. If one, for example, carries a heavy burden one will also get tired and will have to rest now and then. This fatigue is not reflected in sleepiness but is felt as aching in the limbs or the parts of the organism that to a particular extent are strained by the burden. When one puts it down the aching in the limbs is eased, it is pleasant for the muscles to rest from their burden. But at the same time as the person rests his limbs, he can talk, see and hear, he can eat and drink, indeed, he can even do other work, if only it does not disturb or overstrain the limbs that need rest. It is in reality the same principle that holds true during a night's sleep; then it is the nervous system that has to rest because it is overstrained, but the being can, despite this, use its consciousness which is not tired, and most of its vital force is transferred to that part of the living being that is not accessible to physical sensing. Only so much of the vital force is left behind as is necessary for the maintenance of the blood circulation, the breathing and certain glandular functions, as well as the reconstruction of the fine nerve fibres. When the person wakes up, that is when its consciousness is again coupled to its physical organism, this should be a usable instrument for the coming days' work and creativity.

**Death is "the cosmic night", a lovely "holiday" from the physical existence**

When we die, in principle the same happens as when we sleep; the consciousness is transferred to the ray-formed plane, where we also have organs, but then the connection to the physical body

is totally broken, and it becomes a corpse. Then "the cosmic night" begins, that which one calls "life after death", and what one experiences there is dependant on how one has worked on developing one's humane thoughts, one's love to one's neighbour and one's intellectual creative faculty. The I transfers all of this to the ray-formed plane, where it really has the possibility of having a good rest on a lovely "holiday" without all the resistance it has had on the physical plane. What is it that rests when the consciousness still works and the physical body has become a corpse and can no longer be used? What rests during the "cosmic night" between two physical incarnations is the power or energy that is concentrated in special spiritual organs that at one time created the physical organism and which joined the spiritual energies to the physical forces. When these power centres have been at rest for a while, while the being has experienced with other energies as much as it can in the spiritual or ray-formed worlds, they begin to work again, and a natural longing arises in the being to overcome resistance and to work and create on the physical plane. The being, however, now begins to get tired of its experience in the spiritual worlds, because, with its very limited abilities, it can experience only a little part of what can be experienced and manifested here. Its "cup runneth over" because the "cup" or consciousness is very small. Now it longs to expand its consciousness, to grow in wisdom and love, to test its abilities and overcome the difficulties through which experiences are made, and knowledge and an overview of the laws of life are won. For this reason the centres or talent kernels that have now rested for a while are put to work again, and the result is the building up of a new physical organism, which begins as the creation of an embryo in the womb. Gradually as the being's organism grows, first inside the womb and later outside it, the conscious-

ness is transferred to the physical plane without recollection of life in the spiritual worlds, but with longings and ideals that are stimulated there, but with the abilities and talents that have been developed in previous incarnations.

**My analyses of the universe, of the living being's identity as a son of God and an eternal being are created only in order to show God's love to all living things**

This outline has given a brief account of what happens during sleep and between two physical incarnations, through which the living being's fatigue disappears and it longs once more to expend its energy and creative force in this physical world. But what about the fatigue that cannot be satisfied by natural rest and sleep, and which can sometimes lead to suicide? This unnatural fatigue, which manifests itself as depression, bad nerves and so on, can be overcome only by particular kind of rest, an inner peace and balance that can be attained through insight and understanding of the laws of life, both as they manifest themselves in the universe that surrounds us, and as they manifest themselves within us. Very often it is a form of suffering, unhappiness, desperation or disappointment that brings people into contact with spiritual science - and that is no coincidence. Through spiritual science the person who wants to work seriously on himself can overcome many difficulties and problems. What many unhappy people long for is in reality not annihilation, as they themselves often think, but another state than their present one. But our present state is much more dependent on our thoughts and feelings that we ourselves think. The renewal of life must come from within, then the outer circumstances will also change with time. Through spiritual science the human being learns that no one has anything to blame others for. We reap what we ourselves have sown. The basis for getting angry, hot tempered, bitter and

