

# KOSMOS

ENGLISH MARTINUS COSMOLOGY NO.5 1997

Providence

Commemoration day

Abortion and contraception



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# News

## *from the Martinus Institute*

### **International Summer Courses 1998**

The next international summer course on Martinus Cosmology at the Martinus Centre, Klint, Denmark will be held from Saturday 25th July - Saturday 8th August. Lectures and study groups will be available in English, German, Danish and Swedish with simultaneous translation of the Scandinavian lectures into English, German, Spanish, Esperanto and other languages as necessary. The programme will be sent with the next issue of KOSMOS. *MMcG*

### **Esperanto Summer Courses 1998**

The one-week Esperanto courses on Martinus Cosmology at the Martinus Centre, Klint have gone so well that the institute has decided to expand the course to two weeks from the summer of 1998 (9th - 22nd August). You may attend for one or two weeks as you please. In addition to lectures and study groups on Martinus Cosmology in Esperanto there will be language classes for those who would like to begin learning Esperanto or who would like to be better at it. Three international Esperanto teachers have already been invited, namely Atilio Rojas from Argentina, Aleksander Kogan from Russia and Joel Brozovsky, an American from the Oomoto movement in Japan. Welcome! *OT*

### **Report from the Esperanto week 1997**

On Sunday 10th August the Esperanto translator for the Martinus Institute, Ib Schleicher, welcomed more than 40 Esperantists who had come from 10 different countries. Almost half of them

were from Denmark, 10 from Sweden, 5 from Russia, 3 from the Czech Republic, 2 from Switzerland and 1 one from each of the following countries: Hungary, Poland, Mexico, Argentina and China.

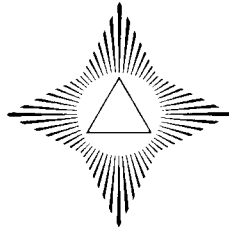
Over 20 of them took part in the course on Martinus Cosmology, which began each morning at 9.30 with a lecture on selected aspects of the cosmology by Ole Therkelsen. At 11 am there were two parallel study groups where the participants studied "The creation of an international world kingdom", with Martinus's explanation of symbol no. 26 from *The Eternal World Picture 2* as study material. Every evening at 7 o'clock there were short presentations by Svend Åge Rossen, Poul Dyrholm, Hans Oldhage, Henning von Rosen and Andrea Forman followed by time for questions and discussion.

Esperanto language classes for the other 20 participants were taught by Atilio Rojas from Argentina and Aleksander Kogan from Russia. The classes were on various levels and were taught using the so-called Cseh method, a very successful and effective natural method that involves the use of no national language - only Esperanto. The participants were very enthusiastic about the lively, cheerful and inspiring way of teaching. There was also the possibility to see the video "Mazi en Gondolando", an Esperanto course for beginners. *OT*

### **News from the Czech Republic**

In May 1997 Ole Therkelsen and an interpreter, Ruzena Dahlgren, visited the Martinus group in Olomouc. Ole gave

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# Providence

by Martinus

## **The decline of belief**

One of the factors that would help to solve the great problems of life would be for human beings to come to realise that a providence does exist. In the human beings' epoch of instinct, or their state as primitive human beings, they did not doubt the existence of a providence, a Godhead or godheads beyond the whole physical world, beyond its elements, movements and creative processes, but in our highly enlightened materialistic epoch the notion of a Providence has so to speak got lost. Even the notion that there do exist more highly evolved beings than humans is treated by many as extremely naive, as something that intelligent human beings cannot really be seen to take seriously. As the belief in a providence has been lost, the question quite naturally arises: how long can the whole religious, ecclesiastic body of people, together with its two thousand-year-old traditions, guide and lead human beings? In the past the church has certainly exercised an extraordinary power, and it still does to a certain extent in certain places on the globe. But because more and more people are breaking out of the religious realm and are looking for the solution to the mystery of

life in other ways, the churches will be unable to prevent their power from becoming weaker and weaker, in spite of the fact that people will in these other ways, again find religiosity in a new, undogmatic way. At the present time large parts of mankind have in their search eaten abundantly of "the fruits of the tree of knowledge", they have gained tremendous knowledge of the material plane but they have not found a providence there, even though they have delved into the worlds of microbes and searched the gigantic systems of stellar nebulae. They go on discovering and experiencing new forms of movements on an infinitely large scale and on an infinitely small scale, and in return they have lost the fixed point in their existence.

