

# KOSMOS

ENGLISH MARTINUS COSMOLOGY NO.4 1998

The Way, the Truth and the Life

The Direct Speech of Life

The Science of Fate - Parts 2 & 3

Commemoration Day

New Books in English



# *News from the Martinus Institute*

## **New books in English**

### **The Eternal World Picture 3**

The English translation of *The Eternal World Picture 3* is now finished and has been delivered to the Martinus Institute for publication. Work has to be done on the layout of the book; then it has to be proofread before being printed and bound. Since the institute depends on volunteers for most of the production work, we cannot at the moment promise a particular date of publication, but we hope that it will be available within a few months. Publication will be announced in KOSMOS.

The book consists of seven symbols with explanations: *The Cosmic Radiance of Earth, Eternal Life or the Ladder of Life, Cosmic Paths of Evolution, The Eternal Godhead and the Sensory Abilities of Living Beings, The Sensory Faculty of the Living Being and the Steps in Evolution, The Twelve Basic Answers or the Solution to the Mystery of Life and Animal and Human Thought Climates*. It will have approximately 150 pages and 7 colour plates.

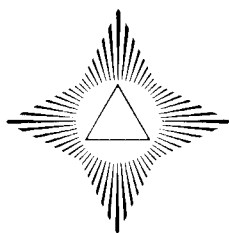
### **The Eternal World Picture 4**

Work has already begun on the translation of *The Eternal World Picture 4*. Par-

ticipants in the International Summer School at the Martinus Centre, Klint, Denmark (24 July - 7 August) will be able to read a pre-publication issue of volume 4 in the English study group. (See enclosed programme.)

### **The Principle of Reincarnation**

*The Principle of Reincarnation* is one of Martinus' shorter works consisting of four articles: *The Principle of Reincarnation, The Galaxies of the Universe, Unnatural Fatigue* and *Through the Empty Space of the Universe*. The latter three articles have previously appeared in KOSMOS. By the time this issue of KOSMOS reaches you it too will have been delivered to the Martinus Institute for publication. MMcG



# The Way, the Truth and the Life

by Martinus

## Christ's way of being

Christ once said, "I am the Way, the Truth and the Life". Why did he say this? Do these words mean anything for people today? When he said these words, it was of course in order to emphasise his particular fate and way of being. He was, of course, not like others. He differed in many ways from the generally accepted morality and way of being. This was why he was crucified. His view was not the law of Moses, that is, "An eye for an eye, and a tooth for a tooth". His view was that one should forgive one's neighbour any unpleasantness that he or she inflicts. One should turn the right cheek when smitten on the left. He did not judge the woman who committed adultery, and he recommended that one render unto Caesar the things that are Caesar's, and unto God the things that are God's. He warned everyone against judging, and explained that "with what judgement ye judge, ye shall be judged: and with what measure ye mete it shall be measured to you again". He warned against "taking thought for the morrow, saying that sufficient unto the day is the evil thereof". And when he was taken by the servants and soldiers of the high priests, he made no resistance and allowed himself quite voluntarily to be taken prisoner and handed over to hu-

miliation and crucifixion. That his pronouncements were not just phrases or outer camouflage or delusion is established as fact through his pronouncement on the cross: "Father, forgive them; for they know not what they do". Even in his worst mortal suffering he kept himself unswervingly on the course of light. He did not want anyone to take issue with his executioners in order to defend him against them. Did he not say to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword"? He called his way of being the Way, which means the perfect way of being or the meaning of life for all human beings.

## The Christian world is still to some extent "heathen"

What about the people of today who call themselves "Christian"? Do they live in the same way as Christ? If they do not, their way of being cannot, unlike Christ's way of being, be expressed as "the Way", just as of course it cannot rightfully be called "Christian" either. But when it is not the Way, it is a delusion. And a way of being that is delusion cannot be a road to light. Because of the great deviation from Christ's way of being that people allow

themselves to manifest through their ordinary and authorised way of being, through their private lives and their authorities, through their laws and judicial system and through their police and religion, they are still to some extent heathen. The people of modern civilisation have called themselves Christian a little too early. In all situations where they deviate from Christ, they can to a corresponding extent be only heathen. The so-called "Christian" world is thus today more or less heathen. It deviates from Christ by not being "the Way", and is thereby not "the Truth" or "the real Life" either. The masses of the Christian world have thus gone more or less astray and are heathen. But no one and nothing can be blamed for this. It just goes to show us that mankind does not suddenly become Christian through the preaching of Jesus, and that people cannot suddenly be converted from one state to another regardless of how pure and divine a human being may be revealed to them, or how much they may be witness to a perfect human being manifested in flesh and blood.

### **Christianity gone astray**

Soon two thousand years will have elapsed since such a perfect human being in flesh and blood wandered among people and revealed his divine way of being and his oneness with the Godhead, but nonetheless only now does heathendom, that is world wars and anti-Christ or materialism, get on people's nerves to a marked extent, and one here and there begins to understand that there is something wrong with the very existence of human beings. It is not in contact with people's natural dreams at all. No one, I am sure, wants to be physically ill and miserable, but the world is nonetheless full of invalids and

helpless people. Nor is there anyone who wants to starve to death, but there are nonetheless thousands of people who die every year from this unfortunate state. Nor does the majority want war, but it has nonetheless become a factor that daily weakens people's ability to work, their financial circumstances and their mental balance. Does not the fear of war dominate the entire world at times? Is there not a race between peoples to rearm and create murder weapons through which they can multiply the breaking of the fifth\* commandment: "Thou shalt not kill"? Where does Christ recommend this race? Is this putting the sword in its place? Is it not precisely the way to being killed oneself? It is certainly not Christianity. None of Christ's commands say that killing through war and death sentences is an exception, and that in these situations one is exempted from the usual after-effects of killing, that is, the loss of one's own life or health. No one or nothing can be blamed for this being the case; it is quite a natural thing that people are standing on such a heathen step. But calling this mental step or such a way of being Christianity is unnatural to the highest degree. Calling the present Christian world's cultural standard Christianity is not entirely fair to the ministry of Jesus. The prevailing Christianity is not Christianity proper. In certain areas it is downright untrue, and has in these areas become a thousand-year-old delusion. We see too that the Christian states have become the greatest and most ingenious warring peoples in the world. Have they not suppressed other, less strong warring peoples for centuries? And is not much of the threat of war and the wars that the world encounters not retribution for the war, the murders and killings inflicted on other people who are not so skilled at the

---

\* Translator's note: The sixth in some English Bibles, the fifth (Lutheran numbering) in Danish translations.

art of war? Is the law that "they that take the sword shall perish with the sword" not revealed here?