hateful thereby disappears. There is nothing that is more destructive to the nerves than such thoughts. One learns too that one can sow a new seed at every moment with one's thoughts and actions; one can thereby in time create an entirely different and better existence for oneself. It demands willpower and patience, but one is not alone. If one concentrate oneself in prayer to Providence on getting enough strength, patience, joy in living and love to get through the difficulties, one will also gradually get help. One must have confidence that the help will come. My analyses of the universe, of the macrocosmos, the mesocosmos and the microcosmos, of the living being's identity as a son of God and an eternal being are create only in order to show God's love to all living things and in order to create confidence in the Godhead who has brought all living beings

forward to the form and state that they have today, and which will bring them further to far higher states and manifestations of the creative faculty. The human being has now a free will to work on himself. If he opens his mind in confidence to the Godhead he will find the best rest, he will feel at one with the Father. Then life will be transformed through the thoughts, feelings and actions that radiate out from such a human being in its daily activities. The rhythm of its life is then united with the rhythm of the universe.

---

Original Danish title: *Hvile* - a lecture given at the Martinus Centre, Klint on 29th March 1944. Edited by Mogens Møller and approved by Martinus.

Translated by Mary McGovern, 1994

---

## Kids' stuff!

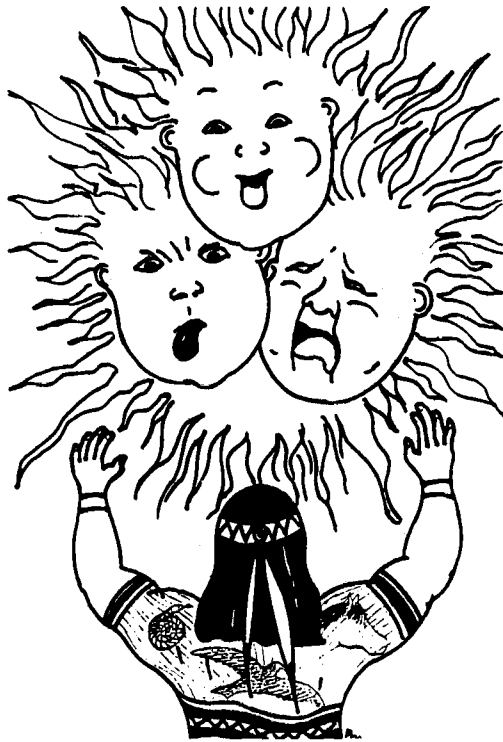
by Poul Dyrholm

*As part of his teacher training Poul Dyrholm spent a few months in a nursery school. Here follows an extract from his reflections on his experiences.*

The nursery-school child lives in a fertile world of fantasy and imagination, which it converts into continuously changing games. The child experiences everything as living. It can invest even small things, for example a stone, a box or other shapes with life, and stage a live performance that makes the adult feel that he, with his apparently awesome lack of imagination, is part of a theatre-audience. Here is an example of a slightly surrealistic performance from a charming boy. He is three years old and is called Julius. One day, when they were putting their coats on, he recited

the following to me and to a teaching colleague called Birthe with a warm smile on his lips: "Poul is called Birthe and should have Birthe's head, and Birthe is called Poul and should have Poul's head with his beard. Ha! Ha!" The masculine and the feminine can also be combined in this way too!

Children can be very egoistic, aggressive and possessive. For example, children sitting around a number of colour chinks on a table can hardly agree but want all of them, or several colours at the same time, even though they can use only one colour at a time. There are,



however, situations where they are very sweet, generous and forgiving. Among the more robust types there are a few who are very soft and sensitive. Their individual characteristics are present, but their tendency to group or flock consciousness is greater. It is very touching to see two such infants kiss each other in forgiveness shortly after they have hit each other, even if it is at the encouragement of an adult. Here aggression can almost instantaneously and fascinatingly be transformed into reconciliation and the quick starting up of a new game together.

### **Pedagogy**

Children demand very firm limits and clear rules, as well as time for themselves and for fellowship with others. The principle of repetition is important, its purpose being to create fixed frames of reference and standpoints in the child's consciousness. One of the goals of education is to create a balance between the children's automatic, self-

regulating processes of playing and learning and the process of learning that originates from the institution's norms and attitudes passed on by teachers and parents. Through the activities and traditions connected to the cycle of the day and of the year the principle of repetition must be maintained. The same is true of inspiration, encouragement, dissociation, prohibition, praise and criticism. The child, however, lives its own life and goes its own ways despite educational influence of various kinds. The child to a great extent does not understand the theoretical content of this influence, and must therefore again and again sense its own nature and make its own experiences with concrete pleasantness and unpleasantness as a consequence.