## **Lack of harmony among terrestrial human beings**

But if people are still evolving and becoming cleverer and more capable does it mean that they no longer have any sensation that a god or a providence exists? Yes, most definitely. People can in fact only go so far in their evolution without experiencing Providence, but then on the other hand they will be able to reach an evolutionary step where they cannot

avoid seeing the hand of Providence in absolutely everything that they experience. The most essential point in this connection is that without it understanding a providence it will be impossible for it to become "man in God's image", a state that people at the moment - albeit without knowing it - are striving towards. It will be impossible to abolish war and strife between nations as much as between men; it will be impossible to overcome illness, suffering and everything that comes under the heading of unhappy fates. Of course they will not regain a blind belief in a providence, such a thing is impossible; it is the understanding and experience of that reality that is hidden behind the concept of providence that will gradually be revealed to every single human being, an experience of a living reality that is of vital importance to the life of all beings, without which no life would be able to take place, which is to say no experience of life, no creation or renewal of life, in neither the mineral world nor the plant world, among neither animals nor humans, in neither the microcosmos, the mesocosmos nor the macrocosmos.

Plants, animals and primitive peoples live in good contact with the laws of life that exist in their zones of life or evolutionary zones. And that in fact means that each one in its own way lives in contact with Providence. The "evolved" peoples on the other hand, the civilised, materialistic human beings with their highly-praised knowledge and ability based on intelligence, live in as poor a contact with the eternal Providence as is at all possible. How is this poor contact sensed and experienced? It can be sensed and experienced through the fact, which is clear to anyone, that people live in the most wretched, in fact downright unhealthily wretched fellowship with other beings. Their behaviour and way of being is foolish. Because they do not respect or believe in any ideal model for human behaviour and do not believe in

any traditional religious ideals or precepts due to the fact that these are only manifested as dogmas or assertions rather than as scientific facts, each individual person forms his own special theory of behaviour and of how to relate to his neighbour. Because these theories can be just as different as the differences between people, each theory being proclaimed as the right one, the neighbour's understanding being "wrong", there is, as well as the causes of discord and uproar that already exist, even more disharmony, disagreement, intolerance and strife in the world. Of course there are people whose own understanding lies close to the understanding of these other people resulting in the forming of groups and parties and these oppose the "naive" or "ignorant" people either in other groups or outside of them or they try to convert them to their own party, which they consider to be the only one that can possibly create peace in the world and a better understanding between people. One meets with war upon war everywhere in everyday life and this has gradually become a battlefield, a region of death and disablement. For people to obtain the peace that they long for so much, a peace that fulfils the promise of the Christmas tidings, they have to understand that the only way to achieve this peace is through a harmonious cooperation with a providence.

### **Providence, one's neighbour and the human being itself**

People were taught when they were children that they must love God above all things and their neighbour as themselves. But usually they did not learn to do either of these. They cannot be blamed for this and it is first and foremost they themselves who suffer from the fact that they have not learnt it. But suffering offers experience, and personal experiences bring with them a certain form of learning, a learning the one cannot get from books; it is what they have

learnt from these personal experiences that has turned many people of today into seekers, into people who are seeking a fixed point in existence. They do not believe in an aged Lord God somewhere out in space; neither are they satisfied by a narrow-minded, materialistic view of life. These people who are seeking are very often good, loving people who would rather inconvenience themselves than cause other people difficulties, and they would rather suffer themselves than be the cause of other people's suffering. Their behaviour and way of being is, without them being fully aware of it, a blessing to their surroundings and so therefore also a blessing to Providence, and this they are not aware of at all. The fact is one cannot love one's neighbour without in so doing also loving God, just as one cannot love God without loving one's neighbour. And by loving God and one's neighbour one also comes round to loving oneself in a way that has nothing to do with the concept of egoism. It is very important for people to arrive at an understanding of this, because from such an understanding their behaviour will gradually become a joy and a blessing to Providence and to their neighbour just as much as to themselves. On the other hand where a person's behaviour is based on hatred, intolerance, jealousy, bitterness and other, from a human point of view, negative thought-climates of relating to one's neighbour, the person is a blessing neither to Providence, to his neighbour nor - even though he perhaps thinks he is - to himself. When one thinks, feels and acts in this way, one sabotages life and the effect, according to the laws of life concerning sowing and reaping or cause and effect, will be that one's fate will in one way or another be unhappy. One cannot in fact sabotage life without it really being one's own life that one sabotages.