### **The way out of the Christian delusion**

The present standard of world culture is thus neither the Way nor the Truth. But when it is neither the Way nor the Truth, it cannot be the Life either, which here means, the real Life. To live with a delusion about all phenomena in daily life can make people act only accordingly. But acting on delusion can bring only sufferings and sorrows, which in turn break down the soul and body, and lead the being towards sufferings, depression and suicide.

The life of the flock of the authorised Christian world culture is thus as yet neither the Way, the Truth nor the Life. He or she who wants to be one with the Way, the Truth and the Life must thus leave the life of the flock. He must leave the delusions of the flock as regards idealisation of the use of the sword and the hellish terrains of the battlefield as "the field of honour". In brief, he must leave the global lie that today makes the so-called "Christian" states create an illusion in their own consciousness of being Christian states. He must seek within his own innermost self and here begin to create his own life in quite another way than the flock creates its life. Here he must begin to free himself from the illusions of the flock, and be on the look-out for a new revelation of the teaching of Christ, and he will find it and come to the absolute truth that war and persecution are primitive, animal phenomena that have nothing whatsoever to do with an absolutely humane or Christian mentality. As long as there is sympathy for war in the layers of one's mentality, this mentality will be a delusion that in this area excludes "the kingdom of heaven" and makes the person in question analogous with "the prodigal son".

### **When the human being is not identical with Truth or absolute Christianity**

So here a person is not one with the Way. Likewise the mental layers in a human being's consciousness that make use of lies or untruths will, in given situations, also bring about damnation, and place the being in real disharmony with the absolute truth of life itself. Such a being is thus not identical with the Truth. But where it is not identical with the truth in its mentality, perception and way of being, it cannot experience the truth about real life, which is peace, harmony, joy and light. There the experience of life is still false or heathen. There it is identical with disappointments, sorrows, need and misery. There the experience of life has become a more or less obviously unhappy fate, darkness or hell. There the experience of life means death to everything that we call culture, health, harmony, cosmic science, neighbourly love and thereby the destruction of everything that we call peace and joy or an absolutely happy fate.

### **The perfect human being**

The perfect human being must himself be the Way. But to be the Way oneself must mean being independent of all other people, independent of the flock so as to see the truth about life in nature, in the universe itself, and there see the real world picture and experience the real structure of truth. To make this structure of truth the basis for one's life and an automatic function of the use of one's will, one's way of thinking and acting is the same as making oneself identical with absolute truth. But to manifest truth in this way is the same as being completely at one with real life. Here one sees Providence and speaks to the Godhead as a man speaks to his neighbour. Here one has become cosmically sovereign. "The kingdom of heaven", which means the

peace and goodwill of the Christmas gospel, has become a daily manifestation in one's way of being, way of thinking and experience of life. To be "the Way, the Truth and the Life" in this way means the same as having "cosmic consciousness". The Way, the Truth and the Life were not peculiar only to Christ. They are the goal of life for all human beings. But the attainment of this goal consists in fighting the false Christianity in one's own way of being and the superstition or global lie of the flock, that war is Christianity and the way to peace. Without the creation of world

peace or total neighbourly love in our own innermost selves we can never become one with the Way and the Truth, and thereby never come to experience real Life either or one's own elevated identity as the master of life in the eternity of the universe or the radiant glory of the Godhead.

---

Original Danish title: *Vejen, sandheden og livet* from book no. 21, *Hinsides dødsfrygten* (Beyond the Fear of Death)  
Translated by Mary McGovern, 1998

---

# The Direct Speech of Life

by Thelma Higgins

I had never heard of Martinus or the Cosmology until Stefan Perneborg came to Jamaica in February 1997. This new information seemed so little known even in Denmark that it was with some trepidation that I decided to attend the 2nd International Week in Klint. I had many questions.

In preparation for my trip I had read all the books written by Martinus which had been translated into English. I was able to do so thanks to the generosity of the Martinus Institute. It had donated 1 set of the English translations to Jamaica. (Of course, once in Klint, I realized there was much more to be read). The material had proven an invaluable introduction to the Cosmology, however. Much of it was highly illuminating and I had begun to adjust my daily life in light of the suggestions made by Martinus. While many aspects of the information

resonated with my own experiences, some details went far beyond my experiences and raised many puzzling questions. A sense of urgency permeated my decision especially since there was no one here who could answer my questions. Ultimately, my hunger for clarity gave me the courage to undertake the agonizing and tedious transatlantic flight from Jamaica to Klint.

I was met in Copenhagen by Stefan who was accompanied by two young women who had attended the 1st International Week. We connected immediately and were soon cracking jokes about past incarnations and cosmic consciousness. My fears were allayed. If we could laugh and joke about the Cosmology we were indeed truly free. Both women stated that the week had been a profound one for them. They had laughed and cried and laughed again. I too was about to laugh



*Thelma Higgins in her native Jamaica*

and cry and laugh again! Indeed, laughter was to prove one of the key-notes of my time in Klint.

