

KOSMOS

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WHAT IS THE MEANING OF DEATH?

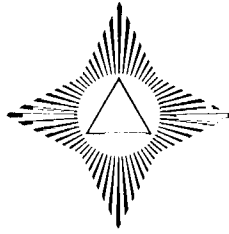
MARTINUS ON UFO'S

THE UN SUMMIT
FOR SOCIAL DEVELOPMENT



In this issue...

- page 3 **What is the Meaning of Death? *by Martinus***
- page 9 **The UN Summit for Social Development
*by Eigil Kristensen***
- page 11 **Course Calendar**
- page 12 **Flying Saucers *by Martinus***
- page 14 **News from the Martinus Institute**
- page 15 **Martinus literature in English**



What is the meaning of death?

by Martinus

The fear of death is an unfinished aspect of terrestrial human mentality

A common phenomenon in the mentality of the terrestrial human is the fear of death. Nearly everyone is afraid of dying. For many people this fear borders on being an almost permanent, horrifying nightmare. They live in a never-ending fear of it. But why? Why are people so afraid of death? The reason is because human beings have still not been completely formed or finished by Nature's hand. Having a fear of death is an unfinished aspect of the terrestrial human mentality in the same way as being able to feel hatred, anger or bitterness towards one's neighbour. And just as humankind will one day have overcome this ability to feel hatred towards someone or other, it will also one day have overcome every aspect of the fear of death. It is not the purpose of life that human beings should go on living in fear. No human being can be completely happy as long as he is afraid of something.

The suicide's and the unhappy person's experience of the the first sphere of the spiritual world

"Man in the image of God" or the completely developed human being is not a being that is afraid of dying. At this point it could perhaps be said that a suicide for example does not seem to be afraid of death. But this is not so. A suicide is a person who has become so much in conflict with life, that it has become unbearably evil. As people of this sort do not know what it means to die, they believe it to be total annihilation. So they treat death as a lesser evil than that of going on living. That is why they commit suicide. But following that they find out that what they thought they would be free of, what they thought they would be able to kill or wipe out, namely all the miserable thoughts that caused them to commit suicide, are just as alive, just as painful. Very soon after the suicide they find out that they are still in that miserable state that they were in before they committed suicide, in fact that this state is now even worse because of the fact that in this sphere of life, that

they have brought themselves to, there are no bright spots at all. Here there is nothing but mental darkness. After death a suicide is only able to contact people that are on the same spiritual wavelength as himself. He will be able to experience only a world whose inhabitants reflect the highest form of mental pessimism. As he is no longer in possession of physical senses, because he has done away with his physical body, he is cut off from experiencing the impulses of light, he otherwise would have got from the physical world. In the world that he has now entered there is no blue sky, no pleasant bright warm sunshine, no beautiful world of flowers and no joyful people. In other words there are none of the enlivening or stimulating experiences that he had the possibility of contacting in the physical world. These phenomena are all to be found on much higher or finer wavelengths than those he is at the moment able to experience. He can now therefore only sense or experience life on that wavelength, that sad sensory state, which the suicide has brought him to. Because this condition is even darker than the one that he, through his action, tried to escape from, he quickly becomes even more miserable. But within him an automatic function exists, which opens up with this increased feeling of misery; this function is the ability to cry out to God for help. Through this cry, this prayer, he releases forces or vibrations that are able to summon help. Loving beings, so called "guardian angels" enter into his dark state and free him, with their loving guidance, from the layers of consciousness in his psyche that drove him to suicide. After these dark layers of consciousness have been removed, by suggestion, from his mind, all that is now left for him is the ability to think of and experience light. After that he will enter into the normal life of the spiritual planes of existence and here he will not be able to remember anything at all about how miserable his condition was

before. Only when he, through reincarnation, turns back to the physical world and reaches the age when he, in his previous life, committed suicide, will he again find himself in the same situation and so have to take up the struggle here against the dark tendencies in his consciousness.

So the dark manifestations of fate cannot be released on the spiritual plane. Only light can be released on the spiritual plane. Other people who are living in the same sort of dark fate-condition here on earth will also after death be freed from their sufferings, by their ability to experience pain being eliminated from their psyche, so that they, as soon as it is possible to bring it about, can only sense or experience the wavelengths or vibrations of light.