### **An organic function**

The idea of a providence is not some-

thing thought up by human beings. As instinct it is already found in the living being long before the being has developed its faculty of intelligence or its ability to reflect and analyse. Animals scream when they are in a life-threatening situation, and this scream is really a cry for help, a cry to an unknown providence. The animal itself does not know whom it is screaming to; it is an automatic function, that is to say an organic function. Because the animal is unable to think, there are no thoughts connected with this function; that is something that comes about much later in its evolution. From a cosmic point of view primitive peoples are animals on a higher evolutionary step. They also have in them as an organic function the religious instinct, and because they have developed mental abilities that the animal does not have, they quite naturally connect these abilities with the inbuilt automatic function that manifests itself in them as a blind belief in a providence or in higher powers that guide and rule over human beings and nature, and with whom it is a question of maintaining a good friendship. Primitive human beings have no higher form of ability to think. Their religion is based on instinct and feelings and, because they are still close to the jungle, their belief is connected to bloody sacrifice and other forms of cruelty and animal mentality. But they believe blindly in higher powers, whose favour they seek and whose favourites they would like to be, while wishing the wrath and curses of the gods on their enemies, wishes that they offer up as prayers and invocations that are really the same as the animal's cry of terror, only more clearly formulated and connected with different energies of consciousness to those of the animal. So there exists in animals and primitive human beings an organic function quite outside of the field of speculation or thought that causes animals to cry out in fear when in a desperate situation, and

primitive human beings to appeal, in their primitive way, to the powers that rule, pleading for help in their struggle for existence. Appealing to a providence is something that all living beings do even though they mix their energies of consciousness in widely differing ways, and they are conscious of their appealing to varying degrees. Even the most confirmed atheists experience that a cry or a prayer, or both of these things combined, automatically bursts forth when they suddenly find themselves in a life-threatening situation, and this happens even though there is not another person for miles around who can hear their cry and rush to their aid.

### **Nature's creative processes**

The reason animals and human beings have eyes is because there is something to see, and they have ears because there is something to hear. Nature's creative processes are logical and they are carried out so well that the creative human being can have no better teacher than Nature itself. But why do animals and human beings, as well as many other organs and organic processes, also have this organic function that manifests outwardly as a cry or as prayer. It is because there is also something or someone to appeal to with the cry and the prayer. The animal does it only as a quite spontaneous act and does not possess the ability to combine other consciousness energies with this prayer. The primitive human being is endowed with imagination and the ability to form pictures, which they naturally combine with their religious instinct for believing in gods and demons. Little by little this unarticulated makeshift principle becomes a civilised appeal to a providence. Gradually as peoples' intelligence develops, even though it is still a primitive intelligence in relation to the combination of instinct and feeling that is dominant, a series of dogmas and teachings that within the confines of the various higher religions decide what people

have to believe in order to be saved, and if they do not believe in them they are condemned to obliteration or eternal perdition. Prayers to Providence have for a long time been concerned with gaining "the grace of God", avoiding perdition or obliteration and gaining salvation and eternal life. Just as animals instinctively have a fear of death, so do human beings. The human being, however, does not just combine its fear of death with instinct, but also with feelings and the beginnings of thinking. That is why they have attempted in every possible way to "secure" protection and grace. But what about present day people who believe neither in God nor in eternal life? People of today have begun to think along new lines, and when they eventually manage to connect these thoughts with the inbuilt automatic function that they possess, whether they want to or not, a new and for more intense experience of God and of eternity will replace the atheistic, materialistic "empty space" that dominates these days. It will be just as natural for the human being to communicate in prayer with that "something" that is the eternal Godhead as it is for the same being to see something or to hear something or to experience anything at all.

### **The human being in the image of the universe**

The human being that in an open and unbiased way observes the processes of nature both in the macrocosmos and microcosmos, will through this observation of nature be able to gain confirmation that this "something", with which it and other living beings communicate quite automatically and instinctively in situations of need, is a reality.

Every living being has to have an organism to be able to experience life, and this organism is not only an instrument for its originator's manifestation and experience of life, it is also the dwelling place of myriads of living micro-beings, cells, molecules, atoms etc. To the be-

ings in such an organism, the organism is a universe, and as every organ and every gland as well as every region of the organism, such as the musculature and the skeleton, each creates its own special living space for particles with space in between them, that is to say, its own special system of conditions necessary for life, the organism will be made up of extremely varied systems. Really it constitutes the same principle as the macrocosmos or universe does for us. The fact is that the macrocosmos also consists of a huge number of various systems of living spaces, and even though human beings are not able to perceive it with their physical senses, they will be able, by thinking logically, to understand that what we call the universe is a gigantic organism in which myriads of living beings "live, move and have their being". The human being is really created "in the image of the universe" because it is itself a universe and because its organism is a living space in which micro-particles that are living beings come into the world, live, die and are replaced by other beings. These micro-phenomena bring about changes in the organism, changes both of the kind that we call evolution and of the kind that can be seen as degeneration.

