

KOSMOS

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THE ETERNAL WORLD PICTURE 2
- NOW IN ENGLISH

JUDGE NOT

A DIOCESAN MEETING ON REINCARNATION

AN INTERVIEW WITH MARTINUS



Translator's note

by Mary McGovern

It is with great delight that I now announce the publication of *The Eternal World Picture 2* in English.

Despite being volume 2 of a four-volume work it is one of the better introductions to Martinus Cosmology encompassing reincarnation, karma and initiation (individual and global), prayer and the future of mankind.

"Just like the sun spreads the physical areas of cloud and creates light where these previously created shadow, so God's spirit through world redemption dissolves the earth's dark, mental areas of cloud, killing climates of thought and energies of war. And beyond these terrains of death and areas of suffering the flood of rays of God's spirit will embrace terrestrial mankind in a kingdom of love where everyone will love everyone else and where everyone will love God and will be one with the eternal Father." The Eternal World Picture 2, page 114

The chapter headings are as follows: Reincarnation, cycles and seasons; The

MARTINUS

The Third Testament

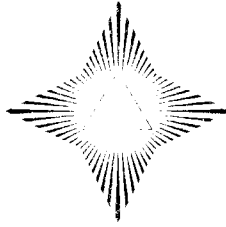
THE ETERNAL WORLD PICTURE 2



arcs of fate of the living being; Through the initiation of darkness (Hell or Armageddon); The forgiveness of sins; The eternal, cosmic and organic connection between God and the son of God; The finished human being in God's image after his likeness; The unfinished human kingdom; the karma of mankind; the perfect human kingdom of the future.

It has 168 pages and is illustrated with 11 symbols drawn and explained by Martinus. It is available directly from the Martinus Institute price 180 DKK in the EU countries (including value added tax) and 150 DKK in the rest of the world plus postage. Readers in the UK will be able to purchase it from Watkins Bookshop, 19 Cecil Court Rd, London WC2 4NH (Tel: 0171-836 2182) price approx. £14.

Work is currently underway on the translation of volume 3.



Judge not

by Martinus

A dress uniform that is not in contact with the fifth commandment

In peoples' daily lives there are so many mutually conflicting views of life, views of morality and conduct that they turn the mutual relationship of collected mankind into a domicile of unrest, indeed, even into a doomsday or an Armageddon. The entire history of mankind so far is a story of a series of bloody wars, where the strongest peoples have conquered and oppressed the less strong peoples, just as an atmosphere of intolerance, jealousy and envy has existed between one man and another giving rise to murder and killing and other acts of revenge. Quite apart from this, people have also an ocean of killing and oppression of animals on their conscience. If we look at the division into states of the terrains of the Earth, we will see that these states have been promoted by national groups of people who have been the strongest and have had the best weapons. Are not gold-braided uniforms of war with their appendaged sword, the most distinguished adornment of kings, princes and other people of rank when they are in full dress uniform? There are also the many orders and medals of ho-

nour, some of which may have been received for bravery in war, which should further show us that we have here a better kind of people. Is it then sinful to wear such adornments? Absolutely not. They correspond very well to the step of evolution that the beings concerned are standing on, indeed they constitute precisely this step's particular symptoms or characteristics, but they are not in contact with the fifth commandment: "Thou shalt not kill".

Why the beings appear in different forms of life

An evolutionary step is a stage in the transformation of the being from a lower to a higher state of life. A step in evolution is thus an expression for a particular degree of ability to experience and manifest life. Above such a degree lies higher degrees of ability to experience life and to manifest, just as there are lower degrees of ability for sensing and creating under such a degree. This is why all living beings are not the same, but appear in the many different forms of life that we see.

The beings that represent the lowest degree of evolution on the physical plane are the plants. They do not have such a

developed area of consciousness as the animals. These represent thus an area of steps in evolution that are far higher, and they can therefore experience and manifest in a much greater area than the plants. But among the animals we see too this scale of evolution continuing. Some animals are so developed or have reached such a capacity for experiencing life, for manifesting and creating that they in great areas begin to represent layers of consciousness or mentality expressing an area of evolution that belongs to an entirely new state of experiencing life and manifesting, which is superior to the animals. It is this higher state of consciousness that causes the transformation of the animal into a human being. And terrestrial human beings are beings like this, whose consciousness is about to develop out of the animal area for sensing and creating and into the human one.

