

KOSMOS

ENGLISH MARTINUS COSMOLOGY NO.5 1995

"EVIL" AND ITS CAUSES

65 YEARS WITH MARTINUS COSMOLOGY

THE INTERNET



Letter from the editor

by Mary McGovern

More voluntary help

The Martinus Institute enjoys the support of many voluntary workers who work simply because they feel inspired to do so. In recent months the English edition of KOSMOS has gained the help of two translators, Andrew Brown in England and Mogens K. Bech in Denmark. This has relieved me of some of the work involved in producing KOSMOS thus allowing me more time to concentrate on translating Martinus' larger works.

The Eternal World Picture

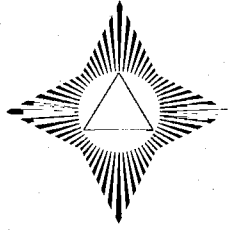
The translation of The Eternal World Picture, vol.2 was finished in July of this year in preparation for the summer school in Klint. It was published in a temporary edition allowing the English study group to read it and comment on the translation before it will be published as a proper book in the coming months. Robin Gaston, a British-Australian writer and editor, has been particularly helpful with matters of style.

Volume 3 of The Eternal World Picture is underway. In an effort to economise on time and effort I have followed the advice of translation experts

from Copenhagen University and *dictated* the first draft of most of the book. The tapes have been typed by another voluntary helper, Kirsten Thomas, previously a secretary with United Nations in New York and now semi-retired in Denmark. I am currently working on the last chapter. There remains, however, a lot of work to be done checking and editing the translation before we can name a date for publication.

Livets Bog (The Book of Life)

The first volume of Livets Bog was translated by Jeanne Day (previously Haahr) and published in 1987. She is currently working on volume 2. Participants in next summer's English course will be able to read the first two chapters of the new translation: Chapter 9, "The law for the reaction of substances" and Chapter 10 "The I's eternal sources of power" - about *cosmic* or *mental* chemistry not physical. See the Martinus Centre's programme of courses enclosed with this issue and the article on page 14.



"Evil" and its cause

by Martinus

We have all experienced in people's behaviour and way of being something that we call "evil". And the whole of human existence has for countless centuries been a struggle against this evil. Evil shows itself in the being's behaviour as a sabotaging of the life of others. And as long as the behaviour of human beings is infected with this tendency to sabotage other living beings to a greater or lesser extent, the living beings are bound to live in fear of one another. They must build up defences against each other. Living beings are the enemies of other living beings. And who are really without grounds to fear their fellow beings? Even though today a being can have an extremely loving way of being, it can later on change its mind and "evil" can emerge in its behaviour. And in the worst cases the being can become a deadly enemy, doing all it can to destroy the lives of people who previously had been very good friends. It goes without saying that this tendency in human behaviour in the first instance is something "evil" for the living beings themselves. But where does the origin of this evil lie? Is it something that one can protect oneself against? People have through the

ages been given many precepts as to how to combat "this evil", but one cannot say that evil has become less widespread among people. The precepts have sometimes been completely contradictory. What was previously considered to be the way out of evil has later been claimed to be precisely what has driven people into evil. In fact people have even worshipped evil in a religious way. People have murdered and killed and even sought to be killed themselves because they believed that it would be pleasing to the gods and so must be what is right and perfect in existence. Later on they strongly claimed that murdering and killing was definitely not pleasing to the gods or Providence and so was sinful, or something that people should not do. But people have frightful difficulties complying with this religious warning that they must not kill. People plead that they are compelled to defend themselves against other people's wickedness. If they did not they could be trampled down themselves, beaten into submission or wiped out. The warning of the fifth commandment "Thou shalt not kill", the warning that one should "turn the right cheek when smitten on the left" and the warn-