### **"Man in the image of Providence or God"**

Beyond our organism we all have - without us being able to locate it - a sensation of our I, and we give expression to this sensation of our I or our centre by example saying "I see", rather than "the eyes see". We don't say "My ears hear" either, but rather "I hear" and so on. There is an I, a "something", that uses the eyes, the ears and the whole organism as an instrument for experiencing and manifesting. This instrument is, as mentioned before, a whole universe made up of myriads of living beings. And so really we use these micro-beings. They are living instruments by means of

which we are able to experience and create in the physical world. We can sense neither pleasure nor displeasure, delight nor pain without it taking place by means of these micro-beings of ours. And where we are concerned with the human being's experience of physical pain or wellbeing, this takes place by means of those of our micro-beings that are animal in character. When we cut our hair or our nails, we can do so without experiencing any pain, because the micro-beings in these "living spaces" are mineral in character and do not have their day-consciousness on the physical plane. But if when we are cutting our nails we happen for example to cut our finger, we will certainly notice that it is not mineral matter that we are cutting into. An injury occurs, a catastrophe in some part of our universe if the micro-inhabitants are animal beings, meaning that they have day-consciousness in the physical world and are able to feel pain. Disharmony has occurred in their living space, a restriction of their natural functioning and rhythm of life, and this experience of theirs does not stop, just as it does not stop when we humans, who are also animal beings with physical day-consciousness, meet with greater or lesser catastrophes or restrictions of our natural means of manifesting life. The human being who cuts his finger feels through his nervous system that it is hurting, and he stops this function which is a negative one for both the organism and for his own sensation. From a cosmic point of view it was a "prayer" from living micro-beings that was "heard" and that resulted in the cessation of the "catastrophe".

When all the micro-individuals in our organism are working perfectly together, so that every organ in the organism is fulfilling its mission, our I senses a healthy and pleasurable well-being; if, however, some form of disharmony intrudes and one or another region is restricted in its functioning, our I notices it through



the nervous system as a kind of unpleasantness or even pain. Naturally we do everything in our power to create a state of affairs that causes these pains or this unpleasantness to stop. It is not always so easy as it was in the previously mentioned example, when one just took the trouble to avoid cutting the skin, when cutting one's nails. The organism can meet with much worse injuries that we ourselves are not the cause of at the very moment when the event occurs; we can contract illnesses that we have to seek medical attention for or in other ways try to repair, soothe and heal those places in the organism that "give reports" of disharmony. As the very factor that unites and rules our organism we must be seen as a kind of "providence" for all the living beings within the universe that constitutes our organism. So we are not only "man in the image of the universe" but also a "man in the image of Providence or God".

### **The human being as "Providence"**

There is a constant connection between our I and the I's of our micro-beings, a constant reporting on the situation in the particular regions of the body. Every single micro-particle in our organism is located in a living space that is under our control, and we cannot withdraw this control without the organism, as the instrument of our manifestation, having to suffer for it. If we form our daily life and our daily way of being in such a way that our organism's micro-beings become ill, they will not be able to fulfil their mission in the organism; we recognise this breakdown of the organism as illness, pain and suffering. In the long run it may actually lead to the destruction or death of the organism. The fate that we give our micro-beings is the same that we ourselves are subject to, and it is clear that all living beings that begin to understand that the way one treats one's body is significant, will gradually become a better and better "provi-

dence" for those beings that "live, move and have their being" inside their organism. It is important that one gets the right sort of food, enough rest and relaxation, the necessary amount of exercise, and all the other things that benefit the physical body itself. But it is just as important that one is able to overcome those thoughts and feelings that can have a directly destructive effect not just on the nervous system but, through the nervous system, also on the widely differing regions or living spaces of the organism. Human beings can definitely become physically ill through having negative thoughts. These electrical forces can straight away create a short-circuit, leading to complete natural catastrophes in the body's micro-world. So when people are bad-tempered, irritable, bitter or full of hatred it is not just their fellow-beings in the mesocosmos, that is to say other people and animals, that suffer for it, but they also create bad weather, storms and terrible earthquakes that cause death and mutilation, sorrow and suffering for thousands of living beings that, even though they are microscopic in relation to our size, can in their mental perspective suffer just as much as we can, seen from our perspective. But if our micro-individuals are in this way subject to a providence, what about ourselves?

### **The earth as a living being**

We also live in a great organism. Most people already accept as a fact that we are not surrounded by empty space. All around us there is logical creation, there is "digestion" or transformation of substances in exactly the same way as within our own organism, there is condensation, evaporation, melting and other ways of transforming matter, there are electrical and magnetic effects, and why should all these mighty forces in suns and milky ways not be charges of energy in an organism in exactly the same way as they are in our own organism. Everything here is definitely logically governed and



fulfils planned purposes. If we look at the earth itself and really try to leave behind the traditionally accepted prejudice that what we inhabit is just a mineral sphere or globe somewhere in the universe, we cannot help seeing that the earth is also a living being. It both breathes and takes in nourishment, it has a bloodstream and glandular functioning and so on, just like other physical beings. The form of these vital functions is certainly different from our own, but in principle they are absolutely the same. So, seen from a cosmic perspective, we are micro-beings in the organism of the earth-being. Between this macrocosmic being's I and our I there is a similar connection to the one between our I and our micro-being's I's. Our pleasant and unpleasant sensations, in fact even the slightest of our sighs of distress, do not go out into the universe unheeded. It is a vital necessity for the earth-being to help its micro-beings; we are under its protection and control just as our micro-beings are under our protection and control.