Between two incarnations every living being experiences an ideal existence in the first sphere

However, it is certainly not the case that all people living in our world are unhappy. People who find themselves here in a normal, healthy and happy state, will also be in this state when they, through death, are freed of their physical body. For them the first period of time after death is like a continuation of their earthly happiness. Here they meet friends and acquaintances who have died before them, and for a time they experience the existence that they each have identified for themselves as being an ideal existence. So here they experience just that degree or amount of light that they had got used to being able to bear experiencing or displaying to their surroundings, just as they of course came to work with what interests them most in their life. In this way every living being goes through a paradise before they are born again to the physical world and where, through both dark and light experiences of fate, they are developed further to become the finished or perfect Man in God's image. So after death the

American Indian will arrive at his "happy hunting grounds", and the artistic person will a world where he can have all his dreams fulfilled. The scientist will come to live in a scientific sphere, where he can receive answers to all the questions he has a burning interest in, and the belief-orientated person has the experience of seeing his belief materialized into bright, shining states of paradise. But it is not just humans that experience meeting the light of the spiritual world, adapted to the degree of spiritual development they have reached. Animals as well, experience, after death, their own individual paradise, analogous with their physical life experience. So both people and animals each have their own individual paradise between physical lives. All living beings that have still not evolved to real humanity or neighbourly love will all get their experience of paradise in the first sphere of the spiritual world, where that state that we know under the name of "purgatory" also belongs. Their journey therefore through the higher spheres of the spiritual worlds takes place in a more or less latent form.

When the terrestrial human being has received cosmic consciousness it can no longer come onto the same wavelength as the lower planes of existence

The higher spheres of the spiritual world can be experienced only in proportion to the individual person's true ability to love. To the extent that he lives here with the purpose of serving his neighbour just for the pleasure and joy of it, and spreading light and happiness around himself through his way of being and behaving, to the same extent he will have the ability to experience life's highest worlds after death. And to the extent that the individual develops himself in the art of loving his neighbours as himself, so he is freed from having to return to the physical plane, in fact he is actually quite unable to come onto the same wave-

length as the lower planes of existence. Once this state has come about, the terrestrial human will have attained cosmic consciousness, and will from then on for millions of years go on experiencing life in the highest mental light-regions of existence. But those abilities that in themselves make up the conditions for the individual's sunlit life of truth in the high spiritual worlds are of course phenomena that are created. And created phenomena are impermanent. Therefore those abilities, with which the living being experiences the highest light of existence, must at some point degenerate, after which the being once again sinks down into the spheres of ignorance and experiences being reborn in a physical world, in order here to have his abilities to experience mental light renewed. So darkness and physical terrestrial life exist only for the purpose of renewing the living being's abilities to experience life's highest state of light. It is this eternal process of renewal that is the secret behind all reincarnation and rebirth.

If one took away immortality from the living being's physical life, there would be no possibility of justice in any form

Now perhaps someone may want to ask how they can know for sure that my presentation of these spiritual problems is correct, that it is the truth. On the physical plane everything certainly does seem to be mortal. We see here plants, animals and humans being born and dying. We see the bodies of animals and humans turning into corpses that disintegrate and fade away. We see green leaves turning yellow, withering and falling to the earth. These experiences have caused people in fact to come to the point where they live under the superstition that they are mortal beings, which means beings that some day will pass away, be wiped out and from then on cease to have any being or existence. And with this superstition people cut

themselves off from understanding the real eternal life, of which they themselves are an absolutely eternal, immortal part. It is quite obvious that people's understanding of life and way of being must at this point be correspondingly faulty. If one removes immortality from the living being's physical life, the universe will in fact be the scene of the highest form of all-encompassing sadism. Absolutely no form of justice would be able to exist. Every living being's life would be an experience of flagrant injustice. However, if one can see that the person of the past is the same as the person of the present day, the situation then becomes one hundred per cent in contact with life's other phenomena, just as the law of fate turns out to express the greatest possible justice. Whatever a being sows, that is what it will reap, whether it is evil or good.