ing that one should forgive one's neighbour's wickedness not just seven times a day but seventy times seven times, seem to be pure madness, the absurd attitude of a fanatic and the height of primitiveness and sheer stupidity. But the intelligent and humanely orientated human being of modern times is in actual fact not blameless at all; nor is he helpless when it comes to knowing what he should and should not do in a situation of evil that one's neighbour puts one in. We must look at life and how it was formed. If we look back at life in the perspective of a long evolution, we see that it has developed from a primitive to a more perfect state. At first the Earth was a sea of fire, later it cooled down. It was one single great volcanic desert. No life could survive yet on the physical plane. Gradually it became possible for plants to grow and after that for animals to appear on the Earth. And out of the animal kingdom grew the human being. And the human being is still evolving. If we look at this evolution, we can see that it has taken life to more perfect and more complex forms. One can already see that the aim of this evolution is to perfect life for the living being. It is therefore one and the same being that has evolved through the mineral, plant and animal kingdoms and is evolving towards the now incipient human kingdom. And as evolution is continuous it becomes clear that as yet nothing is finished or perfect in this process of life-improvement. Humans are the beings that have come the furthest in improving or perfecting the experience of life or existence. But they have not yet become finished or completely evolved beings. This is the speech of evolution or life itself, its own statement about existence and the human being.

So what is there left in the human being for Nature to perfect? What is there in human existence that disturbs the being's everyday existence? Is it not precisely what we call "evil"? And this evil

in its worst form is what produces hostility between people. The fact that it is possible for hostility to arise between people is actually what remains for evolution to remove from human existence. When hostility can no longer arise between people evolution will have reached the end of its mission. The human being will then appear in the image of God.

It is true that animals live in combat with each other. For them killing in order to live is a condition of life. But evolution has not perfected them as much as it has humans. That is why humans have become human beings; they are more advanced in evolution and so are above the animals. For this reason the human being cannot use the animal as a model for its own existence. An animal kills in order to live because it is a condition of its existence. But you cannot say that the same applies to the human being. It is true that people have not as yet realised this at all. Humankind is only just in the initial tender stages of waking up from the animal states. It has still not realised that in fact it is liberated from the killing principle. It still believes that it has to defend itself. This is a consequence of past animal traditions going back thousands of years.

But it is not only the idea that the human has to defend itself against attack; the mistaken understanding that it must go on using the principle of "an eye for an eye and a tooth for a tooth" as the real basis of life still gives rise to fights with its neighbour too. And it also believes that it cannot live without having to eat the organisms of other animals and that it is totally dependent on eating animal food; for this reason it is compelled to kill. Even though humans long ago have left the area where eating animal food is a condition of life, they still believe quite instinctively - for it cannot be through a process of reasoning - in these traditions as a condition of life. They have no inkling of the great process of liberation that they have embarked on. In the whole of

this area, the relationship to one's neighbour is bound by tradition based on the principle of an eye for an eye and a tooth for a tooth, and the relationship to nutrition is similarly bound by tradition, that is to say on conceptions based on instinct. In this respect the modern civilized human being is just as much a believer as the religious person who believes in the dogmas and traditions of the church. Even though the beings that proclaim the morality of revenge, an eye for an eye and a tooth for a tooth, and believe that animal food is the right kind and that killing animals is quite natural, even though these beings are very strongly developed intellectually as far as material matter is concerned, or concerning technology, chemistry and many other subjects and areas of material science, they are nevertheless only believers when it comes to life's most important fields. And so that means that in the way they relate to their neighbour, in the way they relate to animals and in the way they relate to their own nutrition, they are ordinarily only instinctive, believers. Their life has become intellectual only in purely dead areas. In these dead areas, that is to say the materialistic ones, they have quickly become intellectual and creative geniuses. We have seen what a colossal difference evolution has made here between animals and humans. But in relation to living phenomena, their neighbour, that is to say their fellow human beings and animals, they still live in a darkness that has its roots right back in their animal origins. At this point it is easy to see that what remains for evolution to perfect is the humans' still unfinished condition in their relating to their neighbour. And it is just as obvious that before humans become as intellectual in their relating to living things as they now are in their relating to dead things or matter, it will be impossible for them to reap in this field a sense of well-being and blessing equivalent to that which they have long since reaped in their re-

lating to physical matter.

So what will evolution change in this still unfinished field of Man? Evolution will liberate him from the heavy burden of having to maintain his life by killing, of having to live in fear and dread of other beings, of having to live in fear of death. This heavy burden that these days weighs people down to the Earth and causes so many sufferings, indeed even Hell or Armageddon, will of course be banished from the daily life of humans just as much as the heavy burden that working with physical matter once was has now been banished by means of technology, science and machinery from the physical backs and hands of humans.

