

KOSMOS

ENGLISH MARTINUS COSMOLOGY NO.1 1995

JUSTICE, PLEASANTNESS
AND LOVE

MARTINUS ANSWERS QUESTIONS

LETTER FROM RUSSIA

COURSE CALENDAR 1995



Time to understand love

by Mary McGovern

January has seen for some the reliving of the nightmare of Auschwitz. In the icy coldness of January 27 international politicians and survivors of the concentration camps met to celebrate the 50th anniversary of the liberation of Auschwitz and Birkenau by the Russian Red Army.

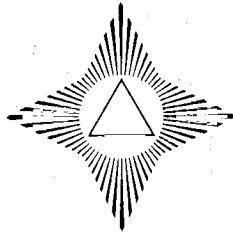
In *Justice, Pleasantness and Love* we read that "all the unpleasantness people experience is not a sign that life is unjust and unloving, nor is it vengeance or punishment, but cause and effect." Now the "effects" or karma experienced in the concentration camps was not merely the karma from one or two lives, but the collected karma from many lives - maybe even as many as 50, according to Martinus. Such an intense experience of suffering leads inevitably to an accelerated growth of the faculty of humanness, the ability to suffer with the sufferer. (See Martinus answers readers' questions on p.10-13.)

During the International Summer Course in Klint in July and August (see p.14) the English group will read *The Eternal World Picture, Vol. 2*. There Martinus writes: "It is true that with its physical senses the unfinished human cannot sense beyond the cycle of its own terrestrial life. It is therefore a victim of the thousands-of-years-old superstition that its present terrestrial life or life cycle is the only terrestrial life it experiences. It has no knowledge of its previous physical terrestrial lives. It cannot therefore understand that in the future it will again be born and live in a new physical organism. And it is this previously mentioned superstition, ignorance and lack of ability to understand the cosmic or eternal facts that result in it not having any

explanation for darkness or 'evil' and being therefore prevented from seeing that the keynote of the universe is love, and that the sufferings or unhappy fates are neither 'anger' nor 'punishment' from God but, on the contrary, an absolutely vital necessity for ultimately being able to become 'human beings in God's image after his likeness'. It is true that this mental darkness or the sufferings are unpleasant and painful but, since they serve an absolutely indispensable purpose, without which the human being could not possibly become 'God's image after his likeness', one must of necessity term darkness or sufferings 'the unpleasant good', and the good or the light 'the pleasant good'."

People will gradually learn that "they have always two options: whether to be a tool for the unpleasant good or to be a tool for the pleasant good." An elderly Polish Jew, who escaped to Denmark from Auschwitz after loosing both his parents there, seemed to have chosen the latter. "It is important to remember Auschwitz," he said in a television interview, "and it is important to forgive. We are all one, we are all the same. We have to look after and protect one another."

For many the time has come for an understanding of the nature of love, an understanding that can be provided only by a science of the spirit or psyche. At first this understanding will provide a theoretical crutch to help us through our various forms of suffering, but later we will develop sufficiently to be able to *experience* the love in the darkness. We will understand and feel the growth of the human heart.



Justice, Pleasantness and Love

by Martinus

The human beings' misunderstanding of the concept of love

The most unfinished or incomplete concept in the earthly human's mind is the concept of love. If this were not the case, today's world would appear quite different than it does. So what is real or absolute love? Love is a radiation of energy, which is of use and benefit to all living beings. But the fact that it is of use or benefit to all living beings, does not mean that it is a joy to all living beings. That something is of use or benefit does not necessarily mean that it is definitely felt as pleasant in the moment that it happens. Love can be felt as something that to a large extent is unpleasant, and this is the very source or cause of the earthly humans' misunderstanding of the concept of love.

Love is not always experienced as something pleasant

If love, or something that is of use or benefit to living beings, is felt as unpleasant, how can we know that it is love? For many people this is very diffi-

cult to understand because they directly connect the concept of love and pleasure and think that all the unpleasantness they experience is both unloving and unjust. They can perhaps see perfectly well that something unpleasant that another person experiences is justified. They say "It serves him right", "He could have stopped behaving as he did". But can these people also say these things when it is they themselves that are suffering? Not usually. And if they could they would only barely be able to see that it was justified that they got this or that unpleasant experience. But most people at that moment would have difficulty in understanding that the experience was loving because they cannot see life in a large enough perspective.