### **Life's own pedagogy - spiritual science in theory and practice**

Since life in its entirety constitutes the highest morality and ethics, life's own pedagogy aims at transforming all that is unfinished, unethical and immoral. As



development goes from child to adult, or from primitive human being to civilised human being, and from civilised human being to the morally completed real human being, so life's pedagogy aims at promoting all human, humane and creative abilities. Martinus divides this moral development into 4 general stages or states: the primitive human being, the religious civilised human being who can be inspired by the humane religions (Christianity, Buddhism and Islam), the atheistic or materialistic human being and the morally completed human being with cosmic consciousness.

Just as one in teaching training colleges talks of pedagogy with a cultural or developmental content (practical ethical and moral upbringing) and an educational content (theoretical knowledge), so too has the pedagogy of life these two aspects. Just as the child cannot receive too much theoretical teaching but has to make its own experiences in flesh and blood for good or ill, so must "the child of humanity" in a cosmic perspective, that is the primitive human being, the religious civilised human being and the materialistic civilised human being also receive the pedagogy of life primarily through their own experiences for good and ill, in flesh and blood. It must sow and reap wishes, desires and actions and experience life's own developmental education primarily in the form of the law of karma. Humaneness and morality can be learned only through the sowing and reaping of painful experiences, and through the principle of repetition, which is the fundamental mechanism for any education and expansion of the consciousness.

Life's cultural or developmental education is entirely personal and adapted to the individual. It is, however, experienced by the "human child" as an unconscious, automatically controlled, self-regulating process based on the principle of hunger and satiation and the law of karma. This holds true for the first

three stages from animal to man. With this the "human child", that is the unfinished human being, like the nursery-school child, develops fundamentally and gradually the necessary points of reference for what is evil and good in life. In the four evolutionary stages that stretch from the culmination of the materialistic view of life and forward to the finished human being's cosmic consciousness the cultural or developmental teaching involved such a large material of painful experience that the theoretical teaching is now based on the highest knowledge of life in the form of spiritual science, and man becomes thereby a conscious co-worker on his own development.

During our entire evolution from animal to man there is cosmic, pedagogical intervention and influence from "life's own teachers" (world redeemers such as Christ, Buddha and Mohammed). It is the secondary theoretical teaching in the form of religious and moral precepts that can inspire and stimulate the painful experiences they have already made leading to growth in the "human child" towards an expanded, higher consciousness and neighbourly love.

Important elements in education of today are the promotion of independence, self-determination and self-management. These ideas are also essential to life's own education. The cosmic consciousness that is the result of life's own education or pedagogy from animal to man represents a human being that has become 100% independent, self-determining and self-managing. It is cleansed of all that is morally unfinished and childish. It has become a completely cultured and completely educated teacher in the school of life.

---

Original Danish title: *Det er ingen narresut!*

Translated by Mary McGovern, 1994

---

# Video film: Martinus - the man and his cosmology

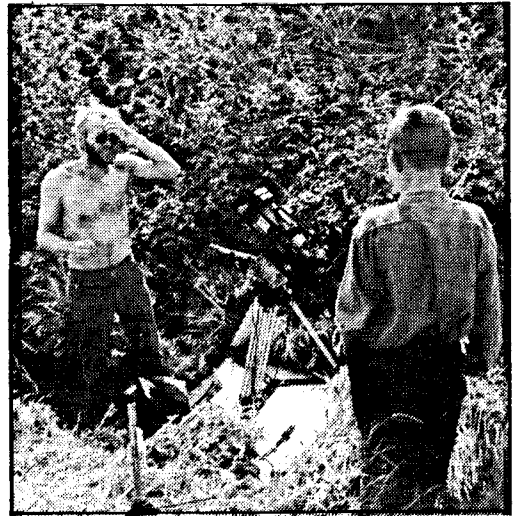
by Jørgen Knudsen, film producer

*In March 1991 Danish television transmitted a film about Martinus' life and work. This film is now available in English (see page 2). In the article below, the producer, Jørgen Knudsen, writes about the preparations for the film and the shooting, which took place in Sindal, Denmark (Martinus' place of birth) and in Island among other places.*

Like so many others I felt that the cosmic thoughts ought to be made more widely available, and that there must be many people, with no knowledge of Martinus and his cosmology, who could be interested but simply lacked acquaintance with the cosmic thoughts as a physical reality. My knowledge of the media-world made it natural and logical for me to try to get Martinus presented on television.

