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Cosmic thoughts about the New Year

The Third Testament

The Eternal World Picture 3 - a summary

The Lord's Prayer - seen as a cycle



With this issue...

...the Martinus Institute and staff of KOSMOS wish all our readers a very Merry Christmas and a Happy New Millenium!

On page 2 you can read Rolf Elving's article on why Martinus called his collected works *The Third Testament*, on page 3 Martinus's thoughts about the New Year, on page 6 Per Madsen's summary of *The Eternal World Picture 3*, which was published recently, and finally on page 10 Tage Buch's article on the Lord's Prayer as a cycle.

The Third Testament - a Continuation of the Bible

by Rolf Elving, Sweden

At this time, when the new millennium and the Bible are the subject of much attention*, it is interesting that a work has been published whose author in all seriousness claims that it is a direct continuation of The Old Testament and The New. The Third Testament has arrived.

The Third Testament answers the questions that the two first testaments had not answered. For example, the question of the existence of God; the question of "his" all-loving nature; the question of whether there is justice and meaning in our very different fates? In other words the eternal questions: Where do we come from, who are we, and where are we heading? The Third Testament has the analyses and the proofs.

The Third Testament explains the connection between neighbourly love and reality. From our daily experiences it is abundantly clear that this connection is not obvious. Despite 2000 years of Christian teaching there is still not peace on Earth. When the Pope visits the converted he - who comes in the name of the

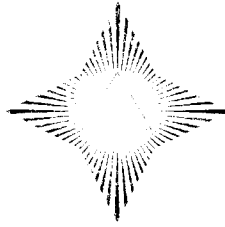
person who said, "Put up thy sword in its sheath" - is forced to travel in a bullet-proof glass cage.

A third of Sweden's population believe in reincarnation. They think that they have found a more logical explanation of eternal life than that which the church has preached for two thousand years. The Third Testament documents our eternal nature, which renders possible our survival after death and our re-birth. According to The Third Testament we are all immortal and live alternately in the physical world and the spiritual world.

If what Christ said is true - that we reap what we sow - we must live before birth and after death. With merely one terrestrial life at our disposal our fate cannot be explained logically. Elijah and John the Baptist were, according to Christ, the same person. This was, however, rather indigestible speech for the listeners of that time. Christ knew this and added, "He who has ears, let him

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* The Bible has recently been retranslated into Swedish. The new translation has provoked much discussion in Swedish media.



Cosmic Thoughts About the New Year

by Martinus

The culmination of darkness causes a star of hope to begin to shine in our minds

When we passed the winter solstice or the shortest day of the year, we passed the culmination of darkness or that stage at which the sun, that is the source of daylight, is furthest away from our latitudes. There can be no terrestrial human being who is completely unaffected by this passage. In a way it changes our mood and the whole of our mental attitude. Whereas before our passage through this shortest day of the year we were prepared for a steady increase in winter darkness, which we had to guard against using an outer artificial physical light and, as regards the mind, an inner mental light, we are now on the other hand after this passage preparing for light itself. We now know that day by day the sun will come closer and closer so that it will eventually envelop our latitudes with the radiant clarity and colours typical of a summer day. The winter solstice, or the culmination of darkness, has therefore caused an enormous star of hope to begin to shine in our minds. We await summer

and the bright sunny days. Because this passage through the winter solstice is a phenomenon that returns absolutely without fail, after which there follows equally without fail a passage through the culmination of light, the summer solstice, our hopes are not based on imagination but on hard fact. We have experienced in lavish abundance that our passage through these solstices is nothing more than the cycle of day and night in a greater dimension and this is at the heart of the words in the Bible: "While the Earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Eternity beyond the cycles

But what can this cycle now relate to the advanced, intellectually gifted human being? What can it relate to the enquiring spiritual researcher? We all know that day follows night and summer follows winter, even animals know this. If they did not they would not prepare for the coming of summer or winter to the extent that they do. Some animals gather supplies of food and go into hibernation.