Now someone may well object that the earth-being is not apparently an especially good "providence" to us, partly judging from our own experiences and partly from an appraisal of the world situation as a whole even within this century. But what kind of a "providence" are human beings themselves? Are they any better? In answer to that from a cosmic point of view one has to say that just as our I is far from being God in relation to our micro-beings, neither is the earth-being's I God for us. Both we and the earth-being are, in relation to our micro-beings "in the image of Providence or God" but we are not Providence itself or God itself. So what is the difference? All living beings in the infinite universe constitute respectively universes and matter for each other, they represent "living beings' cycles within living beings", which is the same thing as "God's image". But then what is God? It is the limitless whole in which all these

myriads of living beings live, move and have their being. It is the universe or cosmos as a living being.

### **Providence and neighbourly love**

What is it that people have to learn from living in the earth-being's organism? According to what we were taught as children people have to learn to love God above all things and our neighbour as ourselves. For many people this is just something they have learned by rote, and which they cannot connect with in a realistic way. After all what and where and who is God? That is what people do not know. And there has been so much preaching about neighbourly love that one does not listen anymore. Just as one does not truly see the things that one sees every day. It has become the custom to say that one should be good to each other, but still it is the custom that one is not. And what about loving oneself? People say, "Yes, but that is wrong, one should definitely not be egoistical", at the same time as being precisely that. Mankind needs a thorough explanation of what it means to both love God and to love one's neighbour as oneself, an explanation that will show that it is really the same thing only seen from three different perspectives.

By studying cosmology and trying to the best of their ability to live according to it, it will be possible for terrestrial human beings to love God by loving their neighbour, and by doing this they will at the same time be unable to avoid loving themselves. But who is our neighbour? Our neighbour is not just our fellow-beings in the mesocosmos, but also our organs, cells, molecules, atoms and so on. Our neighbour is all the living beings that live in the universe of our organism and for which we constitute a kind of "providence" or "guardian angel number one". "You should do unto your neighbour what you would have them do unto you". But that means that if we would like the earth-being to create the

best possible living conditions for us, in order to reap the same, we have to sow the same, where possible. And it is possible in relation to our own micro-beings. There we can sow the good fate that we would like to reap in the future. We can "hear their prayers", and not only that, we can try to create the conditions that do not inflict suffering and unpleasantness, but the opposite of those things, by working to create a healthy mind in a healthy body.

The fact that the living beings form respectively universes and matter for each other, being as they are in spiral cycles above and below each other, really means that they are instruments or organs by means of which it is possible to experience God. And all the living beings in the universe are for God the organs by means of which the Godhead can experience life. The beings are just as necessary for God as God is for the beings, and together they make up an eternal living entity, in which the smallest atoms are as near to God as a milky-way system is. But will God really hear our prayers? Yes, by means of spiritual beings that are organs in the earth-being's spiritual bodies our prayers reach the I of the earth-being, which is mankind's "guardian angel number one", and they go further to other sensory organs of the Godhead that are tuned into the same wavelength. But are our prayers also really heard to the extent that what we want comes about? It is definitely not always the case that precisely that which we want to happen to us, happens. Looked at from a distance it would perhaps not be a help to us, if it did happen. That is why Christ taught people to pray "Father, not my, but thy will be done". So does this mean that people are not helped? No, we always receive help when we pray for it, and there is therefore no situation in which one cannot pray to receive help to come through difficulties. Help will come - perhaps in the way that one least expects it. The more a

human being is capable of loving its neighbour - in microcosmos, mesocosmos and macrocosmos - the more that being will begin to experience God or Providence everywhere, and the more it will take part, in cooperation with the I of the earth, in transforming the earth's organism into a world of harmony and peace - and it will not be able to do this without transforming its own organism, making it a joy and a blessing for the myriads of living beings for whom it is a universe.