The 100th anniversary of Martinus' birth (1991) seemed to me to be a time when there would be a lot of attention to Martinus in the media; this had to be the occasion on which one could get a television channel to show a programme about Martinus and his cosmology.

It would be going too far to describe the production process in detail, and it would hardly interest very many. But I can say that the financial backing for the project was relatively quickly arranged through a



*Jørgen Knudsen with Philip who played Martinus as a boy*

generous, very interested private sponsor.

On the whole I experienced a very strong "wind in my back" during the whole project. Indeed, I often felt guided or led by circumstances. Not that I saw or hear "supernatural" phenomena, but I experienced that things, people and contacts turned up in many strange circumstances, or that they simply were there when I needed them. Or I experienced that the process came to a halt when I was on a wrong track. The whole way through, I could feel a very strong inspiration to solve problematical phases. And I learned to be very open for other possibilities than precisely those that I had originally manifested in my consciousness.

The period in which I produced the film was one of the most beautiful in my life. I felt unusually well, both physically and mentally, that summer. The fact that I also got to know many lovely people only made things better.

Many situations could be mentioned where things were put in place "from above"; I have picked out a couple from my memory.

In May 1990 I was in Island to do some shooting for the film. Through Sam Zinglensen I had made contact with Omar Einarsson who functioned as an invaluable interpreter and guide during our three-day-long stay on this glorious island (the Icelandic language proved to be more difficult than I had imagined).

My primary errand was to do an interview with the Reverend Aurelius Nielsen from Reykjavik, which Martinus had visited several times. Rev. Nielsen had in my correspondence with him make it quite clear that he had never tried anything like this before, so he did not know if he could; but, he wrote, he was willing to try.

I knew that in 1955 Aurelius Nielsen had been the interpreter at a large meeting in Reykjavik where Martinus gave a speech, and where the country's bishops and about 100 of the country's priests were present. I was, of course, very

keen on hearing Aurelius himself tell about this, indeed, I had my consciousness so locked onto this that it was a very unpleasant surprise for me to find out (after my arrival in Reykjavik) that Aurelius Nielsen had fallen shortly before and could remember *nothing* of this event! The accident had to some extent affected his memory.

Aurelius Nielsen had, however, his own clear idea of what he wanted to say, so we went out to Tingvallasletten near Øxara, where the shooting was going to take place. When we had filmed him for about 50 seconds he got up from his chair, since he, with good reason, thought that he was now finished! He had delivered his message!

I and the rest of the film crew, who are of course used to taking things over and over again, had spontaneously quite another idea, and for several days we tried all sorts of things with the poor man, but none of this could be used, and I was quite desperate.

It later turned out that I used precisely these very first 50 seconds without clipping or editing them. It was only after long consideration since I was originally totally locked into wanting something else.

Now I must say that if I were to pick out something in the film, then it would be that section I am most fond of, and I am very grateful that the story ended in this way.

---

### **Rev. Aurelius Nielsen in *Martinus - the Man and his Cosmology*:**

*"I remember well and will never forget meeting Martinus, talking to him and getting to know him a little. He was like Jesus, more like him than any other person I have met in my entire life. It was quite remarkable; he didn't need to refer to books. No, it was as if he had known him, and more than that. I think it was as if he had "lived himself into" the personality that Jesus was. And when he*

*spoke, it was as if Jesus himself spoke. It was so remarkable that I will never forget it."*

---

Another "funny" incident took place in connection with the shooting of the statue of Christ that came to life. I came across the plaster figure "by chance" during my research into quite other things. It was a tenth of the original size and well suited to the purpose - but there are probably many copies of it. The living statue of Christ was another matter. By roundabout methods I got in touch with an actor from Aalborg Theatre, who promised to help me with various practical things, and it was he who was meant to play this living statue.