Others, for example migratory birds, make for milder climates. But this does not mean that Providence's intention or purpose with these cycles is completed or brought to an end. These cycles do not exist just so that we can learn to submit to them or guard against them. It is true that they are what give life colour, they create contrasts and widen the possibilities of experience to living beings. But behind all of this there is still a particularly significant experience, or a special conclusion, that the Godhead or Providence with the help of the principle of cycles wants to introduce as a living experience into the thinking being's consciousness. This conclusion is the demonstration of its own immortality and the eternity of the Godhead beyond the cycles.

Logical thinking is the first requirement for a higher clear-sightedness

How is it then that through the cycles one can experience or perceive this being demonstrated? Well, the first requirement for a truly higher clear-sightedness concerning the daily and yearly physical phenomena that occur in Nature and the life in and around us is, of course, the ability to think absolutely logically. If one cannot think logically, all experiences become merely presumptions, dogmas to be believed or figments of the imagination that can often be as much as one hundred per cent false or illusory. In contrast to this false state or view of existence all that exists is the faculty to think logically. To the extent that one really has this faculty, one cannot be deluded or taken in by false ideas. If one has at some point found or experienced the special structure of Nature and its eternal laws one knows that everything should fit into this structure and these laws. If an analysis or an account, a dogma or an assertion does not fit into this structure and its laws, one knows that is merely a

human fabrication, or faulty ideas and presumptions, irrespective of whether these ideas are centuries-old traditions or whether they have assumed any other particular position of power in the culture or society. Every culture, tradition or phenomenon that has as its basis such an illogical conclusion will inevitably sooner or later die out when faced with those characteristics or that life that it is lying its way out of with its false conclusion or foundation. Life, that is Nature, moves in clearly defined eternal tracks according to equally clearly defined eternal laws. The result is that everything in life or Nature that diverges from these directions cannot follow in the tracks of the rest of Nature and cannot fulfil the eternal laws. How it appears is seen, therefore, as more and more abnormal, and ends up being completely unable to be rooted in or nourished by the normal life or the normal Nature from which it stemmed. Like a plant pulled out of the earth from which it gains its nourishment and cast into the sun, it withers and dies. To think logically, therefore, is the same as being able to think and derive conclusions that are in complete contact with these eternal tracks and laws of Nature. And so with this faculty for logic we will catch a glimpse of what lies hidden in the experience we call the turn of the year, or New Year, and thereby come to a conclusion that fits in with eternity, that is to say, expresses those eternal laws and tracks that form the unshakable structure of life.

Everything that can be sensed constitutes stages within cycles

It has long been common knowledge to us that the winter solstice forms the conclusion of a cycle and that a new cycle, therefore, begins after this solstice. So to us this solstice marks the changing of a cycle. We call this change of cycle "the turn of the year" or "the New Year." A great, curious feature of a

cycle such as this, which is the same thing as a year, is that it expresses in a physical area that is easily surveyed, a cosmic principle that manifests itself in much larger dimensions. From my analyses we know this principle as the "spiral cycle". But such a cosmic spiral cycle is of such gigantic dimensions and its life-span covers such a vast period of time that it can only be experienced over the course of hundreds of thousands and again hundred of thousands of lives. It goes without saying that the ordinary terrestrial human being has not the slightest inkling that it is in the process of travelling through such a gigantic cycle, until it is brought to its notice by those beings who are representatives of world redemption or wisdom. It has no cosmic consciousness; it has no knowledge of its own hidden super-consciousness or eternal spirit. But despite their spiritual ineptitude or still unfinished, incompletely evolved state, these beings are not treated as second-class beings by the Godhead. It is true that they cannot directly see the immense cycle that they with their succession of rebirths and lives are in the process of passing through, but the Godhead has nevertheless pulled aside a tiny corner of the veil that screens their immense cosmic journey. Therefore, where this corner is pulled to the side, they witness that the whole of life and existence manifests itself exclusively in the form of cycles. They see that the passages of the various forms of matter through solid, liquid and gaseous states can only really exist as passages within cycles. What is day and night, summer and winter other than the passages of the cycles in time through eternity? What is a human being's food, its digestion or the satisfaction of its desires other than the fulfilment of cycles? Indeed, what is its physical body's life span, the passage of this body through childhood, youth, adulthood and old age other than a passage consisting of stages in a cycle?