Jesus' persecutors were unable to understand that his position and power were of use to the world and humanity

Earthly humans have in the past created for themselves moral concepts that were based on the persecution of things that in

reality were essential to life, but which they thought were unjustified and therefore also unloving, just because they were unpleasant. Was not Christ's persecution and crucifixion based on the fact that the high priests and pharisees considered that his manner and way of being and behaving were undermining everything that to them was pleasant and justified, namely their own power and position? The fact that Jesus' position and power increased, was for them extremely unpleasant and in their eyes also unjustified. That it was of use to the world and to human beings and so also an expression of the highest love lay outside their sensory range and their ability to comprehend. Christ understood this and so was able to say "Father, forgive them for they know not what they do". Their judgement was based exclusively on the fact that his manner was displeasing to themselves. Similar things have happened many times since then, even in the name of Jesus, which does not mean that they were also in the spirit of Jesus. When the Inquisition was established it was based on the fear that certain psychic forces, described as "the power of darkness", "the devil" and "Satan", through the work of so-called witches, wizards and heretics might assume greater power than the church or the clergy. These men and women, who were reputed to be practicing witchcraft, very much displeased the church authorities, because it was thought that they undermined their power and position, and for that reason witches were burnt at the stake throughout the Christian countries. The ecclesiastical judges could have no knowledge of whether the people who were burnt at the stake were useful or unuseful in the absolute sense, but they knew that they constituted a danger to the power of the church, they were therefore displeasing, and on that account they were in their eyes justified in having them executed. So they were in the same situation as the church authorities who

murdered the world redeemer.

The age of the crusades is still not over, it is just that it is taking place on a slightly different way than in the old days

The crusades that we have read about in history, were based on the same foundation. It was a situation that the Christians didn't want and that they found unpleasant, that the holy land should belong to the heathens, even though it was obviously to a greater extent the heathen's native land than it was the Christians'. And so people ignored the world redeemer's word about putting up the sword as all those who take the sword shall perish by the sword; and on the contrary sought to conquer, by means of the sword, the holy land for the Christians. People have on the whole during the history of humankind again and again felt themselves justified in killing and causing suffering to other people, solely from the point of view that their activities, in fact perhaps just the fact that they existed, constituted a threat to their own comfort, power and position. And things are today just as they were in the past, although the modern "crusades", "crucifixions" and "burnings of heretics at the stake" take place in a slightly different way than they did in the old days.

The principles of the world of commerce are not based on unselfishness

People today have to a very large extent an interest in what is pleasurable either to the individual or to small groups of people. Whether it is beneficial or harmful to the rest of the community or the rest of the human race is not important. The principles of the world of commerce are based on the ideal of "the greatest possible profit or income". Of course it is intended that we believe, when we read advertisements, that our lives will become much happier if we use the various products that are advertised, and

that business peoples' sole interest lies in being public benefactors. But this does not conform to the truth. Behind the scenes a power struggle is going on for gain and position, where they are fighting each other, because it is unpleasant if the competitors get too much power. They give no thought to what is useful or useless in the absolute sense, in other words to humankind as a whole. The most extreme consequence of these conditions is world war, where people because they are fighting against the unpleasantness that they consider the enemy in inflicting on them, create even greater unpleasantness for the enemy and thereby even greater unpleasantness for themselves.