As soon as I settled in, I plunged immediately into the intensive programme of activities for that week. Despite the various languages which swirled around me, I felt I had come home. I could feel God's presence in a way I had never felt it in Jamaica. The light radiation which Martinus speaks about in his writings was indeed vibrating strongly here. It was most powerfully embodied in the culture which we were creating. Through our combined efforts to live in harmony with the Universal laws, we were creating the true human kingdom here on Earth. It was a deeply moving experience for me.

I felt like a traveller who has wandered in the desert and who had been dying of thirst. And here was an oasis with water to slake my thirst. I drank and drank and drank. There were morning breakfast conversations followed by the daily lecture. At 11:30 am I studied *Logic* with the English Study-Group. We

read chapters 30 to 45 which focused on the two kinds of love. I was immediately able to obtain information on one of the key issues which had been puzzling me. At lunchtime we ate more cosmological food followed by an afternoon lecture if it was in English and then to Symbol study group at 4 pm. Our dinners on the Terrassen were another mixture of spiritual and gourmet physical food. Evening concerts or slide shows embodied the new culture in an artistic form. The 8 pm teas on the Terrassen which stretched late into the night also embodied the new culture. Perhaps this last was the most potent of all our activities. Here we discussed new ways of parenting, relating and friendship. We shared our lives and learnt from each other's experiences. Life's speech was being vividly expressed in our discussions with each other. Martinus himself states that "in order for a thing to become knowledge it has to be experienced." He further states: "It isn't enough that these realities are knowledge for me and that I can explain them to other beings ... in order to develop the



faculties and aptitudes that will turn all the invisible realities and causes behind the visible physical world into real knowledge and experience you have to do some thorough work here too in your day-to-day existence in the form of studying, practising and training ... (Information About My Spiritual Work, Martinus 1932).

International Week at Klint was training ground. We studied Martinus' writings, reflected deeply on its application to our lives, and wrestled with deep conflicts as we sought to put into practice the principles which we had learnt.

"Everything", we discovered, "was good." Karin Jansson in her lecture "Illusion and Reality" reminded us that there were no mistakes only experiences. Nor could anyone suffer unjustly. Both in *The Mystery of Prayer* (Martinus) and Symbol 16, we were reminded that each event was the effect of an action of which we had been the prior cause or source. Although this action had been done in ignorance, the suffering we were now experiencing would create more humaneness and wisdom. But those of us who were such tools of suffering to another felt much guilt and contrition. It was indeed humbling to see that in life's mirror we had not attained the level of morality which we thought we had had from our theoretical knowledge.

Klint was indeed a sobering time and one of profound reflection. I saw pain on many faces. It was also a joyous time. Effects are not only painful; there are pleasant ones as well. Deeds of love and kindness do return to their source also. So our reunion was a true time of peace and happiness. For many couples and families, this was an opportunity to celebrate another anniversary. Others joyously embarked on new friendships.

My final week in Klint consisted of private tuition from Solveig Langkilde, Svend Åge Rossen and Ole Therkelsen. I remain deeply grateful to all three teachers for their generosity in sharing

their knowledge and insights with me. I was able to clarify remaining questions and to place the information to which I had been exposed in a wider theoretical framework. I realized then that I could organize this vast body of knowledge into Principles. While there are many principles, the ones which stand out for me are:

- i) The Principle of Immortality
- ii) Hunger and Satiation
- iii) Karma (Cause and Effect)
- iv) Perspective
- v) The Triune Principle
- vi) Contrast.

I also like to keep in balance two other concepts: the attributes of the two aspects of our nature (Dr Jekyll and Mr. Hyde) and Symbol 32 - The Solution to the Mystery of Life.

At the end of that week, I had the most profound experience of trip. I caught a tiny intuitive glimpse of myself as an immortal being. This came as a result of Svend's detailed explanation of the Triune Principle along with Ole's explanation of the above-mentioned principles as well as our journey through the spiral cycles.

Then I truly understood that "I" have been "here" before in matter in several forms. Most recently in the spiral cycles, I had experienced life as an atom, then as a cell, then as an organ and now I was experiencing life as an organism. Ole pointed out that in each of my previous journeys through the spiral cycle, I had known perfection. I had also lived in the kingdom of light before. (See Symbol 14). As Solveig reminded me, the darkness then seemed like light (Principle of Contrast!). The fact that I now yearned for light, she further pointed out, was a clear sign that I was now becoming satiated with darkness and that my journey through this the darkest section of this spiral cycle was coming to an end.

That night in Klint, somewhere deep inside of me, ancient nerves knotted in tension, relaxed. Deep waves of peace



flooded my being. I had successfully undertaken this journey before. I could do so yet again.

It has been approximately 6 weeks since I have returned to Jamaica. The contrasts are stark on the physical and spiritual levels. Jamaica is hot; Denmark is cold! Denmark and Jamaica are each on their perfect step in evolution. I am comforted by two realities, however.

Daily, I am in dialogue with the speech of life. My field of experiences has expanded enormously because I now have a fixed point and thus a mirror with which to view life. Without the contrast of Denmark, my new field of experiences would not have been possible. My daily encounters with life's direct speech enable me to grow in tolerance and humanness. The gap between Dr Jekyll and Mr. Hyde (the animal and the human in me) slowly diminishes.

Second, I am an immortal being having a temporary physical experience. What were seeming incomprehensible mystical statements are now logically and scientifically part of my own reality. My life purpose is now much clearer to me. I am here to serve my fellow beings. In so doing, I participate in implementing God's will on Earth and in the Universe.