But just as people will not gain mastery over physical matter through belief, but through intellectuality, in just the same way they will not be able to gain mastery over psychic matter, or be released from the dark enslavement of war and massacres, without intellectuality combined with the beginnings of a new faculty in humans, namely humaneness. With intellect and humaneness combining and working together in the consciousness and thereby affecting the will, humans become released from the prison of belief and dogma in relation to their neighbour. This combined intellectuality and humaneness, which is high intellectuality, is what will explain to people that all the manifestations that bring about death, that are poisonous and bring about hostility between people are foolish, cause illness and undermine all civilisation and everything that works for peace. It will show people that hostility cannot be overcome by hostility but only by friendship. Everything that people do to one another in the direction of creating hostilities thus comes about exclusively through ignorance and superstition. So it is necessary to excuse these beings, even though one naturally has to protect oneself against them, but absolutely not by using anger, punishment or execution. In this lies the great saving or

the salvation of humankind, in other words through understanding that evil does not arise from wickedness, but from ignorance on the part of its originator. Christ knew this on the cross when he said about the people crucifying him, "...they know not what they do". Similarly humans will also, through their talent for humaneness and feeling, be released from the superstition that eating meat and killing animals is a condition of life; they will come round to eating food from plants, where the degree of killing is a very small fraction of the degree of killing involved in procuring animal food, quite apart from the illnesses one is freed from through eating vegetarian food, which is the only rightful food for humans.

Furthermore evolution will lead people on to being able to live off pure fruit flesh around the core, in which case there is absolutely no killing involved at all. This fruit flesh dies an unnatural death unless it is taken up as nourishment in an organism.

So the cause of evil lies in the fact that almost all people on the Earth are still uninformed, instinctive believers in the way that they relate to living things, their neighbour, living beings, even though they are highly scientific in the way that they relate to physical matter. They will come to see that the cause of all wickedness is ignorance. And the only way to counteract wickedness is through education, personal experience, understanding and friendship not through hostility. So people's superstition today is that they believe that hostility can be wiped out by hostility, hatred by hatred and war by war. Hostility can only be banished by friendship, hatred by love and war by peace. Spiritual or mental science is therefore the salvation of the world or its liberation from evil.

Original Danish title: "Det Onde" og
dets årsag

Translated by Andrew Brown, 1995

For many years Martinus gave weekly lectures at the Martinus Institute in Copenhagen. He normally prepared these lectures by writing a draft, a simplified form of manuscript. With the draft as a point of departure, but without using the actual manuscript, he gave usually considerably longer lectures. After the lectures the drafts were edited, either by Martinus himself or one of his associates (Mogens Møller or Erik Gerner Larsson). Such edited versions were always endorsed by Martinus before publication.

The above text was the basis for a lecture that Martinus gave on Sunday 5th February 1956. This particular text has not been edited. -Ed.

Video film:

Martinus - the Man and his Cosmology

*A biographical outline of Martinus
and a presentation of his work*

Available in English, Dutch, Esperanto, Russian, German, Danish and Swedish from the Martinus Institute (address on back cover).

English edition price: 150 Danish Crowns (DKK), £15.50 or US\$23.50.
Postal charges: Surface post: Nordic countries 15 DKK, Europe 32 DKK (£3.25), Rest of the world 62 DKK.
Airmail: Europe 40 DKK (£4), Rest of the world 60 DKK.

Please state whether you prefer the PAL edition (for most of Europe, Australia, New Zealand and India) or the NTSC edition for North America.

*English edition also available from
Watkins Books, 19 Cecil Court, London.*

65 years with Martinus Cosmology

by Mogens Munch

Tradition true, the annual gathering of people interested in Martinus' work took place at the Martinus Centre, Klint, Denmark on 5 August. There were several speeches including progress reports on the German, Dutch and Russian translations, a brief report from the recently established Martinus Centre in St. Petersburg, words of appreciation in Russian and Esperanto from Russian visitors and two longer talks by two of Martinus' oldest associates, of which the following is one. By way of contrast there was a little music and a film of Martinus giving a lecture - newly converted from 8mm film to video. Ole Therkelsen was master of ceremonies and bound the various points in the programme together with humour. The 250 guests (attendance was limited by the capacity of the lecture hall) could renew old acquaintances and make new ones over afternoon tea in brilliant sunshine. -Ed

My dear friends,

As you all see, I have armed myself with a manuscript. For a good reason. It's a bit saddening and definitely annoying, but as old age approaches we have to face the fact that our memory lets us down once in a while. And this seems to coincide with a growing wish to make sure that we express exactly what we intend to get across to our audience. Not just to give a good round of "entertainment" but a pronounced wish that those who spend their time listening to us, will also receive a fair *input*. What they get *out* of it, on the other hand, that's up to each individual listener.