From a cosmic perspective there is no such thing as injustice or unlovingness

The concept of justice in the earthly humans' understanding is that the individual gets what he or she "deserves". We know this from the Old Testament where it is expressed in the words "an eye for an eye and a tooth for a tooth". The ideas of revenge and punishment are not only Old Testament ideas but also extremely modern ones. Our society today is still based on Old Testament morality and not on the morality that forms the basis for the New Testament or true Christianity. So what is the morality of the New Testament? It is that we should love our enemies, love those who hate and persecute us, and turn the right cheek when we are smitten on the left. It was exactly this that Christ taught and it was also what he demonstrated in practice. He proclaimed that God is love and he knew that nothing that befalls a person is unjust or unloving when seen from a cosmic perspective, which means from a perspective where we can sense and experience from the point of view of eternity, and see things, occurrences and living beings from the viewpoint of the Godhead. Ordinary people can naturally

not do this, not yet that is, but they can learn to do it. Spiritual science is one factor in modern society that little by little will teach people to understand and manifest real and absolute love.

Everything is based on cause and effect, and so also on justice and love

How do the ideas of justice and love relate to each other? Many people claim that they are opposites, that one cannot be just and loving at the same time, because love excludes justice and vice versa. But it is not so if one looks at love and justice from a cosmic perspective. Cosmically seen, the highest love and the highest justice are one and the same. That a person reaps what he has sown is not only just, it is also loving, even though it can be unpleasant. It is precisely this reaping that gives us learning experiences, knowledge and understanding. Learning experiences, knowledge and understanding bring about a new way of thinking and acting, a change of development in living. All the unpleasantness people experience is not a sign that life is unjust and unloving, nor is it vengeance or punishment, but cause and effect. This is something that people are unable to understand as long as they are unable to understand the divine world plan. As long as their mental structure is based on the principle of "selfishness" they understand everything in relation to whether it has a pleasant or unpleasant effect on themselves. They call the pleasant, "good" and the unpleasant, "evil". This is the mental structure of the animal kingdom, and it forms at the same time a very substantial part of the earthly human's psyche. It is this selfish assessment of things that brought Christ onto the cross, and it is at the very root of the whole "Doomsday epoch" that humankind is experiencing. But what is it that is "condemned to death" in this Doomsday epoch? It is neither human beings

nor the earth, but the mentality that regards selfish pleasures as life's primary factor that is condemned to death. There is to be found a way out of this "Doomsday state" or "hell" and it is love.

The great final answer to the mystery of life: Everything is very good

The cosmic analyses are created with the sole purpose of showing people that everything is very good. This is the great final answer, the actual solution to the mystery of life. The calculations that lead to this answer are given by spiritual science in such a way, that the advanced spiritual seeker can see how it fits into his or her own fate and experience of life. It has been repeated again and again to people that: "Thou shalt love the Lord thy God over all things and thy neighbour as thyself", "Thou shalt turn the right cheek, when thou are smitten on the left", "He who takes the sword shall himself perish with the sword", "Avenge not, dearly beloved, I will pay, spoke the Lord Zebaoth, "That which you would that others do unto you, do unto them ...". But have people understood these answers? No, they haven't. If they had, life on earth would be different than it is today. They have been able to feel that there was a certain amount of truth in them, but have not been able to act according to them. So then people created dogmas after which the most important thing was not that people lived according to these principles, but just that they believed in them, and especially believed in the fact that Christ with his death on the cross had atoned the old righteous, revengeful god. People "put new wine into old flasks" by pressing Christ's teachings about love into a dogma system of atonement and grace, which in fact belongs to the old sacrificial religions. But it was quite natural that it happened. Humankind was still not ready to understand love. Through Christ, however, it was demonstrated

and made open to all. It was demonstrated that it was possible to be nailed to a cross and yet to forgive and pray with love for those people who would in an ordinary earthly human way of thinking be called "enemies". Today the "old flasks" are about to burst, fewer and fewer people are inspired by dogma and more and more long to understand, long to know the calculations leading to those life-answers, they feel must be right.