My three weeks in Klint were an ans-

wer to prayer. Providence had heard the distress and hunger of my heart. I had brought a fuzzy mirror to Klint. I could not see clearly because my mirror lacked a fixed point - a contrast. I left Klint with a clear mirror and eyes which were more open. Since then I have seen much in myself and my environment which I had not seen before. Of course, I still have a long way to go before I "see" perfectly. I am grateful for my new lenses, however. Although there are times in my encounters with life's direct speech when I long for my old illusions, such longings (while natural) are temporary. We all have to leave our Santa Clauses behind, Karin would say, if we are to one day experience our cosmic initiation.

Last week, I read Martinus' Memoirs. I saw that throughout his life, he continued to have unpleasant experiences. I realized then that the unpleasant is an inevitable part of this plane of existence. I was also inspired by how patiently Martinus bore the experiences which he faced. I am now learning to pray in all situations, and in every case my prayers have been answered. Slowly I see that *everything is indeed very good*. I therefore remain profoundly grateful to Providence for the gift of my summer in Klint.

---

## The Science of Fate - Parts 2 & 3

by Svend Åge Rossen

### Part 2

#### The patterns formed by fate in youth

Following on from the article "Relating to Fate in Childhood" published in the last issue of Kosmos, here is an article

that deals with experiences brought by fate during youth and the first stages of marriage. The time when one is a youth is often described as being the most ill-fated period in a person's life. It is a time of many temptations, and choices

have to be made that have a bearing on the whole of one's life. That is why it is important to see this time from a higher vantage point, as a link in an evolutionary process that, because of fate, has lines that connect it back to previous incarnations and that point forward to those experiences necessary for human beings to develop.

Youth is a time that, from the point of view of fate, bears the stamp of a number of different special circumstances. It is first and foremost a time when young people free themselves from the authority that their parents represent and, in so doing, also from the protection implied in this authority. It is, in a way, a birth into social, moral and economic independence in contrast to their first birth that resulted only in a physically independent organism.

If the child has had a very restrictive upbringing, an enormous amount of energy is now released in the young person trying out everything they have been forbidden to do. Youth is therefore a dangerous time, a time for experimenting with boundaries: speed, stimulants and crime. What young people experience in these extreme activities depends a great deal on who they meet, which groups of young people they are adopted by, and here again the past makes itself felt! People turn up who tempt them and entice them into various daring activities, but these people are reflections of themselves several incarnations previously. At that time they were the ones who initiated the unsavoury activities, but now it is they who are the victims.

One can therefore differentiate between young people who sow and young people who reap. Those who sow are at home on this step and will perhaps for the whole of their lives be, for example, alcoholics or criminals, while those who reap only experience these states fleetingly, as links in their repetition of previous lives. Because of their unconscious experiences of dangerous areas, their

ability to imagine danger is fairly easily awakened. They only have to try it and they straightaway feel the lash of the whip, perhaps they slide a little way down the slippery slope and feel how unpleasant and degrading these states are. This can last for weeks, months or years, all depending on how far back in previous lives it was that they lived this way, but in all cases they come through it and finish with it while they are still in their youth.

### **Starting a family**

Youth is also a time when one makes serious advances towards the opposite sex and one dreams of marriage, a home and children. Initially, it is most often a case of uncommitted, casual relationships, with physical passion at the centre. Young men and women are still so one-poled, respectively in a masculine form and a feminine form, and their emotions still so unstable, that the ties are only sporadic.

At a certain point young people have had enough of the irregular and licentious life that is typical among youths. More mature traits begin to be evident as well as a serious desire to start a family. At this stage a special aspect of the law of fate comes into play. Which type of man or woman is one attracted to, and who is it that one meets on one's way? Again, fate can look as if it is just pure chance, but it certainly is not. As we have lived through many lives before and have raised a family many times, we have set in motion many fate waves that are now ready to return.

During these many previous lives the normal family would have been male-dominated with the woman taking a submissive role, looking after the children, cooking and doing routine work. In many cases the man was something of a tyrant and the woman paradoxically enough - as long as she was femininely single-poled - still admired and looked up to him. An important aspect of human

beings' evolution is, however, that the opposite pole gradually redevelops, that is to say, the feminine pole in the man and the masculine pole in the woman. And in this century it has become very clear that this developmental process has gathered speed. The growth of the masculine pole in the woman means that there is a growing demand for equality and independence. This has brought about a kind of revolution on the part of the women to counteract the supremacy of the men. They have formed associations and women's movements and there are public debates about equality for women both in the work place and within the four walls of the home. As the movement is directed against the men and as not all men are naturally inclined to give up their traditional advantages - the inclination to do this depends on whether their feminine pole is developed enough - a lot of men have a hard fate in store. At the moment the women do have the necessary strength to oppose the domination of the men in marriage as well as in other fields and so they can act as instruments for the fate that is coming back to men on account of the many years that they have subjugated women.

It is rare, in the midst of the intoxication of being in love, for there to be much talk of people's role models in the coming marriage. But both parties have their own dreams and believe that the other party agrees with them. That is why it is a good idea to try out the dreams in practice by the young people moving in together for a while to test each other out in how they live together on a daily basis. If one does not do this, but just gets married and has children, many people are unpleasantly surprised. The young man almost automatically tries to assume the old-fashioned role of being the one in charge. After he has been to work and he comes home in the evening he has no wish to help with cooking, cleaning or looking after the children, he would rather be with his

friends or spending time at his hobby, even though the young woman has also been to work and so has a double workload, if she is the one who also has to fetch the children from the childminder, make the meals and tidy up. This can all come as something of a shock for both parties and it is a problematic situation that is impossible to ignore because the economic circumstances may be such that two people have to work in order to earn enough to keep the family.

In some cases the man has a certain amount of maturity, because of the development in his mind of the feminine pole. This results in an increased sense of responsibility and a willingness on the part of the man to work together on what has to be done around the house. It is very positive to see how many young people are able to break free from the old, fixed role models for marriage and to cope with the many tasks of the marriage in a lively spirit of co-operation.