Why people have not finished being animals

So terrestrial human beings find themselves in two mental worlds. The animal abilities or tendencies of consciousness that they still employ cause their being not finished the animal state yet, while the human tendencies that have begun to become habitual turn them into incipient human beings. It is these two kinds of tendencies of consciousness: the animal and the human in people, that we respectively know by the terms "evil" and "good". The evil in people constitutes thus an aspect of consciousness that was normal for them when they, far back in evolution, were still animals and in the very first feeble incipient human state. Then the killing principle was a vital necessity. This is why the meat-eating animals are equipped with power and strength to be released through an organism that, to a particular degree, is constructed so as to carry out the necessary killings of the animals whose organisms they must inevitably consume as food. Other animals, however, are plant eaters

having too a vitally necessary killing nature, even though this is not nearly so bloody and painful as that of the meat-eating animals.

The animal's instinct of self-preservation

On these stages or steps of the animals their experience of life and their manifestation is borne and regulated by a particular, to a certain extent automatic, unfolding of ability that we know by the term "the instinct of self-preservation". This instinct promotes automatically the animal's striving for a satisfaction of its hunger and the ensuing striving to gather in its food, the satisfaction of its copulatory drive and the protection of its offspring. This is the animal's entire area of life. And the particular unfoldment of these three kinds of drive or instinct are thus dependent on the particular evolutionary step of the beings in question. This, the way of being of the animals, is promoted quite normally by their instinct. They have no speculations about morality. There is nothing here about "Thou shalt not steal", "Thou shalt not kill", "Thou shalt love thy neighbour ..." and so on. The animal has not yet come so far in evolution that it can speculate about morality and behaviour. If it had come so far it would have become a human being. The animal cannot therefore "sin". It lives totally in contact with the fulfillment of the laws that are a vital necessity on the evolutionary step to which they belong.

The animal and the human tendencies of consciousness in the human being

With the human being it is quite another matter. It finds itself in a state where it can be in great disharmony with the laws whose fulfillment is a vital condition for normal, human happiness on the step in evolution to which it belongs at the moment. Since it, to a certain extent, has evolved towards human tendencies in ex-

perceiving and behaving, it has, to a corresponding extent, come under the conditions that have to be fulfilled in order to attain human perfection and happiness. But since it at the same time still has within itself a greater or lesser degree of inherited animal tendencies of consciousness, and since these are promoted automatically by its instinct or the remains of its animal instinct of self-preservation, its conduct alternates between animal and human conduct, according to the alternative situations in its view and conduct, where its animal and human dispositions alternatively take over its desire and will. Those situations where the human being's conduct is dictated by its animal nature are those in which it acts in hot-temperedness and anger, those in which it wishes to take revenge on the beings that are the object of its anger. It is also the animal dispositions in the human being that make it become envious or jealous, and have other forms of selfish desires and interests. While these mental fluctuations are a vital condition in the animal kingdom and therefore, in this kingdom, must almost be regarded as absolutely normal functions of life without which the animal could not possibly maintain its existence, it is quite another matter in the human kingdom. Because of the human tendency that is already growing here people have been able to begin forming particular moral concepts according to which they then have made laws for conduct, the keeping of which should secure people's mutual life together, their happiness and peace. These moral concepts and the laws based on these are about fighting the animal tendencies in people, since these are a great hindrance for truly humane human co-existence. The humane tendencies in a state of pure cultivation are identical to all the manifestations of behaviour that are unselfish, understanding, forgiving and helpful towards one's neighbour, which means towards all living beings, animals as well as people. It is behaviour

that is the complete opposite of the animal's, since it is triggered by the desire *to give rather than to receive*, while animal behaviour is triggered by the desire *to take rather than to give*.