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## ENGLISH BOOK NEWS

Last summer saw the publication of 100 copies of *The Eternal World Picture 2* in English. It is the Martinus Institute's policy to publish limited editions of Martinus' books in foreign (i.e. non-Danish) languages since sales are limited. These 100 copies sold within 12 months. The book has now been reprinted (150 copies) and is available from:

The Martinus Institute  
(address on back cover)

Watkins Books  
19 Cecil Court  
London WC2N 4NH,  
England  
Tel: 0171-836 2182

A.R.E. Bookstore  
PO Box 595  
67th and Atlantic Avenue  
Virginia Beach  
VA23451  
USA

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# Commemoration Day 1997

by Ole Therkelsen

Martinus was born on 11th August 1890, and during the last years of his life celebrating his birthday on the Saturday closest to the 11th August became a tradition. This tradition has continued after his departure to the spiritual plane in 1981.

This year Martinus' Commemoration Day was celebrated in Klint on Saturday 9th August. In the first half of the programme Ole Therkelsen gave a speech of welcome; then Eigil Kristensen, speaking on behalf of the council of the Martinus Institute, gave an account of what has happened at the institute since August last year. The third speaker was Jan Marsfeldt, the curator of the museum at Martinus' Childhood Home in Sindal, North Jutland.

After the interval four foreign guests were called upon to speak. First to speak was Atilio Rojas, who talked about his life as a teacher of the international language, Esperanto, which he has taught in 5 continents. Then Ernesto Zeledon from Merida in Mexico talked about his interesting meeting with Martinus Cosmology through Stefan Perneborg's lectures in Mexico. The third speaker was Tibor Szabadi, an Esperantist from Hungary, who talked about his work with translating Martinus' books and the magazine KOSMOS from Esperanto into Hungarian. The fourth

guest was Rozalia Muzena, an Esperantist from Russia, who spoke in German of her meeting with Martinus Cosmology and her translation of Nils Kalen's introductory book *A Cosmic View of Life* from German into Russian.

**Speech of Welcome to Martinus' Commemoration Day, Klint 9th August 1997 by Ole Therkelsen**

**Welcome to Martinus' 107th birthday!**

Martinus wanted to keep his own person in the background and the cosmic analyses in the foreground, but he all the same thought that it would be a good idea if people interested in his work gathered once a year to strengthen their friendship. The institute is very grateful for the many donations it receives on Martinus' birthday and at Christmas. Like the annual Esperanto world congresses with participants from all the countries of the world, Martinus' Commemoration Day will perhaps develop to become an international congress that will take place at the end of the international weeks.

Martinus himself reckoned that the birthday of his cause, 24th March, was more important. The cause is now 76 years old, since it was "born" at Easter in 1921 in a little room in Copenhagen

where Martinus, while sitting in his wicker chair, attained cosmic consciousness and underwent the great birth by first experiencing "the white baptism" and some days later "the golden baptism of fire". During the white baptism Martinus experienced that a Christ figure entered his own body, and that from his body a cone of light emanated in which the earth spun around. It was only later that Martinus understood that this meant that he was to be a world teacher who was to intellectualise Christianity or make it scientific, and lead it forward to its ultimate or final victory. Being a true Christian is not a question of belief in Christ but on the contrary a question of practising Christ's mode of existence oneself. In the light of this one perhaps better understands that Martinus decided to entitle his collected works *The Third Testament*.

The ingenious thing about Martinus' solution of the mystery of life is that he shows that the living being is a unit that has both an eternal side and a created one. In the world of created things, with which people usually only concern themselves, there is no parallel to this, everything in the created world having a beginning and an end, and every created thing having an underlying cause. It is therefore very difficult to understand the eternal side and the eternal principles, which have no cause, which are not created, which are without beginning and end, and which are merely something that is. During the golden baptism of fire Martinus experienced how the room, the building, his body, everything disappeared, and he found himself in a golden halo and experienced how golden threads, which were moving at one end, faded out of sight into eternity or stillness. (See *Livets Bog* 6, § 2087, 2093, 2098-9 [in Danish and Swedish only] for more details about these golden threads.) This highest experience of life, the experience of union with the Godhead in the golden halo was without

doubt Martinus' greatest experience. In his last lectures Martinus occasionally mentioned this experience, and the audience was gripped by seeing how profoundly moved and touched Martinus became when recalling this experience.

It is fantastic to imagine how this event - a single individual receiving cosmic consciousness - can be of such great significance for the mankind of an entire planet. Even today there are thousands of people that have found a foundation for their lives, and great help and inspiration, from the cosmic analyses.