What does one do in such a dilemma? One listens to Martinus who once said: *"It is really a most marvellous thing that as our organs fail, we can get "crutches" to support them."* We can get crutches to support weakened legs; "crutches" for

weak eyes in the form of glasses; and "crutches" for weak ears in the form of hearing aids - and an effective "crutch" for a weakened memory is a manuscript. That's the reason I've brought one today.

65 years with Martinus's world picture

The programme for this Martinus memorial day obviously had to be planned well in advance. But when Ole Therkelsen phoned me from the Martinus Institute to discuss what should be in the official programme along with my name, we were not quite sure. It was clear that it would have to be something about my experience of Martinus and my life with his world picture. But given only *half a line* in a programme to say it all, that was something of a challenge. Then Ole got an excellent idea, and the title you see in your programme came to be.

Genuine intuition, instant and complete, and no changes needed!.

However, I have to admit that when I'd put down the receiver and leaned back in my chair, I had to take a deep breath: *65 years - sixty-five full years!* Had it really been so many years since I first heard about Martinus's analyses?

The first meeting

Time is a strange thing. There's something extremely relative about it. Sometimes there's simply not enough of it to make do, and sometimes it's so abundant that it's hard to get to grips with. But 65 years with Martinus's world picture, that's what I have experienced.

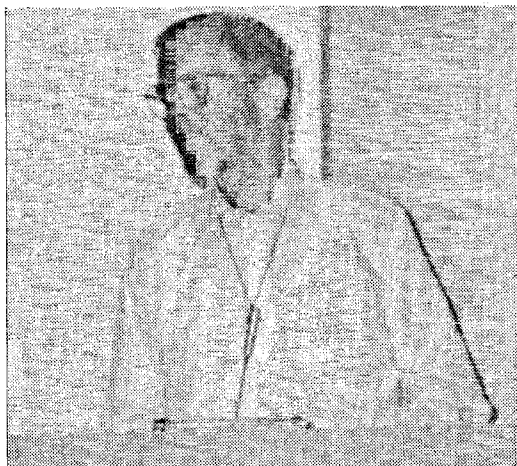
Through my friendship with Erik Gerner Larsson, which started as early as in 1926 (and long before he met Martinus), I learned about Martinus's thoughts. That was in 1930, the year before I finished high school and also the year before the first volume of *Livets Bog (The Book of Life)* was published.

After high school I had begun studying engineering at the Polytechnical College in Copenhagen. At that time, like everybody else at that age, I was probably as close to being omniscient as I have ever been! As students we had taken in all the wisdom of the world and had high opinions about *everything*.

And then suddenly one day I met a world of thoughts that in nearly all respects was so utterly different to what we had either accepted or tolerantly classified as "childish and naive". That was indeed strange.

I still remember some things that made a very strong impact on me: there was no "association", it was not possible to become a "member" of anything, it was up to oneself whether one wanted to work with it, and one was equally well accepted if one decided not to!

In essence, total freedom. But deep in my consciousness a tiny thought started growing - a feeling that here I had come across a deep insight that would almost



invariably lead to a confrontation with some very concrete demands regarding my way of living.

The logic of the three X's

At that time I was a graduate in mathematics and set to take a degree in engineering with all the logic and clear-sightedness that comes with that. Religion did not easily inspire brains of that sort.

Then something happened that I almost have to call "revelations": my meeting with Martinus's analyses of the three X's, the six basic energies, the laws for the formation of fate, the talent kernels, etc. The first volume of *Livets Bog* was published, and I read it over and over again, underlining important words and passages with a red pen. The result was that in the end the pages were red all over. That was probably one of the biggest experiences of my life.