### **The Achilles heel in marriage**

But it does not always work so well. If the man's feminine pole is still too weak, he feels it is beneath him to do "women's work" and he strongly resists doing it. It would be a definite sacrifice for him to have to do the cleaning or to look after the children. Perhaps he overhears humiliating remarks from friends who are still free spirits. Instead of being positively engaged in the communal living of the home, he feels bound hand and foot, perhaps even feeling that he has fallen into a trap. In earlier times, before the masculine pole made itself felt in women, this type of man would have gone into town, when he had had his evening meal, to be in the pub with his friends and only come home when it was time to go to bed.

This pattern of behaviour is still commonplace and normal in certain southern countries but modern woman is unable to accept this habitual pattern in her husband. She protests and quarrels and con-

frontations arise, some serious and some not so serious, depending on how deep the differences in attitude are. Sometimes they are just teething troubles and they find a modus vivendi that is acceptable to both parties. However, it is very common in marriages of today for there to be daily discussions or quarrels over who should do what work and the scenes regularly end up getting more and more serious. In many cases the differences are so great that they lead to divorce. This type of marriage is a great strain for both parties. It is really a power struggle between the sexes, with the man losing ground and experiencing a series of bitter defeats that, seen from the point of view of fate, are the after-effects of his previous male-chauvinistic attitude to women.

Most people get married again after a divorce - and then usually things are easier. Partly this is because they are rather better at looking where they are going so that they feel their way forward, and partly because both the young man and the young woman have learned something. They are also a bit older and therefore automatically more mature. They take everything they have learnt into the new marriage and as far as the man is concerned he will usually fulfil the demands that the marriage puts on him. On the other hand, one has to say that many women's experience is negative. Because she fears that the new marriage will also fail, risking her being alone again with the children, she is not so insistent on demanding equality but tries to find a compromise. In certain cases she will perhaps give up completely and do her best to do the double workload in order to preserve the marriage.

### **Children of divorced parents**

This new marriage, however, bears an extra strain, namely the children that are brought along from the previous marriages. Greater maturity is needed in order to cope with the situation of being a

parent to the new partner's children than of being a parent to one's own. To be divorced and to have children has various problems for both parents and children. Children have a strong sense of what is right and it is hard for the new parents to show equal consideration so that the "foreign" child does not feel that it is being treated unjustly. So the evil stepfather and stepmother of fairy tales has become a powerful challenge in modern "mixed" marriages. In addition, most children from split marriages end up leading a sort of nomad existence, either by visiting the parent they do not live with perhaps every second weekend or by taking turns to live with first one parent and then the other. Naturally, none of these solutions are ideal for children, and again old manifestations of fate are making themselves felt by coming back from the past. As more and more people gradually enter "the zone of unhappy marriages", any children there may be will lack the safety and stability that previously was characteristic of childhood. When these children incarnate again, they will therefore undergo the same fate, and because children can think quite deeply about life, it can perhaps lead to a new kind of conscious attitude to marriage growing in their mind.

There is no need however for it to be a big tragedy for children to have parents who are divorced. It all depends on the mental atmosphere. If the adults are happy and considerate and the children do not hear bad things about the opposite party or, even more, are not drawn into intrigues, such a childhood can be perfectly satisfactory and in fact very rich in experiences. These children can take part in diverse environments and sometimes have a parent all to themselves, for example for a whole weekend, which would otherwise be something that happened only rarely. So it has to be said that a "happy" divorce is better for the children than a bad marriage with quarrelling and a persistently unpleasant at-

mosphere.

### Part 3

#### The adult and the older person

This article deals with the challenges connected to the kind of fate that faces adults and older people while they are building their careers and choosing values that make for a good quality of life towards the end of their lives.

Competition is to a large extent a characteristic of civilised society as far as earning money and being successful are concerned and often these two motives overlap. Whether one is moving into the world of free enterprise or public office it is always a question of becoming known, earning money, being successful, in short - gaining status.

For this reason in the first part of one's adult existence interests are centred around activities that are striving forwards and upwards. One is full of energy, with all the strength that one needs to work, and there is everything to gain and nothing to lose. Because it is at this period of one's life that one starts a family and brings children into the world, it is rare that there is also a place for spiritual interests.

But in a competitive system not everyone can secure and keep the favourable jobs, in fact in a time of unemployment one cannot even be sure of getting enough work to give oneself and one's family a normal standard of living. In this sort of a society there have to be people who come off worse, and it is not always the best or the most qualified who win. Often it looks as if it is just luck that decides whether one gets ahead or whether one is knocked out. In the school of life, however, there is no such thing as good luck or bad luck. It is the law of fate entering into the personal plane and giving the individual's track in life a different direction than expected.

One cannot make one's way in the world without pushing others to the side,

even if only occasionally. Most of us have therefore done it, even if it was only in previous lives. But now it is we who experience being pushed aside or being the ones to be cheated.

At first glance it might seem like a tragedy or an injustice that capable people are cut down at the start of their career but, firstly, these people only reap what they themselves have sown and, secondly, a maturation process is set in motion, the purpose of which is to awaken the person's interest in the moral and spiritual side of existence. It goes without saying that one gains a deep, personal understanding of how humiliating it is to be rejected. So it is not something tragic that is happening but, in fact, the godhead using fate to give a lesson in morality and the art of being a human being. Because such events often nudge a person into beginning to think more deeply about life, it is a question of the godhead slowly steering his or her interests from the material towards the spiritual sphere. What at first sight looks like failure, bankruptcy and ruin, creating disappointments and frustrations, is at the same time a process of opening up to the spiritual dimension. Naturally, one cannot change all at once from having a materialistic, success-orientated attitude to having a spiritual, unselfish attitude. So over the course of a series of lives one has to undergo a series of defeats that are naturally broken up by times of encouragement in between so that one's self-confidence is not damaged irreparably, and only gradually does the moral and spiritual inclination change.