After this spiritual experience Martinus attained permanent cosmic consciousness and had many psychic abilities awakened. In his *Memoirs* (serialised in the English edition of KOSMOS 1991 nos. 3-6, and 1992 nos. 1-4) he writes about how he could, for example, leave his body, how he could feel other people's illnesses and so on. But Martinus understood that he should use a part of his cosmic consciousness only to write cosmic analyses, and he prayed that all the other psychic abilities would disappear, and did his best to make them go away. Jesus had to use another part of the cosmic consciousness to work miracles to help the people of that time forward in evolution. They believed blindly in the truth and in spiritual authority. But the world redemption of the twentieth century, which Martinus represents, is different, because it is meant to help people to become independently thinking beings. We are each to become our own authority. By means of his cosmic analyses Martinus has made the eternal truths and laws, which he experienced intuitively, accessible to the ordinary terrestrial human intelligence. *Livets Bog* (The Book of Life) is thus a handbook for observing life, with the help of which we ourselves will learn to understand and deal with all the phenomena of life. The world redemption of the twentieth century deals with knowledge and not belief. Martinus shows the spiritual seeker

where in life one can oneself observe the principles and laws of life. In this way Martinus' knowledge gradually becomes the seeker's own, based on logic and personal experience.

Martinus said that the proof that his cosmic analyses are true is that they all add up to eternity and love. By means of the concepts of "the unpleasant good" and "the pleasant good" Martinus shows that "everything is very good", as God says in the Bible on completing the creation of the world. Everything in life is an

expression of love, and can one imagine a better or a more elevated explanation of life than that everything is an expression of love?

When people thanked Martinus on his birthdays he always said modestly, "You shouldn't thank me - you should thank Providence." I agree that we should thank Providence, but I also think that, on this occasion, we should also send a grateful thought to Martinus. Thank you!

*Translated by Mary McGovern*

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## Abortion and contraception

From a reader we have received the following question: What does Martinus say about *abortion* and *contraception*? And where does he write about them?

ANSWER: Martinus has analysed these matters in *Livets Bog* (The Book of Life), vol.4 sections 1470-1482. Volume 4 has not been translated into English yet, but in the following quotations he takes up some of the moral issues involved.

"The fact that one has recommended and even fights for the legalisation of abortion or foeticide is a glaring inducement to break the fifth commandment, "Thou shalt not kill", and cannot possibly a policy that will save society. Combatting poverty and the proletariat by killing individuals cannot possibly be the mark of true culture or civilisation, especially since the world has abundant wealth and possibilities for life. It will therefore not be doctors but politicians that will remedy the misery to which the birth of children within society is sub-

ject. It is not by killing and wiping out people but by justly administering and distributing the earth's wealth and resources that real, true humaneness and culture will be created." In other words financial circumstances and convenience are not, from a cosmic point of view, strong arguments for abortion.

But are there then no instances where such an operation can be defended? Yes, says Martinus, because "it is not the intention of life that new terrestrial human births should cost the mother's life or through death destroy two beings' already existing harmonious and loving life together. If that is the price or result of promoting the continuance of the pregnancy, this pregnancy would be a minus for society, particularly since the foetus would risk having to go through an unnatural birth process that may well maim or cripple it or make it become an invalid to a greater or lesser extent. That a medical termination of the pregnancy in such a situation is much more in contact with the laws of life than the continuance

of this towards an unnatural birth with the element of risk mentioned above is logical in the highest degree."

In the above-mentioned sections of *Livets Bog* (The Book of Life) Martinus continues by taking up the question of contraception. He asks if it is not wrong to use contraception. Is it not against the laws of nature to interfere with a natural process to one's own advantage? If everyone interfered with intercourse in this way, there would be no possibility for incarnation. That is true, says Martinus, but that is precisely what they do not do, and they will never do so. Millions upon millions of terrestrial human beings interfere with intercourse and prevent fertilisation, and yet there are still plenty of beings to queue for their share of the most essential commodities such as food, clothing and shelter. In other words there are plenty of individuals in relation to terrestrial human society's present administrative ability or understanding of how to distribute the earth's collected material assets between beings.

So in this way contraception must be seen as a blessing. Martinus connects this with our decreasing suitability to be parents. "Since the individual at a certain stage in evolution towards the great birth (i.e. initiation *-ed.*) is increasingly unfit to be a father or mother for a child, and feels an ensuing antipathy towards parenthood, but is nonetheless fertile, and is pervaded by a strongly increasing sexual desire, it can of course be only a blessing... All these children would be born into a physical sphere of unnatural parents. Even though contraception is not so widespread that it can entirely prevent reincarnation through poor parents, then it will, however, reduce it significantly. Thus it is forced to a corresponding degree to be promoted only through still perfect or natural parents."

But once again Martinus points to our moral background. "Contraception is thus not something that can be used by

all parents and in every sexual intercourse. It is created by the law of neighbourly love and should therefore be used exclusively in its service. Its use in any egoistic case would, however, be an infringement of the law of life. Contraception as well as abortion will always be a 'crime' in situations where one cannot say that these are a 'necessary evil', because they are the only things that can prevent a 'greater evil'. And a 'greater evil' can in the case of abortion be only a situation in which the mother concerned would die or be maimed if she gave birth. Abortion can thus be justified absolutely only in cases where it would save the mother's life, because she cannot, for organic or physical reasons, give birth normally. Contraception can, however, be justified in all the cases where it is exclusively a means, as nature intended it to be, to prevent childbirth in situations where it would be impossible for the parents to guarantee the child, or create for it, a perfectly natural or normal parental situation."