Along with my fascination and enthusiasm about the great analyses, whose logic and stringency were so intriguing for that young polytechnical student, another thought emanated. This fantastic presentation of an entire world picture was due to only one individual - Martinus. It was he who had come up with and put together the words that made it possible for others to experience this miracle.

How on earth had he managed this?

Providing explanations to such intricate and complex problems that are so difficult to get at; explanations so that stand out in so down-to-earth words that even I could understand and take in what it was all about.

Explaining the unexplainable

In 1942 Piet Hein, the Danish philosopher and mathematician, published an almanac. The following excerpt is an introduction to a chapter about astronomy:

"So many fine and exhaustive descriptions have been made of the firmament, but despite extensive research there seems never to have been made one that really considers the fact that we human beings comprehend only so precious little at a time.

The reason is that as man comes to know more and more, he forgets just as much. The fact is that he forgets what it was he did not know when he did not know it, and what it was like not knowing it - in other words, what the problem was for the uninitiated.

Therefore, the learned who is only learned never manages to give explanations but to other learned people who already understand.

When one has to give explanations to someone who does not already understand, one must be both learned and ignorant at the same time - and neither in an unintelligent way. And that is very rare in both cases, and probably most in the former case.

The learned forgets the question once he has come to know the answer. And that is exactly the difference between being learned and being wise, because what really matters is remembering the problem once one has learned the solution.

In order to obtain a really useful description of the firmament, we have therefore consulted a number of people who, each in their own way, excellently represent intelligence in the field of contemporary astronomical knowledge and ig-

norance.

The outcome is the following concentrated and lucid presentation that, if you will, gives you the firmament in easily digestible portions."

This is precisely what Martinus's greatness was about. After having been given all the explanations he still remembered what the problem was for those who did not know, so that he could pass on the real answers.

Cosmic chemistry as a key

I do not mean here to go through Martinus's world picture; you all know it so well, or at least you are in the process of learning it. But there is one key aspect that I should like to mention to you because to me it shows the sublimity of the simple and gives us an idea of the way we have to go.

I am thinking about Martinus's analyses of "cosmic chemistry" - that we all have to learn how to "mix" the cosmic chemicals "correctly". We are close to being perfect when it comes to the chemistry of the so-called physical substances. Having learned from our mistakes we know that when one adds salt to one's tea instead of sugar, the result is that the tea tastes salty.

But in this example the individual realises the mistake he made and does not curse the salt because it was salty. He may regret his own lack of concentration that made him "use the wrong physical substance" in a certain situation. The physical substance - in this case the salt - is not in itself "evil" or "good"; it's simply *salt*, and salt will always be salty no matter what one thinks or expects of it. And *that* is the "divine" thing about life, that one can always have complete "faith" in the fact that *salt is salty!*

Don't curse the darkness

Such knowledge, such overview, has not yet been acquired by the human beings when it comes to "cosmic chemicals". The fact is that most people are ignorant

about there being such a thing as "cosmic chemicals", although their entire life is about mixing these cosmic chemicals to the best of their abilities.

But since they do not have that overview or knowledge, it is unavoidable that time and time again they "make mistakes". This becomes clear when they do not get the results from their actions that they had expected. But it's still no use "cursing the chemicals" because they are no more than "chemicals" that have their own special and dependable functions just like the salt. - It's so simple, yet so complicated.

The Chinese, who seem to have started everything long before we got into gear and therefore have said so many wise things before us, express this same thing in other words. They say: *"It's better to light a candle than to curse the darkness."*

I needed action

One situation is, however, the almost euphoric state of mind that one can experience when one finds the solution to a major problem, when new knowledge emerges. Another situation is the one we all know as "the everyday situation".

Of course, one has to be careful not to generalise about these matters, but I believe that most of us have experienced that our first way of learning the analyses was predominantly intellectual. That's what happened to me, and soon after I felt a growing feeling that "something was missing".

The expression "the spiritual world" repeatedly popped up in my mind. What was meant by that? I had heard stories about spiritualistic séances and other similar situations, but I knew that *that* was not what Martinus referred to when he talked about "the spiritual world". The desire to experience "something" *myself* grew in me. I became impatient and needed "action". I felt that I knew so much.