All matter is permeated by "something alive" and this aliveness can be recognized only by the fact that matter changes

Apart from all this, it can, however, be observed that death, in the sense that people understand it, does not exist at all. Death in the absolute sense, in other words something living being able to die, is a complete impossibility. There is absolutely nothing at all on the physical plane that we can take hold of and feel, that does not at one and the same time give expression to both "something dead" and "something alive". It is this "aliveness" that makes the living being manifest itself, that makes it create, that causes it to love and to hate. And it is this same aliveness that we find in both animals and plants, in fact even in all mineral matter. That this is the case is borne out by the fact that absolutely no combination of matter at all can exist without changing. Everything that we behold constitutes a single enormous changing process. Even a stone, in fact even the hardest diamond is subject to

change, even though the change in this case takes place very slowly, measured on a human time-scale. The fact that a thing changes, makes it clear that there exists in the thing an invisible power by means of which the material is changed. However, because we can see that the change is logical and fulfils a useful purpose it proves that this power, which exists in all things, expresses intention. And because intention can only be released by consciousness and so by something living, it proves that all matter is permeated by "something living". So this aliveness can only be recognized by the fact that matter changes. But it does not take place at the same speed in all things. While it does happen very slowly in mineral matter, it happens extremely quickly in vegetable or animal matter. This aliveness can incarnate in matter, and it can withdraw from it. When we see a person die, all that happens is that "the aliveness" in the person frees itself from that combination of matter that made up the physical body. There is still something living left in this body, but it is so microscopic that it is incapable of handling the body, with the result that the body lies still, unmoving, and this is what we would call "a corpse". But the fact that the corpse decomposes, indicates that there is still something alive in the corpse, but this aliveness is not the same aliveness as that which used the organism as its instrument for experiencing life. It is this other aliveness that is the one that constitutes the being's immortal being. So the living being is above death. It cannot die. It can liberate itself from physical matter, but this liberation does not imply a real or absolute death.

Birth and death are realities that have been created, they are processes of change

So what we experience as death is not a real death but a process of the living being in the being freeing itself from the physical combination of matter that we

call "the organism". In this way the living goes on being living while the matter continues to be matter. And thus every death expresses at one and the same time both a death and a birth. No death exists without it at the same time being a birth, and no birth without it being a death. Birth and death are realities that have been created, they are processes of change with the help of which the living being either clothes itself in matter or frees itself from it.

The living being exists in an organism made up of radiation that we cannot observe with physical senses.

So what is the living being? The living being represents another form of matter than the purely physical. It exists in an organism made up of radiation, in vibrations and wavelengths that we cannot observe with physical senses. It is this state of affairs that causes the ordinary terrestrial human being continuing ignorance about his own higher spiritual nature. He takes his physical body to be identical with himself, and so he supposes that his life stands and falls with his physical body. He still does not know that his real body, his cosmic structure, is electrical by nature and is connected to the physical body only by means of a combination of the brain and nervous-system, and that on account of this he always survives the destruction of the physical organism.

There is no hell after death other than that created by one's own guilty conscience

Just think how divine this state of affairs is. Is it not plain, when seen as a whole, how miserable life would be if we were to remain here in battered, wounded or worn out bodies? Which person would be able to endure a never-ending life in an organism broken down by illness, and what purpose would this illness have if it didn't leave behind, for later use, personally gained experience, in the spiritual or ray-formed organism? As things

are, life has set a limit to every suffering. If people were in a position to see how beautiful the liberation process we call "death" actually is, no one, absolutely no one, would ever be afraid of it. Because of the ability of ray-formed matter to free itself from physical matter, the hopelessly sick person will one day experience waking up, free from all pain. And more than that. Surrounded by a glowing light, he will see friends and people he knows coming towards him, welcoming him, and congratulating him on having done with the painful physical life. When death comes as something natural, as something people have not themselves consciously brought about, it is always a wonderful festivity, an experience so beautiful that there is nothing comparable to it here on the physical plane. Darkness, suffering and pain belong exclusively to our world. It is true that people with a very dark mentality, people who have consciously inflicted pain and sorrow on others, immediately before or after physical death, experience a shorter period of purgatory, but as I have already said, its sole purpose is to make them so miserable that they cry out to God for help. As soon as they let out this cry - and it always comes because in every living being there is an automatic cosmic contacting organ, that may certainly be reduced to a very weak functioning, but may never be extinguished altogether - the real, bright spiritual world begins to open up. There is no hell after death other than what someone's own guilty conscience creates around them and even this guilty conscience soon turns into, as people will understand, a blessing for them. As soon as this experience of purgatory, which the person's guilty conscience has brought about, is over, the spiritual world is all light, radiant light and a love so glorious that there are no human expressions to describe it. So the things that we call darkness, suffering, pain and sorrow, belong only to our world, where their pur-

pose is to develop and perfect the human soul. The boundary for this darkness is death, after which only light exists. To know this means being free of every kind of fear of dying and even every kind of anxiety about life. As things are at present, people are afraid of death because they know nothing about its real nature as the gateway into a world of all-overwhelming light and love, and as the very fulfilment of all the beauty that they so often dream of experiencing.