We tried wigs and costumes, but nothing looked right. The actor got more and more uneasy and finally backed out of the project saying he had his reputation to think of!

"But", he said, "I have a neighbour whom I think would fit the job. He's a student and could certainly use a little extra money!"

Nikolaj fitted the role perfectly. He needed neither make-up nor a wig. His long hair and the physical proportions fitted the plaster figure exactly, so a piece of sheeting and a couple of safety pins sufficed (as well as 5-6 hours hard work in the studio).

We were now in the month of June and we were to edit the individual parts and put them together to make a whole. I had set a deadline for finishing the film, which I of course wanted to meet. But I could not start editing without the final copyright agreements for the music. Ingemar Fridell and I had chosen the music long before, and I had found some good recordings of Carl Nielsen by the New York Philharmonic Orchestra. I had agreed a sensible price with the music publishers in Copenhagen, but the agreement was not yet in writing so I did not dare to start editing.

I impatiently sent reminders several times, and finally I got the message that they could not keep our verbal agreement since a letter of demand had been received from the American Musicians' Union! They wanted 1.500\$ per musician for the license - and there were 120 people in the orchestra!

This delayed the project by six weeks. I quickly found, however, an older but excellent recording of the same music, which cost almost nothing. What was more important was that, in those six weeks, I got a lot of essential things to fall into place.

Looking at it with hindsight I can now see that that "pause" was very decisive, and that the finishing date was less important. On the spiritual plane there is enough time, and other qualities are more crucial.

The video has since been translated into and produced in Swedish, Esperanto, Russian and English. I would hereby like to express my thanks and gratitude to all the good beings on all planes that have contributed to the completion of the project.

---

**The following excerpt from *Livets Bog (The Book of Life)*, Vol.7 by Martinus ends Jørgen Knudsen's film:**

*"Dear Father! I feel your wonderful presence when I direct my gaze out into the immense depth of space, and you, through the fire of thousands of stars, unfold for me how you have caressed our planet with their rays in the past and in the present, and that the stars shining upon us today in our little world are the same as have shone upon the emergence, the flowering and the downfall of history's many cultures great and small. From the darkness of night you have blazed your way into the lonely astronomer's receptive spirit and there revealed the first elementary concepts of your*

eternal wisdom. You allowed him to vaguely sense your great depths, your immense space. You taught him that his own world was a star in space moving in mighty orbits in accordance with eternal laws. You allowed him to analyse the rays of the sun and the light from distant worlds, from sparkling suns of such profusion and over such horizons that the entire panorama became shining mists, losing themselves outside the bounds of time and space, leaving behind in him the first weak abilities to contemplate your gigantic thoughts ...

You have let me see that not one single being is let down or can fail in your divine plan. Your guiding hand is upon every single being, every single son of God. You are with him in darkness. You are with him in his epochs of suffering, even if he neither suspects nor un-

derstands your presence. You are the fire in his heart, causing him to arise victoriously from the darkness and coldness of primitivity in order to let him shine and sparkle with your wisdom and love over everything and everyone. In this way you have guided all those beings that today populate your highest regions of light through the dark spheres of Doomsday and Armageddon. And in this way you are in the process of guiding all human beings out of the Earth's spheres of darkness and suffering into the streaming rays of your regions of light."

---

Original Danish title: *Videofilm: Martinus - mennesket og verdensbilledet.*

Translated by Mary McGovern, 1994

---

## MARTINUS CENTRE

Klint, Nykøbing Sj., Denmark

### INTERNATIONAL COURSES 1994

Summer July 23 - August 6

Autumn 28 - September 24

**Summer programme:** Two weeks of daily lectures and study groups based on *The Road to Paradise* and *The Road to Initiation* by Martinus. Daily presentation and discussion of Martinus' symbols from *The Eternal World Picture*.

Prices: Accommodation from 850 DKK (camping 231 DKK) per week. Tuition 400 DKK per week.

**Autumn programme:** A four week course based primarily on individual study with one or two hours daily tuition and discussion of Martinus' literature.

Martinus' larger works such as *The Eternal World Picture 1*, and *Livets Bog (The Book of Life) 1* are recommended as suitable study material.

Price 650-800 DKK per week including accommodation and tuition.