People's moral precepts are a mixture of animal and human behaviour

Since people are not human beings in a state of pure cultivation, their previous, and to a certain extent their present, moral concepts and precepts are not human in a state of pure cultivation. They are still a mixture of animal and human conduct. Thousands of years ago Jesus, in his Sermon on the Mount, gave people true instructions for a totally perfect human way of being. But people have as yet been far too underdeveloped as regards humaneness to be able to perceive and practice such a height of morality. In relation to this way of being the animal tendencies in the human being were still far too dominating in the terrestrial human sphere of desire and will. This cosmic, ideal instruction was so high that it seemed to be an impossibility for people, which was and still is in fact the case for for a multitude of people past and present. If we take for example this moral injunction: "Put up again thy sword into its place: for all they that take the sword shall perish with the sword", we are forced to ask how the gold-braided uniforms of war with their attached swords and war medals can be an expression for the previously mentioned moral injunction? Nothing that comes under the term capital punishment or execution can be in contact with the humane injunction "Thou shalt not kill" either. That God should be able to become angry, to punish and to take revenge is not either an expression for the humane view in a state of pure cultivation. The fact that people have thus their moral concepts or highest ideals connected to killing tendencies, punishment for sins and like, shows that the animal tendencies have assumed

control of their perception and their ensuing behaviour. If the humane tendencies had assumed control of people's consciousness, Christ's way of being and humane ideals in a state of pure cultivation would have been much more pronounced in the world culture.

The difference between the more developed and the less developed human being

The transformation of the beings from an animal to a human state of consciousness can be promoted only by the beings' evolution, and not by punishment or acts of revenge. The primary feature of evolution that transforms the living beings from a lower to a higher form of existence is the beings' infringement of the laws of life and their ensuing state of misfortune. The sufferings that arise from this provide, of course, experience and develop the intelligence; the important thing about the experiences of suffering is, however, the fact that they develop the being's humaneness or ability to feel sympathy for other beings that suffer or are in need. The more sufferings a being has gone through in previous lives, the greater its faculty of humaneness in its present life. This faculty gives rise to the fact that the being cannot find it in its heart to do anything evil to its neighbour. And so this faculty influences the being's daily conduct. It makes the being ultimately mild and understanding towards other beings. It easily forgives an insult, if it can at all allow itself to be insulted. Here we easily see the difference between the advanced, developed human being and the primitive or less developed human being. The latter being does not know very much about forgiving an insult, just as it easily becomes insulted about quite insignificant trifling matters. It thereby lives in frequent conflict with its fellow beings, and is full of hatred and bitterness, first towards one person and then towards another. Collected mankind is thus a mix-

ture of beings on highly different steps in evolution, just as the animal in these beings' consciousness and conduct to a very great extent is the primary factor in their perception of life and their attitude to their neighbour. It is therefore not so surprising that world wars and wars between one man and another to a great extent are the primary factor in the mental sphere of collected terrestrial mankind.

The prerequisite for the participation of prophets and world redeemers in the salvation of mankind

It is true that religions and precepts from prophets and world redeemers have been contributory factors in the moral guidance of mankind, but what actually develops or transforms mankind is the experiencing of experiences. Without these there would be need for neither prophets nor world saviours. These can guide and lead mankind only with the help of the knowledge that people's sum of experiences enables them to believe and understand. Where they have as yet no experiences or knowledge they cannot understand or believe any guidance.

Why one should turn one's right cheek when smitten on the left

In order to attain true peace in the world one must thus learn to understand that whatever our neighbour may think of us and whatever evil he may do to us can absolutely only be a manifestation of the limitation of his or her present evolutionary step as regards knowledge and experience. It is precisely knowledge and experience, and the conduct arising from these, that characterise the evolutionary step a being is on. So no being can conduct itself in any way other than that which can arise from the normal pinnacle of its collected experiences, instinct and knowledge. To demand that a being should conduct itself in a way that is higher is in principle the same as demanding that a Neanderthal man should

be able to conduct himself like Christ or that a stone-age man should have the same feelings as a very humane, civilised human being. Even though the difference in evolution between people today is not so great, there is, however, a distance. And, by virtue of this, two such beings absolutely cannot conduct themselves in the same humane way. The being that finds itself on the lower step can, of course, conduct itself only in a way that is correspondingly lower than the conduct of the being that finds itself on the higher step. To demand that these two beings should be able to manifest themselves identically is foolish. This is precisely why Christ refers to the fact that one should turn one's right cheek when smitten on the left, and that one should forgive. Is it not precisely this that he expresses by saying that one should forgive, not merely seven times a day, but seventy times seven times a day. This, of course, does not mean that one should allow oneself to be tortured and plagued by one's neighbour.