Only spiritual science can teach people something about justice and love

Physical science, which through measurement, weighing and physical calculations has taught humankind so much about cause and effect and cycles, as far as physical matter is concerned, is however unable to teach people anything about justice and love or other spiritual realities. Only a spiritual science can do that. Physical science and technical development can help to make life more pleasant for people in many areas. But as long as these pleasantnesses are reserved for certain groups of people, and are not based on being a benefit and joy for the whole of humankind, they are not based on love but on selfishness. Science and technology are of course used just as much in the service of war as of peace, used to wipe out groups of beings, that are thought to be a nuisance or unpleasant to that group that one belongs to oneself. Modern warfare is to a very high degree based on technology and science, based on a knowledge of the way substances react in the physical world. But what about peace, that peace that people long for to such an extent that they say that they are fighting for peace? Real and total peace must also be based on science. Not a science of physical matter, but a science of the spiritual or psychic matter, which is the cause of the oscillations, vibrations and cycles of physical matter. Such a science is also a science of justice and love. Such a

science will not conflict with religion, but will on the contrary point into the kernel of truth in religion behind all the dogmas.

The human being has always two options: to be a tool for the unpleasant good or for the pleasant good

Because the great final answer that the seeking student can arrive at by making a thorough study of spiritual science, is that all is very good, we have to conclude that war, the burning of heretics at the stake, religious strife, and peoples' selfish wishes to obtain pleasure, even at other peoples' expense are also very good. They really are. None of all this can be avoided in the great world plan; but it won't *continue* to be like this. It is very good that people by means of the law of cause and effect or sowing and reaping, can learn to do towards others what we would have that others do towards us. And it is very good that people will gradually be able to learn that they have always two options: either to be a tool for the unpleasant good or to be a tool for the pleasant good. Out of this choice they at the same time sow the seed, that they will in the future come to reap. The old words in the Bible "Avenge not, dearly beloved, I will pay, spoke the Lord Zebaoth" are a cosmic chemical formula, the explanation of which is that it is not up to the individual person to see that "he that did this to me" or "she that said this or that" gets what they deserve or what "serves them right". According to the world plan, they cannot avoid reaping one day what they have sown, just as we ourselves cannot. The Godhead has plenty of tools that are on exactly the right evolutionary step that is needed to release such a fate wave. But the person who has begun to be on the same wavelength as the love of the universe, will more and more choose to be used as a tool to banish "hell", war, suffering, need and misery from the

earth, by shining, through their way of living, just like the sun, over both "the just" and "the unjust". Such a person is one of the Godhead's tools for creating peace on earth, because he, with his day-consciousness, is tuned into being of benefit to the whole, with his feeling, his intelligence, his intuition and his practical way of behaving.

From a lecture at the Martinus Institute
Sunday 1st December 1946
Revised by Mogens Møller
Revision approved by Martinus
Original Danish title: *Retfærdighed, behagelighed og kærlighed*
Translated by Andrew Brown, 1995

Letters from Russia

by Ole Therkelsen

Ole Therkelsen is currently in Russia lecturing on Martinus Cosmology. He plans to visit Russia again in April. The following extracts are from letters sent to the Martinus Institute during his last lecture tour in September 1994.

Moscow 11 Sep 1994

Dear Friends,

Arrived yesterday with 45kg of luggage, books and brochures. An Esperantist by the name of Tatiana Rydakova met me at the airport. This evening I will fly to Chelyabinsk with a further 18kg of books, which Tatiana has bought over here.

Chelyabinsk 15 Sep 1994

Now I am almost on home ground. I have the same student accommodation as before, the same organiser, the same driver and so on. Every day at 2pm I give a lecture at the school where I am staying. The headmistress Galina Stepanovna has also invited others from the town, so there will be an audience of about 60-80 at the lectures. Sometimes there are meetings and interviews in the mornings, and lectures in the evenings, so I am on the go all the time.

The newspaper *Vechernaya Chelyabinsk* will publish an interview



with me and an article informing them that Martinus' books are available in the large central library. We had had a meeting with the director of the library on a previous occasion, when he was given the six books that are currently available in Russian.



After the last lecture there was a closing ceremony, where Brezhnev asked, "What is communism?" to which Lenin answered, "A 70-year preparation for capitalism."

Television has been here too. They are running a series called "You and I" about marital problems. I was filmed for two and a half hours, while I answered questions from an audience of young people. The film has to be cut down to forty minutes and combined with clips from the three Martinus films. It will then be broadcast to two million viewers. In April, when I come again, I will get a copy.