Programme available from:  
Martinus Institute,  
Mariendalsvej 94-96,  
DK-2000 Frederiksberg,  
Denmark.

Telephone +45 38 34 62 80.

Telefax +45 38 34 61 80.

---

## *Progress report*

**UN has great potential - if only we will use it!**

Armament in the world amounts to 850 billion dollars per year. United Nations gets 7 billions per year. What could be achieved with more money and support from the member states?



In sharp contrast to how one has regarded UN previously its enormous potential has now be recognised, and it is clear that the world organisation has entered a new chapter in its history, said UN's secretary general Boutros Boutros-Ghali on UN Day on 24th October 1993.

More than ever before the member countries has given UN responsibility for international peace and security, for humanitarian help, for development in all areas, for protection of the earth's

environment and for the promotion of democracy and human rights, stated the Secretary General.

Boutros-Ghali pointed out that the great expectations to UN cannot be fulfilled if the organisation does not at the same time get increased support from the member countries. Both political support and economic contributions are necessary for the organisation's work, he stated.

The Secretary General admitted that UN had suffered some set-backs during the last year, but said that the advances weighed heavier, and that the coming year will show if global society fulfils its part of the responsibility. (*Source: Informationsbladet for Stiftelsen Martinus Institut i Sverige, Stockholm no.1, 1994*)

### **Italy goes along with controversial energy project**

Following American SRI, Dutch Shell and Japanese NTT, Toyota and Mitsubishi, Italian heavy industry has now announced a future involvement in an attempt to produce energy through so-called "cold fusion". This was made public at an international meeting recently in Italy about the very controversial method. Many participants

at the meeting claimed that the greatest problem today is not technical but political. But established science opposes this strongly.

According to a report signed by Sweden's technical attaché in Milan, it was pointed out that what exactly happens when energy is produced by the experiment with cold fusion is far from clear.

The Russian researcher Yan Kutjerov received on arrival the prize for the best project. Kutjerov claims that he has succeeded in producing energy that is 500 times greater than the amount introduced into the process. (*Source Svenska Dagbladet/Informationsbladet - Martinus Institut, Stockholm*).

### **Registered partnerships in Sweden**

Sweden, as the third country after Norway and Denmark, has introduced registered partnership for homosexuals.

The law comes into force on 1st January 1995 and puts homosexuals on almost the same footing as married heterosexuals. One of the exceptions is, however, the right to adopt children.

The decision of the Swedish parliament split the government and several of the opposition parties, and the "yes" came only after an at times heated debate. (*Source: Danmarks Radios Tekst TV, June 7, 1994*)

### **Peace research goes in new directions**

In mankind of today there is an apparent will for peace - but there are very divided opinions about *how* it should be created. This will for peace is expressed in more and more ways. One of them is the "Center for the Study of Mind and Human Reaction" in USA. There a group is working and researching in an attempt to understand what precedes war, and to find out whether one can prevent it arising.

The group consists of psychoanalysts, psychiatrists, anthropologists, historians, theologians and highly qualified diplomats.

They are trying to see countries as individuals, and, using the experience and knowledge of the various participants, they are trying hard to understand them. They have found that one of the first things that happens when thoughts of expansion appear is that people begin to cleanse the language of words that are deemed not in the national interest; people then continue by, for example, seeking an appropriate historical event that can be used as an argument for creating national feelings. There then follows a dehumanising of people within the country so that they will be able to see the citizens of other countries as enemies.

So one can follow the mental play of events before a prospective war with its propaganda, strengthening of nationality, cleansings and so on.

It is hoped that we will gradually be able, through establishing these factors and others, to interrupt the preparations for aggression, and get the countries' leaders to begin talking to one another.

The group, which is getting more and more assignments, was present during the Camp David negotiations. It is engaged by the United Nations, one of its current assignments being a study of the

situation in the Baltic States. (*Source: Informationsbladet for Stiftelsen Martinus Institut i Sverige, Stockholm no.1, 1994*)

# 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 Department, Martinus Institute.

### Subscription

6 issues per year.  
Within EU: DKK 177,- incl. tax.  
Rest of world:  
DKK 140,50.  
Airmail: DKK 24,- extra.  
Loose sale: DKK 29,50.

### 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