Why we must not judge

Where our neighbour's humaneness is not developed, his mentality is still animal. Animal mentality can be life-threatening for other beings. For this reason one must of course protect oneself against a human being's animal schemes and plots, just as one protects oneself against dangerous animals. But this protection must not be in the form of anger or bitterness, revenge or hatred. It must be in the absolute understanding that our neighbour's way of acting is a normal manifestation of the evolutionary step on which he stands. It is this protection that forms the foundation for the establishing of the legal and judicial system, even though its methods still involve punishment and revenge. It will one day accept its neighbour's point of view and conduct, just as it today accepts the conduct of the beast of prey as a matter of course, as something normal for these

beings. And so it is not a matter of punishing one's neighbour for his behaviour but on the contrary of creating adequate protection against the less developed human beings' animal or inhumane schemes in such a way that this protection neither judges nor treats them as criminals, but on the contrary as more or less childish souls in the incipient human kingdom, that is, as unfinished human beings. And we must learn to see our neighbour in this way if his conduct is inhumane and if he thus more or less hates and takes revenge, mutilates, destroys and kills, steals, lies or cheats. To regard him as "criminal" can be only a manifestation of the general superstition that he could easily stop acting like this and conduct himself in such a way that he would not come into conflict with the law. But such conduct is precisely what he cannot possibly achieve. There is no point whatsoever in punishing him. His conduct is a normal manifestation of the evolutionary step to which he belongs at the moment. And there he will certainly stay for the time being. If he can be forced to act in another way, his way of acting will become merely a kind of dressage. And the principle will become thus the same as the principle in a circus performance or a menagerie performance.

Part of the road towards light is thus getting away from the error of not seeing one's neighbour's point of view, and his conduct arising from this, from his own spiritual standpoint. As long as we have not gained this ability we can be only false judges of our neighbour. And with that judgment with which we judge we will ourselves be judged or measured by God through those in our surroundings.

Original Danish title: *Dømmer Ikke* from book no. 21 *Hinsides Dødsfrygten* (Beyond the Fear of Death)

Translated by Mary McGovern, 1996.

A diocesan meeting on reincarnation

by Svend Åge Rossen

On a cold and windy day in the month of March I was walking up and down the pavement outside the railway station in Aalborg, Denmark - freezing and restlessly looking for the vicar who had promised to pick me up. As it was, he had been unexpectedly held up and I had to take a taxi to the bishop's offices alone. I had been invited to speak on reincarnation to a committee set up by the bishop of Aalborg which was to study new religious movements.

It had all begun on a summer day in 1994 at the Martinus Centre in Klint. Two ladies turned up at my summer house, led by Bertil Ekström. One of the ladies was a vicar in the northern part of Denmark, and she was to arrange a committee meeting for vicars and parishioners in the diocese of Aalborg on the subject of reincarnation. She was visiting a friend at the Odsherreds Sports High School next to the Martinus Centre, and it was probably through her that she had learned that we at the centre were concerned with that subject. She had certainly come to the right place.

Obviously I would be delighted to go to Aalborg and speak on Martinus' views on reincarnation. After all, it is not everyday that one is invited to speak to

vicars and bishops of the Danish Lutheran church.

On Tuesday 14 March I therefore found myself in the bishop's headquarters - a beautiful, modern building with offices and meeting rooms all laid out and furnished in good taste. I received a kind welcome from a group of thirteen people, one from each of the diocese's deaneries. When I had introduced myself and my plans for the evening, they arranged a slide projector and a screen and made the stage ready for me. The vicar, who I had expected to meet at the station, turned up ten minutes later and apologised sincerely for his delay. He was in charge of the meeting and it was therefore essential that he came. He was a very likeable person and chaired the rest of the meeting in an excellent manner. He set the meeting off by reading a fine meditation text; a kind of prose poem which provided a splendid and devout atmosphere.

I had of course carefully considered how to make the most suitable presentation of the idea of reincarnation in this forum. In order not to waste valuable time on futile interpretation of biblical texts, I had decided to leave out any references to the Scriptures altogether. In-

stead I was going to build on logic, humanity and experience.