But the people who are successful and have the glamorous and well-paid jobs in most cases meet their Waterloo as well. It happens when they are middle-aged or older and a new, young and strong generation comes up from behind. It is a general principle in private businesses and in public office that at a certain point the new generation takes over. It is rare for the people with position and power to

give it up willingly, but they meet with increasing criticism. A new generation with their own experience and new ideas is hard on their heels. And it is at this point that successful people come up against the sort of opposition that they certainly were not expecting because of the fact that it comes from within, perhaps from younger colleagues that they have taught. Normally, they would have experienced only opposition from without, from rival businesses and economic trading conditions.

These defeats that the middle-aged and elderly bosses meet with from the next generation can be very bitter. But again it is fate knocking at the door, settling an account from the time when it was we who took part in overthrowing the leaders and, again, it is not a tragedy even though it is painful, and people are sympathetic, because it is actually the godhead working to bring about a different mental disposition. Initially, it causes the person concerned to be bitter and the effect can seem anything but positive, but in the long run it leads to necessary soul-searching and reflection out of which something valuable will blossom.

### **Life's harvest-time**

In a way, old age brings resolution of the individual's life and career. It is in this phase of life that one harvests the fruits of the attitudes and interests that one has cultivated. Everything that one has occupied oneself with has now arrived at some sort of result, whether good or bad. It will be clear whether we have set our sights on the right things, things that are really worthwhile that can cast light and joy over the preceding years.

Career-minded people are often disappointed and bitter when they reach old age. They have used a lot of energy to fight their way to the top and they have left in their wake many people who dislike and envy them. They have got used to being able to make the decisions, not

just at work but often also with their families at home.

Along with their growing success, outer forms and status symbols have become important in their consciousness, with the result that they put demands on the people around them - their colleagues, family and children - to live up to these same standards. Their sympathy and any help they may give is dependent on these other people following their advice and so also adopting the same lifestyle that they have. Because of their position and wealth they have not only a direct, but also an indirect power, leading to their wishes taking on the character of tyranny. This attitude is a form of derailment and will turn out to be ill-fated. In choosing between things and people they have chosen the outer false values and pushed people away from them, with the result that in the end they turn into lonely people unable to understand why nobody shows them any gratitude or seeks their advice. When someone has got used to being the one who makes the decisions or being the leader this becomes a characteristic that feels natural to that person and it can, therefore, be difficult for that person to recognise it and see it for what it is. At this point the law of fate has to take charge, leading the person into situations where other people have the same degree of supremacy that that person previously had. But because this means a total alteration of the social structure surrounding the person, it usually has to wait until a later incarnation.

Naturally, it is not only career-minded people who commit injustices against other people. There is to a greater or lesser extent a tyrant in everyone, and everyone has in some situation or other behaved badly towards another person, has perhaps let them down in an important situation or has sneakily and almost imperceptibly driven other people into extreme and deviant ways.

Throughout life one can develop many habits or oddities that in an older

person become completely cemented, making the person in question appear strange or egocentric. By making bad choices at a series of life's crossroads it can happen that people manoeuvre themselves out into one of life's byways, where existence comes to a standstill, losing its connection with real life. But, once again, life will stretch out the safety net and in the form of a new lease of life make possible other more suitable choices.

Fortunately, many people today have already put behind them the most ill-fated areas of experience and are, therefore, in a strongly positive phase of evolution. It is inspiring to see how these people - despite advancing years - become almost nobler and gain a stronger positive radiance. They become gentler and more tolerant and they do not end up as recluses because people enjoy their company. They become like the trees that Christ talked about in whose branches the birds of the air came and lodged.

### **Death comes into sight**

When the organism grows old, illnesses make themselves felt with greater force and, according to the law of fate, these illnesses are the effects of the way this organic tool for experiencing life has been handled. To what extent has one overburdened one's body? Has one nourished it with a lot of food of animal origin causing the stomach and intestines to be overburdened? Has one furthermore strained it with stimulants such as nicotine and alcohol? And last but not least has one weakened one's vital energy with negative thoughts and emotions to such an extent that the effects make themselves felt in the ageing organism as illnesses such as heart disease, poor circulation, digestive and respiratory disorders and tumours in various organs? One should, however, be aware that sufferings are not only due to conditions in this life, but can have been caused by

poor nourishment and negative thinking in several earlier lives. One can, therefore, suffer illnesses even though one has in this life made an effort to live healthily and correctly, and this will mean that one is still improving, but the effects will only be able to reach their full extent over a longer period. And if one had not already changed course the effects could have been more catastrophic.

For elderly people the opposite of life, death, emerges as an inevitable threat. Once their parents have been dead for some years and the number of people their own age is dwindling, the reality of death is thrust into their consciousness.

Many people these days are unclear about how to relate to death and so are anxious about the unknown. At the same time feelings come into their minds to do with evaluating the life that they have lived. These show that all people have had wishes and aims in their lives, but as well as these they have ideals and standards of what they consider to be acceptable behaviour. Everyone has a lower limit for what is acceptable behaviour and this is indicated by one's conscience. If one goes below this limit, it causes a psychic conflict and one has a guilty conscience.

Old age is also therefore, a time for soul-searching, and a period when one can suffer from a guilty conscience. This state of affairs is all the stronger because memory pictures from the past stand out more clearly. So in old age the past again crops up in another attempt to elevate the moral consciousness. Perhaps there is still time to put right a wrong or at least in one's mind to wish for something to be changed. Or perhaps to forgive the person to whom, for many years you have borne a grudge. This mental probing of the depths is the greatest challenge facing elderly people.