In similar situations some people are

tempted to make experiments with energies that they hardly know about, let alone know how to control.

We must learn from this world

I remember that Martinus time and time again, when the talk was about these matters, explicitly impressed on his audience to avoid this. In a straightforward and simple manner, in a way that was so typical of Martinus, he explained that when the divine Providence has arranged for the human beings on this earth to have their most conscious experiences here, then it was obviously because we, by living and experiencing *this life*, would get the fastest and best access to understanding the laws that govern the course of our lives.

We have not been put here in order to direct all our endeavours, energies and interest towards the spiritual planes that are not part of this world. In Martinus's own words: *"There will be plenty of time; ahead of you is eternity"*.

What I have learned

If I were to try briefly to tell you what I "have learned" during the period of 65 years I have known Martinus's world picture, I will emphasise this: Spiritual growth is infinitely slow by our standards of time.

Through our time at school, college, university and so on we have become so accustomed to the fact that a certain period of years is set aside for education. During that period we are "students", and we are expected to acquire specific knowledge within certain fields that are necessary in order to "handle" the challenges that will confront us once we have passed the "examinations" and start "real life".

The energy of intelligence is the all-dominating form of energy in this case, and one can deploy one's will to train to use it. And we all know that "it pays" to work hard with this capacity.

A similar course of events does not

occur when one wants to be a "student of life". In this case the dominating aspect is the energy of feeling's control of the energy of gravity. Developing this faculty takes a long, long time - so long, in fact, that it exceeds our everyday understanding of time as a concept. And many still ask themselves whether it really pays.

Seen in this perspective, I believe that I'm right in saying that 65 years is no more than a fleeting second.

But - some may say - you must have gained **something** from these years. And my answer is a resolute **yes, indeed**.

The small example I mentioned from the physical chemistry - and the parallels in the cosmic chemistry - have made me aware that it is necessary to be careful in life not to use "salt" in situations that call for "sugar". I have, unfortunately, not quite learned to master this yet. And just as I occasionally "make a wrong choice" and cause unexpected effects, we human beings now and then "make a wrong choice" and mix the cosmic chemicals in unfortunate ways.

If we keep this in mind, it is a lot easier to stand up to the things we meet in our everyday. Of course we all make mistakes - over and over again - but we do not "curse the salt" because it is salty, but we try to find out **where** the mistake was made.

The feeling of certainty

The impatience and heaven-defying haste of my younger days? I needed **action** then, but it did not produce the desired results. And what became of the great spiritual visions, the brightness and the light? Quite simply, they never materialised.

In their place another thing happened: a unique sense of "certainty" slowly grew in me. Perhaps the best way of describing this process is by saying that as a young man I felt that I "knew" with my intellect. Today I feel that I "know" it in my heart!

It's a process that is not yet complete. Not by a long shot. It goes on and on and will continue through coming incarnations, and the effects of the process will of course become more and more noticeable.

But already today I feel that nothing can happen that will change this calm certainty that I feel about my life; the certainty that 65 years with Martinus's cosmology has given me. And that means very much to me.

But the great and divine thing about it is that this is not reserved for me alone or for a limited group of people. This is something that is available to everyone who cares to make himself or herself familiar with it.

Translated by Mogens K. Bech

BOOK NEWS

The Ideal Food

The Ideal Food, which with a modest sale of about 50-60 copies per year is the Martinus Institute's bestseller in English, is currently being reprinted. The book was originally translated in 1965 by Anna Ørnsholt, a Dane living in India, and retranslated in 1992 by Mary McGovern. With the institute's new equipment it is possible to print books in small numbers thus reducing the amount of storage space required (the institute translates books into 12 languages as well as publishing the original Danish so there are many books to store) and reducing to a minimum the amount of money invested in books that cannot be sold immediately. There are 4-5 copies of the 1992 edition still available.

THE INTERNET - a user's views

by Torben Svendsen

The word seems to pop up everywhere - in the papers, on TV and in the professional magazines: The Internet. But what is this international computer network? Who are the users, and what do they use it for?