First of all I introduced Martinus' beautiful main symbol in order to provide the religious basis right from the start. Addressing most other audiences in our current materialistic era I usually find it wiser to present Martinus' concept of God as the conclusion to an address rather than using it as a premise. But before this audience it had to be the other way round. For the same reason my introduction also included Martinus' initiation in 1921 when he among other things experienced a bright Christ-like being who entered his body and elicited his cosmic consciousness.

I introduced the concept of reincarnation by giving examples of how our everyday is characterised by recurrent events. Every day we repeat the same routines, and there are many activities that we repeat once a week, once a month or once a year - like for instance birthdays - and even over longer periods of time. I emphasised the great significance of these cycles for our life, and I mentioned the benefits of trying to avoid definitive breaks to enjoy the possibilities of later having something to come back to; people we know, events and activities, and even doing it with a higher knowledge. I showed the symbol "The eternal body" in which Martinus demonstrates with all possible clarity that our immortal I is the centre and starting point of an infinitely large number of small and large cycles.

Next I wanted to point out that all cycles build on a fundamental principle; a pendular movement between spiritual and material states. The simplest and best known example is the psychophysical cycles between thought and action which is repeated every single waking second throughout our life and upon which all accumulation of experience rests. I described our cycle between the waking and sleeping states during a 24-hour period as a larger model of the

same fundamental cycle, and that lead me naturally to describe the cycle of reincarnation as an even larger example of the same principle, obviously differing in that reincarnation involves a complete replacement of the organism and a lengthy period of time spent on the spiritual plane.

My speech was rather comprehensive and included many details which I cannot go into in this context. I also think that there were quite a number of controversial issues which must have been hard for that particular audience to face. For instance I had to say that Nature (God!) during the millions of years that evolution has lasted has been displaying a colossal waste of energy and complete indifference regarding the individual beings in their struggles to survive, accepting the assumption that an individual only lives once. The idea of reincarnation, however, changes the picture entirely in that the evolutionary ladder is a real ladder on which the individuals can climb further upward during consecutive reincarnations. Neither did I try to avoid the issue that it is very difficult to accept - assuming the existence of an all-loving and all-wise God - that only an insignificant minority of all the human beings who have ever existed, namely those who have lived in the Christian era of the past two millenniums, should have had the opportunity of an eternal life whereas the innumerable millions who lived before then had never had that opportunity. But... not even an eyebrow moved among my attentive audience. But I could not help noticing a few busy pens.

Another sensitive topic was the differences in abilities that children are born with. I showed a photo of a musical child prodigy and a Mongoloid child. If these children had not lived before, they would have to be direct products of the Creator's hands! Why then so unequal conditions of life? The principle of reincarnation, however, provides a straight-

All cycles build on a fundamental principle - a pendular movement between spiritual and material states.



Illustration: Mars

forward and natural explanation that the differences are due to different ways of leading life in previous incarnations. And, today we see vast numbers of people who are actively and knowingly destroying their physical and mental health by means of for instance alcohol and drugs. What then was to be preferred: definitive and irrevocable perdition or a new life offering the opportunity of setting a new course and finding the way to a more valuable life? Being together with precisely this particular audience I could not resist the use of the term "mercy"; and I said that it could be seen as an act of mercy, in other words 'love', on the part of God if an individual were given new chances in life so that everybody is given the opportunity of making it to the goal.

I was aware that the Danish church

finds it hard to accept the law of karma which it sees as the mechanical law of karma of the East. I therefore took the opportunity to stress that the law of karma can never justifiably be used to argue that one should not care about the distress of a being based on the premise that the situation is his unavoidable destiny. The fact is that we never know if we - being the witnesses of others' misfortune - have been selected to act as Destiny's and God's instrument for bringing an end to their distressful situation, thus representing their good karma!

Once in a while the objection is heard that Martinus argues that one can save oneself by one's morality or acts, equivalent to the old doctrine of the Church that we shall be saved by our faith and not by our deeds. That was the reason why I showed Martinus' symbol of the

principle of prayer, emphasising that the deliverance from the zone of darkness requires both the being's own efforts and assistance from God through prayer. I also told that Martinus could not recall one single day of his life on which he had not prayed to God. I thus hoped that I had managed to eliminate a misinterpretation.