### **The law of fate points the way to new life**

The science of fate that Martinus has



presented in his cosmic analyses shows that nothing at all that the human being meets on its way through life is accidental. Absolutely everything is a consequence of previous wishes, feelings, thoughts and actions. So the various experiences of life are in a way reflections of one's own imperfect mentality and behaviour. But at the same time they are lessons, which may well be unpleasant, but from life's point of view are meant as expressions of unconditional love. So it is not intended to be a punishment, let alone revenge, but only loving guidance. One has to have reached a certain stage of maturity to be able to accept the idea that we ourselves are the cause of our lives. One has to have come out of the stage that has to do with bitterness, self-pity and aggression in order to be able to look honestly at oneself and to recognise one's own mistakes. With this attitude one will, according to Martinus, be more and more able to feel a foreign, invisible

will governing one's life and fate. As the faculty to feel unconditional love blossoms in the individual - so that they cannot bring themselves to do anyone any harm, but instead feel an increasing need to please and love other people and help them to thrive and grow and develop in a way that frees them from their own assumptions - that individual will begin to feel a greater and greater joy in living. This attitude is the way to new life, and it is the law of fate with its unwavering consequences that points the way to it. From now on the individual on its path comes across states of being that engender life as well as surprises that bring joy, and it feels with ever increasing clarity that a living cosmic power, an eternal godhead, with an enormous wisdom and love is behind all of this. The individual recognises that darkness and sufferings are not curses, but necessary states on the way toward a perfect form of life.  
*Translation: AB*

---

## Commemoration Day

by Charlotte Anderson

Saturday 8th August was Martinus' Commemoration Day, a typical Danish rainy late summer's day. Guests had come from near and far and enjoyed the cosy atmosphere indoors in a packed lecture hall, listening to Svend Åge Rossen's speech of welcome. He thanked Martinus for his literature and the symbols: "Each symbol is like a window that opens onto eternity and the laws of infinity. In addition to the symbols, Martinus gave us his physical life, his way of being". Svend Åge Rossen went

on to describe Martinus as a world redeemer who camouflaged his high status. Martinus knew that the important thing was not himself but the spiritual science which he was to bring to Earth. That explains why there is not a single picture of Martinus at the centre, and why in fact one has to look carefully to find one at all.

Hans Wittendorff took over and spoke under the heading "In and out of the Council". If anyone had thought that he would reveal details about a power

struggle on the Council, they were bound to be disappointed. We learned that Hans Wittendorff was the first member of the Council to be elected by other members. Since the beginning of the cause, all other members had been personally appointed by Martinus for an indefinite period of time. Today, all new members are appointed by the self-electing Council for a maximum term of six years. "There is nothing fashionable or elevated about being on the Council," said Hans Wittendorff. "It's hard work, and members have many worries because they are acutely aware how important it is to always be in accordance with the wishes of the Godhead. But I am pleased to be able to say that at all the many Council meetings I have attended, there has never been a Council member who was cross or irritated at not having things his way." Hans Wittendorff also talked about the financial situation of the cause and the two trusts - the Ideal Trust and the Activity Trust - which the institute's functions come under. Hans Wittendorff added that it is extremely important that the friends of the cause can be 100% confident that all monies donated to the institute are spent in the best interests of the cause itself, and not in favour of individuals.

Hans Wittendorff also took the opportunity to express one of his regrets: "It's a pity that if a person speaks English, German, French, Chinese, Spanish, Russian, etc., it is impossible to buy *Livets Bog* (The Book of Life) and *Det Evige Verdensbillede* (The Eternal World Picture). It is therefore very important that Martinus' works are translated and published so that they will be available all over the world." The address ended with a quotation by Martinus on the Road to the Kingdom of Heaven. (In a later issue of Kosmos there will be a full article by Hans Wittendorff).

After Hans Wittendorff's words, we listened for a while to wonderful music played by Lili Olesen and Ingrid Holck.

They played "The Arrival of the Queen of Sheba" by Händel, and "The Lifting of the Fog" by Carl Nielsen.

### **Martinus' last important decision**

Rolf Elving, who was a close friend of Martinus, went on to talk about Martinus' last major decision. Martinus had spent years writing a book that he wanted to bear the title *The Third Testament*. He never completed the book, however, because half-way through he decided that his entire production was to be called *The Third Testament*. "One can say, that Martinus unveiled himself and his mission in the end," said Rolf Elving. "And when Martinus left this physical world quietly through the back door, he decided that his works should reach the whole world through the front door."

Martinus wanted to leave no doubt that his works should be a continuation of the Bible. Martinus adds science to the commandment of love and explains the relationship between good and evil. Martinus' work was therefore a continuation of the Bible and an answer to Jesus' prophecy about the Paraclete whom the Lord would send us. Rolf quoted the following from St John: "But the Paraclete, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Rolf explained that Martinus' works can be divided into two periods: During the first period, Martinus worked and wrote his books, and during this time he could not reveal his production. This is the period when the expression *Martinus Cosmology* was used. In the second period, he had completed his work, and the name was to be *The Third Testament*.

The Bible now consists of the Old Testament, The New Testament and The Third Testament. The Third Testament was not written for the believers but for people who have outgrown the dogmas and now want logical answers. The pur-

pose of The Third Testament is simply to explain, analyse and study God's ways. If we ask ourselves what one can demand from a book that sets out to continue where the Old and New Testaments end, we would probably expect it to deal with the same topic, and therefore the core would be the Lord and his plan. Rolf Elving made a comparison and explained that in the last part of a book, a good writer usually provides an explanation of the theme that was dealt with in the book. Personally he believes that The Third Testament is the title that we will be using in future in order to support the dissemination of Martinus' work. He also argues that it does not have a negative impact on the cause that there is a clear historical connection - quite the opposite.