The Internet is a global computer network that is made up of some 4 million computers placed at universities, schools and companies in more than 17 countries. These computers are usually UNIX-based workstations that are connected into a network that comprises about 50,000 independent networks. All the computers on this giant network can communicate thanks to a common data exchange standard known as the TCP/IP protocol series (Transmission Control Protocol/Internet Protocol). The actual connection takes place via cables and satellites in such a way that data transmission and information exchange are established very quickly between the users. And the wealth of data and information on the net is made available to everybody who wants to and has the

computer to tap it - in many different languages and in principle without any kind of censorship. This is the Internet.

Vast - and growing fast

Nobody knows the exact number of Internet users, but according to some estimates there are between 30 and 50 million. And the figure is growing rapidly. The access providers on the large network computers usually charge a fee to make some of their computer capacity available to private and public users. In Denmark the major providers are UNIC, IBM, DK-net, DanaData and CompuServe who attract users by offering the cheapest and best access to the Internet. Prices for a full account with login code, E-mail address, etc. vary depending on the facilities and the usage terms agreed with the access provider. Private users need to be familiar with computers and have relatively new, high-performance equipment (minimum a PC 386 or similar; a high-speed modem working at not less than 19,200 bits/sec.; communication software; and a standard telephone

line) in order to get the full benefit of opportunities that the Internet has to offer.

No owners - no managers

The Internet has no owners or day-to-day managers. The Internet is left to develop in its own way, and the only official body is an association called The Internet Society, based in Washington D.C. and headed by Tody Rutkowski. This society has a big influence on the technical standards used on the net and tries to establish common rules and guidelines that all the users have to observe, if communication on the Internet is to operate in practice.

Try it out at your local library

So-called Internet cafés and some public libraries offer free or inexpensive access to the Internet to give new users a chance to familiarise themselves with this new media, guided along by experienced Internet users. A number of Danish and many international libraries are on the Internet and provide free access to use on-line database search in their own library systems or the Library of Congress in the USA. In Denmark the system gives access to the Royal Danish Library and the library at Roskilde University.

Many areas of interest

There are more than 4000 news groups/discussion groups on the net (USENET NetNews) that users can subscribe to or access via their E-mail addresses. There are 7 main groups, arranged by areas of interest: 1. Comp: computer science and related subjects. 2. News: Information about new news groups etc. to the users. 3. Rec: Hobbies, art and leisure activities. 4. Sci: Scientific research and application. 5. Soc: Subjects of a cultural, civic, social and political nature. 6. Talk: Debating of controversial subjects. 7. Misc: Subjects that fall outside the other groups. In addition there are many re-

lated groups under Alt: Alternative and unconventional ways of looking at subjects. Actual advertising and racist statements are not permitted on the news groups.

It takes patience to be a user

Personally I have been on the Internet as a private user since 1 January 1995. It is my experience that it takes a good deal of computer expertise to use the Internet. And in addition to that, it takes a subscription fee, patience, imagination and a keen interest. The Internet is not very user friendly - not even after the introduction of the so-called *Word Wide Web* (WWW), which is a number of servers offering a graphic user interface that presents the user with pictures and text. So in an global perspective, it is still the better-offs and those with the best educational backgrounds who are active on the net. Add to that the fact that English is by far the dominating language - another inequality and obstacle, at least in the international news groups. This is a clear bias in favour of the Anglo-American language and it users, preventing users of languages from participating on an equal footing.

Esperanto on the Internet

Among other news groups I am active on the news group called *soc.culture.esperanto* where users of Esperanto can discuss all sorts of questions in this international - and neutral - language. Esperanto has more than 100 years' cultural and literary tradition, and the interest in Esperanto is growing - also on the Internet. When I in January 1995 published a news brief in the Esperanto news group about Martinus Cosmology because Kosmos is now also available in Esperanto, I received a number of interested reactions from Esperanto users via my E-mail address.

Tap into a whole new world

The Internet is an interesting and excit-

ing meeting with the so-called *Cyber-space*. But perhaps the Internet is getting too much publicity if one considers the present conditions and possibilities. But it is possible to gain incredibly fast access to a world of knowledge and to get in contact with a large number of people. On the other hand, this says nothing about the quality and the reliability of the data and information on the net. This is where the knowledge, experience, skill and critical sense of reading must play a key role - even more so because at pre-

sent there are no universal librarians, information specialists or other information providers who can solve all these problems for the Internet users.