Death is a birth into the realms of light

As people will come to understand, there is nothing at all to fear in death, that is really a birth into the realms of light that people with their spiritual seeking are striving for. Death does not break the contact we have with our loved ones

here, and it does not take us away from something that we with our hearts feel connected to. In its innermost essence, death is nothing more than light, as through it the terrestrial human being comes into being once more in the high, pure spiritual world. With it, a journey through the regions of pain, suffering and sorrow has ended, and with the occurrence of death the son of God returns to his eternal Father's dwelling places of light.

Original Danish title: *Hvad betyder døden?*

From a lecture in Klint on August 1, 1958

Edited by Erik Gerner Larsson

Approved by Martinus

Translated by Andrew Brown, 1995

Swedish seekers

In the January issue of the Swedish magazine *Sökaren* (The Seeker), the results of research among the magazine's readers was published.

Two hundred of the subscribers were sent a questionnaire asking them, among other things, who they regarded as their spiritual leader.

29% said Jesus, 22% the Bible, 22% Martinus, 18% Paul Brunton and 16% C.G. Jung, to mentioned those at the top of the list.

World Society and **The World Summit for Social Development**

by Eigil Kristensen

In March in Copenhagen a United Nations summit was held in which 128 heads of state and heads of government took part in order to discuss poverty, unemployment and social integration. Never before has a summit gathered so many world leaders. On the agenda was social development, agreement on a common declaration and the working out of a comprehensive plan of action.

On Friday evening March 10 the official delegations succeeded in agreeing on a common declaration - the Declaration of Copenhagen.

"The Ten Commandments"

The declaration contains ten commitments - also known as the ten commandments - and a programme of action to put the ideas into effect. The ten commitments deal with creating opportunities for the world's poorest countries to develop, and abolishing poverty and oppression.

The commitments are concerned among others things with creating an economic, political and judicial environment for the human being in order to at-

tain social development, and, through national action and international cooperation, making *the abolition of poverty a necessity*.

After the signing of the document Francis Mitterand, the president of France, pronounced, "After the conference in Copenhagen social development ought to be a part of the world's collective conscience."

During the official summit much was said, but words, as we know, are not enough. Converting the declaration into concrete action will be the great challenge from now on.

Grassroots and social conscience

The meeting was perhaps the beginning of greater global integration. *A tool for fighting world poverty* has been created, but, as with everything else, there is a time-factor and thereby a question of evolution. Despite the great shortcoming of the declaration - voluntary endorsement - there is a will, a sign of the times that goes in the direction of greater internationalisation of the world and a greater social conscience.

Parallel to the official summit, the grassroots or Non-Governmental Organizations held their own summit. In many ways they are the representatives of the people who, with their various activities and key issues act as watchdogs or pioneers in social, environmental and humanitarian causes. Despite the good but, according to the NGOs, rather thin document, it was generally accepted that it was now up to the grassroots and the populations to keep the governments to the promises they made at the historic summit in Denmark.

Even though the results of the summit for the moment are merely on paper, they are a little step forward for mankind. Social responsibility, a sense of community and collectivity are subject to the law of evolution. The world cannot talk its way to the humaneness it lacks, but, through the experience of the individual and of the nations, humaneness will gradually be developed as the supporting platform of the world state.

A new world order

United Nations is still merely an embryo on its way towards a global society. There are, however, signs in our time that internationalism is not merely an ideological notion but an absolute necessity.

Within modern political thinking there is talk of the need for a new global world order, a world built on economic, cultural and social interdependence.

Today many prominent politicians understand that there is no national advantage in the present structure of power; a new world order is needed. A peaceful world has to be built on an international system where rules, norms and laws are used for regulating international conflicts, and where economic development is based on the principle of viable development.

A concrete model

If an international system is to work at

all, a concrete model is needed, as shown clearly by the conflict in Yugoslavia. The fundamental idea of a world model is that entrance qualifications regarding democracy and human rights are required, giving the individual countries advantages in the form of military protection, economic assistance, cultural and political development. Work is being done today to find a political structure according to which the world can function, a difficult task but one that is entirely in accordance with the view of evolution that forms the basis for "the creation of the coming perfect human kingdom" (Martinus - *Livets Bog* Vol.1 Chapter 4).