### **The view from the bridge**

After a break of an hour and a half, Mary McGovern spoke on the role of the translator. The title of her speech was "The view from the bridge" since the role of the translator is like a bridge spanning the gap between Martinus and non-Danish readers who have varying cultural backgrounds. She explained that in order to work as a good and stable bridge, the translator needs to fulfil certain conditions: A thorough knowledge of the Danish language and the translator's mother tongue - plus in-depth understanding of the subject to be translated. Mary quoted Eugene Nida, an American translation theorist: "One should never translate something one does not admire... a natural affinity should exist between the translator and the translated". Eugene Nida also believes that a translator should not seek to outdo the writer. This opinion is shared by Martinus. In his book *The Structure of Co-operation*, he writes on page 102: "If something is primitive, it must remain primitive. It is all right for people to know that I am not very well read".

Mary McGovern went on: "A translator may have many motives for his

work." These motives could be humanistic or vanity, and Mary McGovern read out a section of chapter 8 of *The Structure of Co-operation* where Martinus describes the balance desirable in the staff/translator: "Balanced beings... are cleansed of all desires to excel at the expense of others. They are beings who are quiet, likeable and understanding towards every thing and every being. They are beings who find it easy to be quiet when others are much too eager to show their knowledge. They are beings who have no desire whatsoever to have power and fame. They are beings who prefer to live as unknown and unnoticed people and who appear only when not vanity but a sense of duty calls them." (A transcript of "The view from the bridge" will be published in a later issue of KOSMOS).

Refreshing ragtime versions of Happy Birthday and He's a Jolly Good Fellow were then played on the piano by Lili Olesen before Joel Brozovsky took over on the platform.

### **Travel activities and visitors from abroad**

Joel Brozovsky is from the US but has worked the past ten years for Oomoto in Japan, and during the past three weeks of this summer he taught Esperanto at Klint. He told us about many different groups around the world who teach spiritual science and actively work to spread the knowledge of Esperanto world-wide. Among other things he mentioned an American movement by the name of Unity which is a universal school of Christianity. This school works with the development of the soul and reincarnation, and this was the first place he came across Esperanto.

Joel Brozovsky also mentioned the Bahai religion, which originated in Iran and Israel. This religion also uses Esperanto, and in many respects it resembles Martinus Cosmology. For instance, the movement speaks of a democratic world government and gives a detailed descrip-

tion of the future workings of this government, which also ought to use a global language. He rounded off his address by saying that Martinus is the single, one individual who has given him the most complete description of the spiritual world, and he emphasised that also Martinus believes that in future we will have an international world state that will use a neutral global language.

Another fresh breath of air from the outside world was brought to us by Stefan Perneborg who has been a frequent traveller since 1985, among other places visiting Central America, Mexico, Turkey, and the Middle East. And everywhere he has met people who are receptive to spiritual science. Towards the end of an article entitled "Mankind's hunger for love", Martinus writes the following: "At this very moment, there are millions of people who are receptive to spiritual science."

Although Stefan Perneborg has not met millions of interested people, he has been together with many spiritually hungry people, and in many study groups around the world they have been reading whatever they have been able to lay their hands on of Martinus' literature in their own languages - several times over. Therefore Stefan Perneborg made it clear that it is very important that Martinus' works are translated. He thanked for all the help he had received at the centre at Klint, from lecturers, people he had met, etc. and said that without the help from all these people he would have been unable to hold the many lectures around the world, all in all about 150 since 1985.

There is quite a lot of Cosmology on the Internet, and Stefan Perneborg is pleased with this; but he made it clear that it is important also to be physically together, and when different cultures meet they form networks that make it possible to travel to different countries and meet, provide mutual inspiration and experience the humane side in one

another. Joel Brozovsky showed beautiful and exciting photos from Venezuela, Trinidad and Jamaica, both marvellous nature sceneries and photos from lectures held in these countries.

Silvia Loewenstein from Venezuela has done a huge job interpreting from English into Spanish when Stefan has lectures on his many journeys, and she took the floor after her travel mate had finished. She thanked all the people who had made it possible for her to be at Klint today. "In a way I have found the key to the Kingdom," she said. "I understand now that it is a matter of complete love and morality - that one cannot find it in one's heart to do evil to others." Silvia brought greetings from her study group in Merida, Venezuela and expressed her gratitude that Stefan had come to visit them two years ago. "It is so very important that we have the opportunity to meet and inspire each other and that many more can come to us and study Cosmology. We hope that people here will be inspired to come to Venezuela and experience another view of Cosmology in our environment."

"I bring you warm greetings from Jamaica, and I am very happy to be here... I can feel that this is a very special place and have a very strong feeling of God's presence," said Thelma Higgins of Jamaica, the last speaker on Commemoration Day. Thelma said that she was a good Christian, but also a Buddhist, exploring many other religions and asking a lot of questions. In 1995 Stefan had come to Jamaica, and through the Cosmology she had found the answers to many of her questions. Now she feels that she has a compass for her life. Thelma finished off by giving an invitation to all who wanted to come to Jamaica.

This year's Martinus Commemoration Day ended with a short film with Martinus from 1961 in which he spoke on The Creation of the International World State.

# 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."

## KOSMOS

### Editorial Office

Martinus Institute

Mariendalsvej 94-96

DK-2000 Frederiksberg

Denmark

Tel: +45 38 34 62 80

Fax: +45 38 34 61 80

Monday-Friday: 9am-4pm

### Editor

Mary McGovern

### E-mail:

[martinus@centrum.dk](mailto:martinus@centrum.dk)

Website: [www.centrum.dk/](http://www.centrum.dk/)

[Martinus.Kosmologi/](http://Martinus.Kosmologi/)

### Subscription

4 issues per year

Within EU: DKK 120,-  
incl. tax

Rest of world:

DKK 90,-

Airmail: DKK 25,- extra

Loose sale: DKK 30,-

### Publisher

Martinus Institute, Copenhagen

Copyright © Martinus  
Institute. No part of this pub-

lication may be reproduced  
without the prior permission of  
the publishers.

ISSN 0107 7929