So, what were the reactions once I had finished my speech? After they had collected their thoughts there were a great many questions from the audience. One of the more offish listeners believed that one should not attempt so many explanations, implying that in the final analysis we are unable to understand God's will. But apart from that there were no objections but merely elaborating questions and sincere interest.

One particular focus of attention was the purpose of the evil. I recapitulated the analyses of the great importance of suffering as a maturing factor for our higher emotional life and for our morality; and I touched upon Martinus' analyses of the symbol of the tree of knowledge of good and evil: that we will have to familiarise ourselves with the evil in order to evolve into perfect beings. When I felt the moment was right, I went on to talk about the contrast principle as a prerequisite for any form of sensing and experience, but I did not go into detail with the spiral cycle because I was short of time. I did mention, though, that the myth of the Fall contained a profound truth - not about disobedience and punishment but about a periodically recurrent need to recollect the knowledge of the darkness as a condition for being able once again to appreciate the light.

The young female vicar, who had contacted me in the Martinus Centre, asked me to go into more detail about Martinus' interpretation of the crucifixion of Christ. I explained that he had been a model for us, and through his crucifixion Christ had shown us that sometimes it is necessary to go to extreme lengths in turning the other cheek

and not challenging the evil. Thus he did it "for us", but not in order that we should be "released of our trespasses". She seemed very satisfied with my explanation and was busy taking down notes.

With a smirk and a teasing attitude one of the male participants asked me if reincarnation even offered the opportunity for a woman to become a man in a later life. That provoked a great deal of amusement among my audience. I replied in the same tone that the opportunities were even bigger: a man could become a woman. Obviously I said that mostly for the fun of it and went straight on to explaining that women gradually evolve to become more masculine and men more feminine until a point of equilibrium at which we are mentally two-poled. But I decided to leave it to some other occasion to explain that the organism in fact also becomes two-poled at a later stage.

The issue of cremation was also raised, giving me a chance to explain about the vast numbers of small micro-beings in our organism who suffer a terrible death if we burn our body once we have passed on to the spiritual plane.

Plans had also been made that we should dine together. Typical Danish open sandwiches were served, and there was hilarity at the table as I took out my home-made vegetarian food while the others went for the smorgasbord. But also during dinner did they keep asking, and our meeting - originally scheduled to end at 7 - did not finish until 8 when the chairman insisted that it had to come to an end if they were to get through the other points on the day's agenda.

We parted in a warm atmosphere. I had received an impression and a memory of a group of clergymen who on the one hand were studying these new thoughts with an open mind but on the other were having great difficulties making good sense of their daily work.

Translated by Mogens K. Bech.

An interview with Martinus

(from: Arbejderbladet, Iceland, 15th June 1970)

The following article, written by the Icelandic journalist, S.S. Brien, appeared following Martinus' sixth visit to Iceland, where many of his books had been sold.

On the threshold to a new world

It is now the sixth time the Danish sage, Martinus, author of the great works: *The Book of Life*, visits Iceland.

It is almost unbelievable that he will turn 80 this year. Although his hair has grown white, he is healthy and youthful, very eloquent and full of vigour. He has no desire to look "sagelike" or to look different in dress or behaviour. Martinus is straightforward and natural, smiles a lot and laughs heartily. However, it is the warmth that radiates from his eyes which one remembers the best.

The Earth is a living being

It is very difficult to decide for yourself where to start asking Martinus, thinking of the ocean of knowledge and wisdom contained in his writing.

About half a century has now gone since he experienced what was to change his whole life. When Martinus speaks of the laws of life which govern our existence, or about the evolution of man, he does it as a spectator, and his works carry a characteristic force of conviction. He speaks of life in the universe as one feeling and sensing its heart-beat in his own inside, having the sensation of being

part of it. He shuns all dogma, all that ties and limits.

About mankind's various religions Martinus says: "They are like sailing ships sailing the seas. At the end they are all bound to reach the same harbour. It is the same God, the same Providence behind all manifestations of life. The earth is a living organism of which we are all part, and the key-note of life is love."