A world of fellow-feeling and love

We are situated on the outskirts of the cosmic cycle's zone of winter, but now and then mild spring breezes and small signs show that the world is about to change. But just as winter finds it difficult to lose its grip here on the northern latitudes, things are moving forward all the same thanks to the cosmic world order and the eternal cycle.

In about 500 years, says Martinus, "Christ policy" will be pursued on our planet, and in about 3000 years the real human kingdom will be a reality. The world state is the optimal structure for human activity; here people live in freedom, without oppression, exploitation or war. Life will become a world of fellow-feeling and love, where living for one's fellow human beings will be a vital necessity. *Translated by Mary McGovern*

Martinus Centre, Klint, Denmark

Courses for non-Scandinavians

Calendar 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.

Flying Saucers

by Martinus

The following is an answer to many questions received by Martinus about UFOs or "Flying Saucers".

Time and time again the institute receives questions about the existence of "flying saucers" and about where they come from. People also ask if we will be able to overcome the distance to the moon and if we will be able to survive there.

I would like to let it be known here that working with this subject and others like it lies totally outside the scope of my mission. Since the question, however, seems to mean a lot to many people I will here, once and for all, express my view of this matter.

The absolutely natural and perfect way for advanced living beings to visit other worlds, planets and suns is through a cosmic experience. It can therefore be experienced only by spiritual means when the beings are free of their physical body. Then they will belong on the spiritual plane, where the beings are liberated from the restricting hindrances of the physical organism, from distance, time and space. That is why spiritual beings can reveal themselves for beings on the physical plane whenever and wherever

the person to whom they reveal themselves happens to be. They then show themselves in a temporary physically visible body made for the occasion. This body is a materialised body and can be dematerialised just as quickly as it was materialised. If the flying saucers and their originators are not absolutely physical and do not belong here on the terrestrial physical plane, they can only be spiritual beings in temporary physical materialisations. Then they do not come from the universe but reveal themselves directly from the spiritual or cosmic plane. They can well be spiritual beings that in one way or another are connected to the spiritual planes of Mars and Venus, even though the physical planes of these worlds are not fit for habitation for physical human beings or other outstandingly developed physical beings.

It must be recognised that man's ability to travel in the universe is very limited. The earth's nearest neighbouring sun is four light years away, which means that it is about 37,843,200,000 kilometres away.



Even if people could get up to a speed of 30,000 kilometres per hour, it would take 144,000 years to cover this enormous distance. It here becomes evident as an irrefutable fact that such a macro-cosmic, physical undertaking, indeed at even two or three times this speed, would be a total impossibility for the relatively small, microscopic physical human being. The organism of the terrestrial human being is not created as an instrument for its originator's flight from its normal vitally necessary residence or sphere of life. It is not built to live in weightless areas without oxygen or in areas where there is no up or down, no east or west, no south or north. These areas and many others that are mortally dangerous for the physical human being cannot possibly be overcome to such an extent that it can create a permanent and normal experience of life on the moon, Mars or Venus, or on the other planets in our solar system. To this must be added the fourteen day long day on the moon, where the sun shines its deadly heat directly onto the atmosphere-less lunar surface, just as the correspondingly long lunar night gives free rein to the

deadly freezing temperatures of the universe, making the physical vital conditions for animal or physical beings more or less impossible. The earth is a divine paradise compared to this stone desert of death.

I have hereby given a little insight into the law for cosmic space travel. I cannot say whether the much-talked-about flying saucers are cosmic visions clothed in physical manifestation, or they are merely ordinary material, physical phenomena with a secret domicile here on the earth, since I have not had any intuition or cosmic impulses whatsoever to devote my time to these saucer manifestations, just as I have never been in intimate contact with these.

Yours sincerely,

Martinus

Original Danish title: *Flyvende tallerkener*

From Letter no.18, 1966

Translated by Mary McGovern, 1995

News *from the Martinus Institute*

KOSMOS in Esperanto

The new Esperanto edition has got off to a promising start with 40 subscribers in 10 countries. People from 40 countries have reacted to ads in international Esperanto magazines. The Martinus Institute paid for ads in seven magazines; others published ads or small articles about KOSMOS free of charge.