In mankind's long journey through the latter half of the animal kingdom the individual stands on many different steps in evolution. Here we are surrounded by a society and realities that influence our behaviour to a great extent. Current legislation on abortion says something about the evolutionary standard of mankind as a whole. The many painful experiences caused by whole issue of contraception and abortion, like all other painful experiences, promote our evolution and enable us to forgive not only the mistakes that others make but also all the mistakes that we ourselves could not avoid making because we had not come further in evolution.

Once again Martinus includes our own moral evolution when answering the difficult questions that life poses us.

**Hans Wittendorff**

*Translated by Mary McGovern*

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two lectures as well as spending some time negotiating with Josef Vacek's son about the book depository and the manuscripts. The problem was that Josef, the recently deceased father, who had translated Martinus' collected works into Czech, left all the manuscripts and the book depository to his son who was not interested in Martinus Cosmology. The books had been published with the financial support of the Martinus Institute in Copenhagen and Ruzena Dahlgren. The problem has now been solved so that the Czech authorities have authorised the setting up of an official fund to which the manuscripts and the book depository have been transferred from the son. Members of the council of the Martinus Centre in Olomouc are now Vitek Hrbáček, Iva Prikrylová, Alexandra Kubicková and Michal Balík, who all visited the Martinus Centre in Klint, Denmark during the international weeks in both 1996 and 1997. OT

### News from Hungary

The Hungarian Esperantist Tibor Szabadi from Nagykanizsa in the south west of Hungary has translated and had published 500 copies of *The Longest Living Idol* by Martinus. In 1997 he translated four issues of the Esperanto edition of KOSMOS into Hungarian, and with financial support from the Martinus Institute he has had about 200 copies of them published. The council of the Martinus Institute has decided to continue to support the experiment financially for a couple of years more. The plan is to publish two issues of KOSMOS per year in 1998 and 1999 and several books. Tibor took part in the Esperanto weeks in Klint in the summer and there he took the opportunity to discuss which books should receive the highest priority. There was general agreement that it was important to translate the four volumes of *The Eternal*

*World Picture* (the so-called "symbol books"). For further information and subscription to the Hungarian edition of KOSMOS write to: Aura-Reflex-Studio, Havesi u.6, HU-8800 Nagykanizsa. OT.

### Book sales in Russia

The following statistics about Martinus' books sold in Russia from 1993-1997 have been received from the publisher Michael Jefimov, Yachtman, ab.ja. 3, 125 171 Moscow, Tel/Fax +7-095-150 09 72.

1. The Ideal Food	19,000
2. Through the Gates of Death	15,000
3. The Fate of Mankind	7,000
4. Cosmic Teachings	6,000
5. Beyond the Fear of Death	5,000
6. The Mystery of Prayer	5,000
7. Easter <i>and</i> On the Birth of My Mission	3,000

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Seven books - total 60,000

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50,000 copies of the first three books were published in 1993-94, and 10,000 copies of each of the remaining four books were published in 1995-96. Jefimov, the publisher, is not very happy about having 130,000 of the 190,000 published books lying in his warehouse; 60,000 books sold in Russia is, however, from our point of view an incredibly large amount. Yaghtman publishers sells via mail order and sends out a book catalogue to no less that 74,000 addresses throughout Russia. Jefimov says that his catalogue reaches every town in the whole of Russia, and that his clientele now know Martinus well. He has now asked the Martinus Institute for financial support for the publication of more books by Martinus since he cannot tie more money up in the book depository. From now on 5,000 - 10,000 copies of the books will be printed. Four books are already awaiting publication. OT



# 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 that 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 that 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 4 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) 1

The Eternal World Picture 1

The Eternal World Picture 2

Logic

Easter

Marriage and Universal Love  
Meditation

The Fate of Mankind

The Ideal Food

The Immortality of Living Beings

The Mystery of Prayer

The Road to Initiation

The Road of Life

World Religion and World Politics

Martinus Cosmology - An Introduction

## COVER SYMBOL

The symbol on the front cover, which is called "The finished human being 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 human being (yellow). The rectangular areas symbolise 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 stretching from the left side to the middle symbolizes an unpleasant or so-called "evil" action that is sent out towards someone. This is answered by friendliness and understanding symbolised 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 differ between evil and good. We will become perfect, we will become "the finished human being in God's image after His likeness."

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