When speaking of love, Martinus does not think of sentimentality or of the emotional romanticism which is often-times tied to this term. He explains: "Love, which is not guided by an intelligence is not love, but another and much more primitive feeling, which does not deserve this elevated term. Through a more developed maturity, the emotional side is ennobled and refined. Man will, then, gain a greater compassion towards others.

"At this stage he does not care to accumulate property for himself, but begins to long to give to others and to help others. This is love on the awakening stage, and as time goes this will be the prevailing element in man's consciousness. It is not until love and wisdom are joined in complete harmony that man has

outgrown the animal kingdom and become a fully developed human being."

Sparkling spots of light in the darkness

Martinus regards the revolts and upheavals in the world of today as the birth-pangs and the beginning of a brighter and ethically, richer life on earth. "We all have to pay our karma debt, and it cannot be denied that darkness broods over the greater part of the world.

But in the flaming fire of suffering, character is purified. This present period of trial is a necessary link in evolution and with that in man's development.

As time goes on, mankind will learn that victory will never be won through war, violence and hatred. Many people are already longing for new and better societies all over the world, where peace and harmony will prevail instead of discord and killings. In all parts we find this tendency today to unite, to merge and to form larger and larger units.

Nationalism must yield to internationalism, and little by little the instinct of self-preservation will disappear in favour of man's generosity and love. In spite of war hetz and negative agitation, the armament race of the superpowers, the riots, the unrest, the lust of possession, poverty and all those sufferings which have their roots in man's egotism, we also may see many sparkling spots of light in the darkness: increasing social interest, humanitarian activities, a sincere will for peace on earth, a longing for reconciliation and so on.

This is the morning glory announcing the coming of the new day, the kingdom where mankind will live in fraternal love, following the laws of life and evolution.

Martinus visualizes a third world war about the year 2000, and believes there will be two wars with a brief interval. He does not believe, though, that they will be wars of total extinction. "There

are still many human beings at a stage of their development wanting and wishing war, and those beings must live the full length of their wants and wishes, before they, through bitter sufferings and experiences, learn, that as we sow, so shall we reap. A great part of those humans having been victims of past wars, or are still to become victims of wars, will gradually become eager advocates of peace when they are born anew. They have had to endure bitter sufferings on account on wars, and even though earlier incarnations are not remembered, the experiences of the past live on in their super-consciousness, guiding and warning them through their subconsciousness. They have paid their debt, and their consciousness now purified of old wrongs done they have now gained a more positive outlook on life, making them more receptive towards spiritual guidance. Sooner or later every single one of us will learn that we only further disaster if we go against those forces which promote development. We shall learn that when we begin co-operating with them, new and brighter worlds will open up for us."

Epochs in man's evolution

The coming wars which Martinus predicts, will lead to the abolition of the superpowers of the world and their war machinery, and when that happens, the world will not be split up into superpowers and smaller states, but all nations will gradually unite into a common world empire, where a new and better social order will come into being.

At that time unselfishness will little by little have conquered over selfishness, common interest over special interest in the socially under-developed individuals.

"We speak of the technological epoch in which we are living, but it has only just started. The machines will lighten the burdens off the shoulders of mankind without being slaves of automatisation. In due course money will become out-

dated as means of exchange of goods and services. In their place man's creative power will be the only means of payment on the globe. No one will be plundering others, but instead the globe's total resources will be pooled to the advantage of all mankind.

Great changes in the field of educational methods and culture will take place, and man will learn how to develop his spiritual talents and creative powers which may lie dormant now, and they will learn to feel a joy towards life. The slavery of labour will vanish, but there is no danger that the greater amount of freedom will cause boredom or even a disgust for life. For the attitude towards things will also change. Every single person's input of labour will be its share to society, but, instead of money, he will receive all he needs for living a comfortable life. If a person wishes to receive more than his calculated lot, he will be able to put in more working hours per week. (The standard of living will at that time be much higher than it is today for those we call well-to-do people.)"

"Work, then will not be tedious, tiresome and dull slave-like labour. The machines will free mankind from all slavery and mechanised labour. When each human being uses his abilities for creative work, not having to worry about his living expenses, all work will only be a joy.