I was also interviewed by *Spanlnoya*, another newspaper, about relationships and unhappy marriages.

I finally succeeded in tracking down the Esperantists in Chelyabinsk. One evening six of them came here to the school. I could show them films, and we had a pleasant evening. The chairman of the Esperanto Society is a journalist on a third newspaper. He sat taking notes the

entire evening - he will probably write an article.

Volgograd 23 Sep 1994

Here I will give seven lectures in six days, all in Esperanto. I'm tempted to believe that in the future cosmology and Esperanto will go hand in hand. It is lovely summer weather here - a cloudless sky and 27 degrees.

Moscow 27 Sep 1994

Yesterday I gave my first lecture for the *Institute for the Defence of Peace*. In Soviet times, and even now, one believed that peace has to be defended with weapons. I tried to explain Martinus' pronouncement: "The thought of defence is mankind's greatest scourge." After the lecture a young man from the publisher's came and sold out of the three books...

Martinus answers readers' questions

Not a question of punishment

Question:

It has been a problem for me that one can be punished in this life for the bad things one has done in previous lives, but cannot remember.

Answer:

It is not a matter of memory. There are also many people who have said to me: "What good does it do when we cannot remember it?" Those who go to prison can certainly remember that they have been in prison, but they come out and steal, lie and kill all the same. People do so many things in this life that are wrong. They know it, and they can certainly remember it, but they do it anyway.

No - it is all the pain and suffering one has experienced that has an effect. Those who have suffered terribly in a previous life will, when they meet someone in this life who is suffering in the same way, be much better able to understand this person. If they have had several lives with such suffering they understand immediately how the person feels. If I see someone break a leg then I

get a pain in my leg. One can become very sensitive.

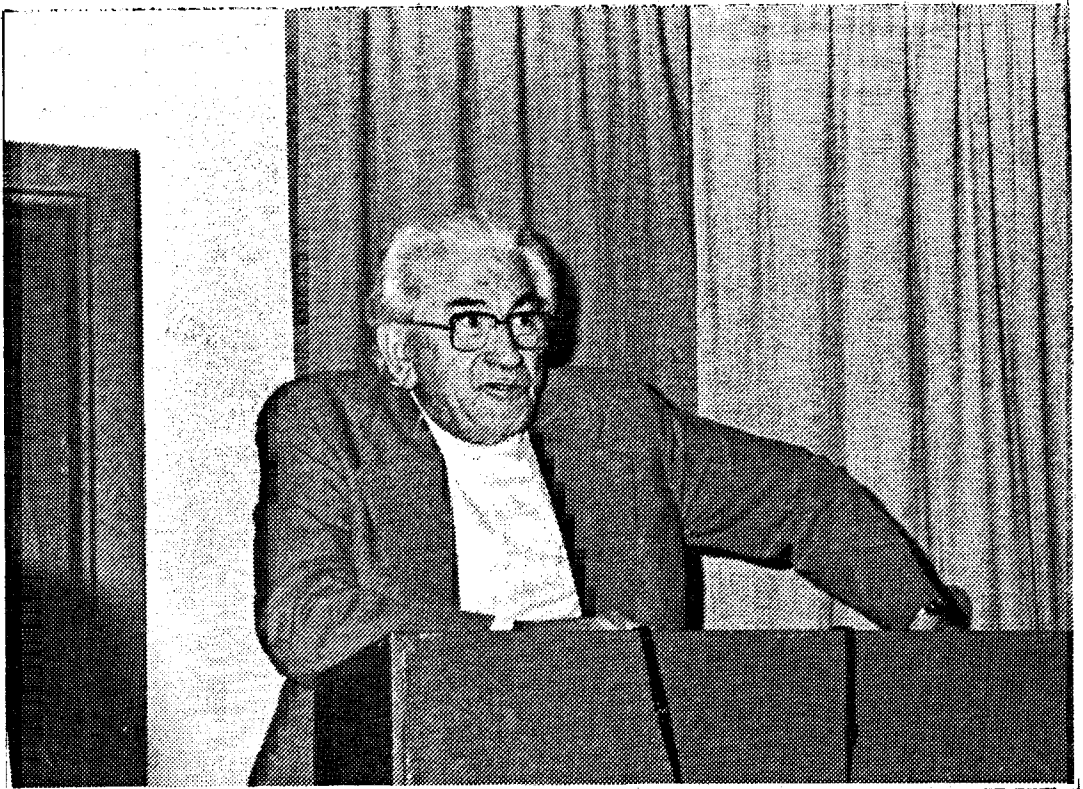
The ability to feel grows quite automatically in step with the sufferings experienced, and it is this that becomes universal love. It is this that makes one unable to have the heart to hurt others. One would rather suffer oneself than have others suffer.