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Programme 1996

Martinus Centre, Klint

Enclosed with this issue you will find the new programme for courses in English and other non-Scandinavian languages at the Martinus Centre, Klint, Denmark.

INDEPENDENT STUDY COURSES

March 3 - May 31

August 11 - November 23

A new departure is the establishing of Independent Study Courses in the spring and autumn designed to give people the opportunity to get away from their busy daily lives for up to 13 weeks and 15 respectively and to provide them with peaceful surroundings in which to study Martinus Cosmology. Two hours daily tuition will be available in English, German and Esperanto. Fee (including tuition and accommodation in Pavillion A - modern flats with private bathroom): 2000,-DKK for 4 weeks, 500,- for each additional week. For short stays of 1-3 weeks: 750,- DKK per week.

ESPERANTO WEEK

August 11-17

After the two international weeks of the

summer course (July 27 - August 10) there will be a one week course in Esperanto where all lectures, symbol explanations and study groups will take place in the international language Esperanto. Fee (including tuition and accommodation): 840,- DKK (accommodation in Pavillion 2 - an older wooden building with shared toilet and shower facilities) or 1000,- DKK (accommodation in Pavillion A - modern flats with private bathroom).

SUMMER SCHOOL

The two-week summer school will be from July 27 to August 10. It will include daily lectures in English and German alternately, daily Danish and Swedish lectures interpreted into English, German, Dutch and Esperanto, daily study groups based this year on the new translation of Chapters 9 and 10 of *Livets Bog (The Book of Life)* vol.2 (about Cosmic Chemistry) and daily explanations of the symbols in *The Eternal World Picture* vols.1-4. For prices see programme.

News from the Martinus Institute

Lecture tour

Ole Therkelsen has recently begun a lecture tour of Japan, Korea, Australia, New Zealand and USA. His programme is as follows:

Japan and Korea

11/10 - 17/10	Yokohama, Japan
17/10 - 25/10	Tokyo
25/10 - 1/11	South Korea
1/11 - 4/11	Kyoto, Japan
4/11 - 8/11	Kameoka

Australia

8/11 - 13/11	Brisbane
13/11 - 16/11	Sydney
16/11 - 19/11	Perth
19/11 - 22/11	Adelaide
22/11 - 25/11	Melbourne

New Zealand

25/11 - 30/11	Auckland
30/11 - 4/12	Hamilton

USA

4/12 - 9/12	Los Angeles
9/12 - 13/12	Phoenix
13/12 - 18/12	San Francisco
18/12 - 21/12	Seattle

Should anyone want to contact him or hear further details about his lectures they are welcome to contact the Martinus Institute telephone +45 38 34 62 80 or telefax +45 38 34 61 80. The Martinus Institute can forward a fax to him. Ole will be lecturing in English and Esperanto as appropriate.

Martinus Memorial Day 1996

Next year's annual gathering of people interested in Martinus' work will take place at the Martinus Centre, Klint on Saturday 10 August (the day after the summer school finishes) from 12.30 - 5 pm.

Czech translations

Work in Bohemia and Moravia (previously part of Czechoslovakia) has until recently centred on Josef Vacek who has translated the entire collected works of Martinus into Czech, something as yet not achieved in any other language. Josef was born on 26 January 1907 and died recently, on 24 June 1995. Before dying he managed to translate the newly published Danish version of the fourth volume of *The Eternal World Picture*. Before his departure Josef had, however, prepared the continuation of his work with cosmology by establishing a Martinus Centre in Olomovc with a council consisting of five members.

In order to maintain contact with the Czech work the Martinus Institute has invited two council members to take part in the international weeks in Klint next summer. Hrbacek Vit can speak English and German, and Michal Balik has begun studying Esperanto intensively so that he will be able to participate in the activities at Klint. (Yes, it's possible to understand lectures and take part in study groups after one year's study of Esperanto. The language is so regular and logically built up that it takes much less time to learn than national languages. A Russian visitor took part in the Esperanto courses in Klint last year after only one year's study - a practical solution for people with "exotic" languages who would otherwise have difficulty in learning English quickly enough.)

Previously Josef gave one lecture a month in Olomovc. According to Czech-born Ruzena Dahlgren from Stockholm, who visits the centre in Olomovc from time to time, his associates are continuing this tradition. O.T.

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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