One subscriber from Kartuzy in Poland has already offered to translate KOSMOS into Polish, while two in St. Petersburg, Russia have offered to translate it into Russian.

Free sample copies of the first issue are still available.

Three books by Martinus now available in Spanish

En torno al nacimiento de mi misión (On the Birth of My Mission), *Pascua* (Easter) and *El destino de la humanidad* (The Fate of Mankind) have been translated by Martha Font and are now available price 50 DKK plus postage from the Martinus Institute.

Renovation of Martinus' house in Klint

In 1937 Martinus bought a summer villa belonging to William Rosenberg, the globetrotter. He named the house *Villa Rosenberg*. Later, Martinus' secretary Erik Gerner Larsson lived in the main building with his family, while Martinus lived in the little adjoining thatched cottage. Originally a utility room it was renovated and extended to include a light room opening on to the garden, where Martinus could sit and write when he was in Klint in the summer. For the last seven years the house has been empty and unused, being badly in need of repair. It has now been renovated at a cost of 80,000 DKK. It has been well insulated so that it can be used all year round. It will be used for meetings and

study groups thus easing the pressure on existing facilities.

Martinus on Swedish television

The film *Martinus - the man and his cosmology*, which was originally shown on Danish TV2 in May 1992 was shown on Swedish TV1 on November 23, 1994 in a Swedish version. In the TV-column of the newspaper one could read: "*The man and his cosmology* Author, philosopher, mystic, 'being of love' - the Dane Martinus Thomsen, 1890-1981 was called many things in the course of his long life. As an almost unlettered man at the age of 30 he had a strong mental experience that led to him using the rest of his life to describe the natural laws of life. In seven large volumes, *Livets Bog* (*The Book of Life*) he describes his cosmology, built on reincarnation, karma and neighbourly love." The programme will be repeated on TV1.

An English version of the film (VHS video for home use or broadcast quality for television) is available from the Martinus Institute.

Czech translations

Josef Vasek has now translated Martinus' entire collected works (41 books) into Czech, including about 190 KOSMOS articles. It took him 38 years to complete the work. He has also given lectures, established a Martinus Centre in Oloumuc and published several of Martinus' books. *Livets Bog* Vols.1 and 2 are published as well as 12 shorter books. Each time a book is published Vasek gives a copy to the Martinus Institute, the Czech Embassy in Copenhagen and to Vaclav Havel. In January Vasek celebrated his 88th birthday. Despite ill-health he hopes to translate the newly published *The Eternal World Picture, Vol.4*, the fourth symbol book left unfinished when Martinus died.

Martinus

A spontaneous transformation of consciousness enabled the Danish writer Martinus (1890-1981) to describe the eternal, spiritual laws and principles of life. Collectively entitled **THE THIRD TESTAMENT** his work comprises **Livets Bog (The Book of Life)** in 7 volumes, **The Eternal World Picture** in 4 volumes, **Logic** and about 30 shorter books. Thirteen titles are currently available in English.

The Third Testament - Livets Bog I

Presents an introduction to the solution of the mystery of life. In Martinus' all-embracing cosmology the meaning of good and evil becomes apparent. Through reincarnation we are all evolving towards cosmic consciousness and total initiation. A just international world state will be one of the physical results of this evolution. Includes 8 symbols with explanations.

292 pages, 8 colour plates, paperback, 17.5 x 25 cm.

The Eternal World Picture I

Comprises 16 symbols with detailed explanations designed to make it easy for the reader to acquire an overview of the cosmic structure of the universe and of life.

119 pages, 16 colour plates, paperback, 17.5 x 25 cm

Logic

A guide to the investigation of spiritual problems. It helps the seeker to think logically and shows that absolute logic is the same as absolute love. Touches on the symbolism of the sphinx and the analysis of love and sexuality.

255 pages, 2 black & white plates, paperback, 17.5 x 25 cm

The Ideal Food

Spiritual and physical aspects of vegetarianism.

99 pages, 2 black & white plates, paperback, 17.5 x 25 cm

OTHER TITLES:

Easter

The Fate of Mankind

The Immortality of Living Beings

Marriage and Universal Love

Meditation

The Mystery of Prayer

The Road of Life

The Road to Initiation

World Religion and World Politics

Martinus - the Man and his Cosmology

(video)

Price list (tax-free outside EU) available on request.

The aim of Martinus Cosmology is the development of spiritual freedom, tolerance, humaneness and love to all living beings

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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