Maybe many people will shake their heads, believing this is only a dream and wishful thinking. But it is far from being so. Man's evolution progresses by leaps and bounds, and the world is like a melting pot at the present. What we are experiencing now is the birth pangs of a new world coming into being, and the agonies of petrified concepts and ideas. The reason for this fight is, that today man is placed between two epochs in his evolution; he is not an animal any more living in contact with the laws of the animal kingdom, for in his innermost dreams he feels a longing towards a

more perfect life. On the other hand he is still not a perfect man in the "image of God", living according to the spiritual laws. Those forces which reign in the animal kingdom and those reigning in the coming kingdom of true man, are fighting for his soul. Naturally, this fight is very hard. But we do not have to worry about the outcome of this fight. We are being carried forward on the ocean of evolution, and we can confidently trust in the Godhead standing behind it all, guiding and leading us into a new world of light, love and peace."

(Translator unknown)

Voluntary help wanted

Is there a native English-speaking reader of KOSMOS who would like to read aloud and record on tape some articles from KOSMOS for an ex-reader in New Zealand who has become blind? If so, please contact Mary McGovern, Martinus Institute (address on back cover).

BOOK NEWS

***Livets Bog* in French**

The Eternal World Picture 2 was not the only book to be published in June (see page 2). *La Troisième Testament - Livets Bog 1* (The Book of Life 1 in French) was also published, translated by Christine Cazas and Ingemar Fridell. Available from the Martinus Institute.

Cosmic Teachings in Russian

From 1994-95 Yachtsmen Publishers, A/ja. 65, 113 556 Moscow, Russia published three of Martinus' books in Russian: *The Ideal Food*, *The Fate of Mankind* and *Through the Gates of Death*

- no less than 50,000 copies of each, an enormous amount in comparison to the original Danish editions. Now they have published 10,000 copies of *Beyond the Fear of Death* and *Cosmic Teachings*, the latter being a collection of 35 articles by Martinus from KOSMOS anno 1991-95. Both books are translated by Victor Vorobjov, a Russian refugee and professional translator living in Denmark. *Cosmic Teachings* is said to be the best introductory book in Russian for the moment. (Ole Therkelsen)

Brochure in Chinese

Some years ago Mary McGovern translated into English a 16-page booklet entitled *Martinus Cosmology - An Introduction*, which included *The Cosmic World Picture in Brief* and *The Principle of Reincarnation* and other articles. This brochure has now been translated into Chinese by Fann-Shyong Chang, a translator who works for the United Nations in Geneva. The booklet with Martinus' main symbol *The Eternal World Picture* on the front cover and the symbol of the living being on the back will soon be published by the Martinus Institute (100 copies). It is something of an historic event that something written by Martinus has now been translated into Chinese, the largest language on the Earth. (Ole Therkelsen)

Publications in Turkish

Stefan Perneborg from Sweden spent six weeks in April and May giving lectures and courses on Martinus Cosmology in Turkey. Three people have begun translating brochures and short books from English into Turkish. *The Fate of Mankind* has now been translated, and efforts are being made to have it published in Istanbul. In the town of Marmis a Martinus Information Centre has been established. The centre, which can accommodate about 20 people, houses a small library of Martinus' books in English and German. (OT)

COURSES IN ENGLISH AT THE MARTINUS CENTRE, KLINT, DENMARK

Summer school

July 27 - August 10 A two-week course in Martinus Cosmology with daily lectures, study groups and symbol explanations.

It promises to be an international gathering. Participants from UK, USA, Holland, The Czech Republic and Russia have already enrolled for the English group.

Accommodation prices vary from 252,-DKK per week for the camping site and 900,- DKK for the cheapest rooms to 2200,-DKK per week for the centre's most modern single flats with private bath and kitchen. Tuition: 420,-DKK per week.

Independent study courses

August 11 - November 23 An opportunity to study Martinus' translated works in peaceful surroundings. Two hours daily tuition (mostly with Ole Therkelsen) in English, German or Esperanto. Fee (incl. tuition and accommodation in Pavilion A - modern flats with private bathroom) 2000,- DKK for 4 weeks, 500,- DKK for each additional week. For short stays of 1 - 3 weeks: 750,-DKK per week.

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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