Prayer and the fate of the Jews

Question:

In the Bible it is said that "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). In connection with this I came to think about Christ's words on the cross when he prayed for his enemies and said, "Father, forgive them for they know not what they do."

The Jews, who in their ignorance persecuted and crucified their redeemer, have, despite prayer, been unable to escape the sin of their father being inherited by the children of the third and fourth generation (as it also says in the Bible), since we are still witness to how Jews are subjected to hate and persecution. I would like to ask if the



persecution of these people was provoked by the crime committed by previous generations (which consisted of the crucifixion and death of Christ), and if so, if this persecution will not stop as the effects of the new world impulse can be felt.

Answer:

Since prayer is a desire, and a desire, from an occult point of view, is a release of spiritual energy, which, if the desire is strong enough, finally will result in the granting of the prayer, even though by invisible ways, prayer can "availeth very much". But since prayer works just as well in the service of darkness as of light, one has to take very great care that one's prayer, which in this case means any kind of wish at all, is not of a nature such that its granting will be an impediment for other beings or cause them suffering, since in that case it will be "black magic", and as such will

finally return to its source with correspondingly unpleasant or dark effects.

The persecution of the Jews is much less a result of their crucifixion of the world redeemer Jesus of Nazareth than a result of their resolute perseverance their religion, which they have not yet outlived, or its traditions, which for Westerners are outdated.

Had the majority of the Jewish people been receptive to Christianity, such as it came from the person of the world redeemer, and could have accepted this entirely in its purest form, it cannot be denied that the Jews would have been free of very many sufferings and today have been the world's leading people regarding the highest religious area of life. I cannot here go into the particular circumstances that caused the fact that not the Jews but the "Heathens" became the recipients of Christianity; I will mention merely that the Jews' years of

suffering and distress were due to a particular unbalanced relationship between their intelligence and feeling, and that this relationship is rectified suffering. The story of the sufferings of the Jews will thus be over as they gradually attain a natural balance between intelligence and feeling in their consciousness or psyche.

But let me say at once that persecuting Jews is not Christianity. The developed human being within Christianity, like Christ himself, cannot but ignore the crucifixion and with gratitude remember the history of this people, which became the triggering factor for the cosmic ray through which all the generations of the earth now will be blessed.

Who is my neighbour?

Question:

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

Answer:

If the term "neighbour" is to be understood quite literally, it is an indication of place. Our neighbour is thus in this connection the being that is closest to us in physical space. A being can, as we know, be so close to us that it can touch our body, just as it can also be thousands of miles away. When it is said that one should love one's neighbour as oneself, it means literally that first and foremost one should love the being or the beings that are within the scope of our ability to observe, and which we cannot avoid experiencing or sensing. We cannot directly perceive or sense beings that live thousands of miles away. Their general condition cannot be so clear to us as the condition or fate of the beings who are just in front of our eyes, ears and other senses. Every living be-

ing, that is plants, animals and human beings within the direct scope of our sensory capacity, is the focal point or the main object for the love that the law of love commands. If all beings within this local sensory zone fulfilled this law, and everyone was thus a joy and a blessing for everyone else, the kingdom of heaven would have long since become a reality on the earth.

As the familiar fellow beings: plants, animals and human beings are not the only existing living beings close to us, but express merely the residents of a particular zone, namely the "mesocosmos", and there therefore exist myriads of beings in another space, namely the "microcosmos", these beings will, as one begins to perceive and understand their presence, also come under the term "neighbour". And the question of neighbourly love will thus be relevant here too. These beings have to be loved too, otherwise darkness or hell will break out here too. This is not so difficult to understand when one here witnesses that it is a matter of all the millions of living beings: cells and molecules and so on that make up our physical body. We have a direct connection and interchange with these microbeings through our relationship to this body, which is the residence of or universe for these beings. We already know that if we eat wrong food and consume wrong drinks, if we do not get enough sleep and overexert ourselves with hard work, our general condition will suffer. Illnesses, poisonings, the creation of tumours, nervous breakdowns and so on rage within our body. Just as there is war and Armageddon where we do not love one another, so too there is war and Armageddon, pain and destruction where we do not love, or are not a blessing for, the micro beings in our organism. It is therefore also absolutely necessary to love ones microbeings as we love ourselves. The beings relationship to the microbeings



will thus be a very pressing link in the new spiritually scientific world morality, even if it has, of course, been almost totally ignored in the religious precepts handed down from the old world.

But above and beyond the microcosmos and the mesocosmos there exists yet another cosmic space for living beings. This space is called "macrocosmos". We find ourselves in a very important interchange with the residents of this cosmos. In this case it is in particular the macrobeing that has the Earth as its organism to which we are connected. This earth-being, as well as the other macrobeing, live in a time- and space-sensing of quite other dimensions than our own time- and space dimensional appearance. The minutes and hours of these beings will for our senses mean thousands or millions of years. We cannot therefore correspond directly with them. Their sphere of life-experience lies as high above our own sphere of life as

ours is above our microbeings'. But even though we cannot exchange thoughts and speech with our own macrobeing or any other, there exists all the same a way in which we can get into direct full day-conscious contact with the existing highest creating life in the macrocosmos. All macrobeings as well as mesocosmic and microcosmic beings are all organs in one great being. Since this great being has thus all existing living beings as organs, instruments for sensing and speech, it can correspond not merely in all the languages of the world but in all the languages of all planets and macrobeings as well as of all existing microbeings. That it thereby also has the ability to correspond with every single human being ought to be a matter of course. This paternal being thus speaks to human beings by means of human beings. It speaks to the animals by means of the animals. It speaks to the criminals by means of the criminals, just as it speaks to the saints by means of the saints. It can get onto everyone's wavelength and so contact everyone. It is this being we know by the term "Godhead". When a being prays or cries to God, this prayer or this cry is heard by one or another physical or mental being, who according to the above is God's sensory instrument, and the being is inevitably helped. But sometimes the help is only mental, and the being does not always notice that its prayer has been granted. As this eternal Godhead is thus our absolute vitally important neighbour one here understand the eternal law of love such as it was passed on to us from times past, and such as it in the form of spiritual science will be delivered unchanged from us to coming times:

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

Translated by Mary McGovern, 1995

Martinus Centre, Klint, Denmark

Courses for non-Scandinavians

Calender 1995

Summer:

July 22 - August 5

International summer course in English, German, and Esperanto. Simultaneous interpretation also available into Russian, Dutch and French.

Daily lectures in English or German. Daily lectures in Danish or Swedish simultaneously interpreted into the above languages.

Daily study groups on Martinus' literature. The English group will read the newly translated but not yet published *The Eternal World Picture, Vol.2*, which covers the following topics: reincarnation, karma, the fate of the individual and of mankind, prayer, the unfinished and the finished human being, the unfinished and the finished human kingdom.

Autumn:

Aug 5 - Sept 6

A programme of independent study of Martinus' translated books with two hours daily tuition in English, German, French and Esperanto. Come for one week or two, three or all four weeks. A good opportunity to study Martinus' larger works in more depth.

Programme available from the Martinus Institute.

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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
With EU: DKK 180,-
incl. tax
Rest of world:
DKK 144,-
Airmail: DKK 25,- extra
Loose sale: DKK 30,-

Publisher

Martinus Institute, Copenhagen
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ISSN 0107-7929