So it is an unshakable fact that everything that we are able to sense or experience of life can only occur as identical to cycles.

Cycles both within and beyond the horizon of our senses

The Godhead has thus allowed this all-governing principle to be accessible to our senses. But in so doing he has given us what amounts to an immense cosmic view into eternity itself, a view of the basic foundations of life. By being granted access to the physical sight of matter being subjected to cycles, access is opened up purely physically to actually seeing beyond the life span of our present physical body, indeed even the sight of our immortality appears like a star shining in the spiritual darkness of our physical life. But at this point at which the being has still not passed through the great birth, where it has not been initiated, this will only come about with the help of "logic."

Because everything that lies within our present sensory field can appear in no other way than in cycles, there is absolutely no basis for assuming that exactly the same thing does not apply in all the other fields of life and Nature that lie beyond our present horizon. It would be illogical to assume the opposite. Because every single one of the cycles that it is possible to observe physically, demonstrates matter's equal passage through and culmination in the contrasts of compactness and porosity, solid and liquid, gaseous and ray-formed, involution and evolution, it would likewise be illogical to assume the opposite to be the case in all the fields of Nature and life that lie beyond the horizon of our senses.

In the cycle of the human being the gaseous and ray-formed states are to come

So it is logical or in contact with the facts to assume that matter or substances

normally have to pass through the various stages of these cycles. We can, therefore, work out or judge exactly the position of the substances in the cycle. We know precisely that a lump of ice consists of water in its concentrated state and that contained in the air we breathe is this same substance in its liberated or gaseous state. So all kinds of matter have their concentrated and porous, their gaseous and ray-formed (electrical, that is spiritual) states. But in that case it would also be only logical to assume that we ourselves, due to this all-dominating principle, have to be on one or other of the various stages of these cycles. We know that matter in travelling through the cycle can only be changed in the sequence from solid to liquid to gaseous and then on to ray-formed (electrical) states and because of this we can actually physically see which stage in the cycle has to be our next stage. Because all we terrestrial humans are almost in the liquid stage of the cycle - our bodies are

90% water - our next stage has to be "gaseous" and the one after that "ray-formed." It is perfectly logical. But that does not mean that everyone will immediately accept it as such. On the contrary, many will simply denounce such an analysis as imagination or as sheer rubbish, even though there does not exist anything at all in the whole universe that could genuinely or absolutely substantiate this assertion. The logical assertion arises from the fact that logic is love - love without logic is not love. Displaying love in everyday life is being in contact with the laws of the spiral cycle. When all of us display this sunshine to our neighbours the divine world will have come about on Earth.

Original Danish title: *Kosmiske nytårstanker* (published in the Danish edition of KOSMOS 1/99) - a lecture held on Sunday, 2nd January 1944
Translated by Andrew Brown

The Eternal World Picture 3

- a summary

by Per Madsen, USA

The recently completed English translation of *The Eternal World Picture 3* was published a few months ago. In this third volume Martinus continues his explanation of the nature of consciousness and its rise from manifestation as inert mineral matter to the human being of today and beyond. In the process, he intro-

duces some startling new concepts.

Planet Earth

The Earth is a living being whose present evolutionary stage constitutes the end of its manifestation as an unfinished planet. It is now advancing toward lighter astronomical circumstances.

Its outer astronomical environment is no longer catastrophic. There is no prospect of collision with another planet or having dark karma inflicted on it in any other way from outer space. It is true that this cannot be said of its human inhabitants, who must still undergo a backlog of dark karma before becoming perfect but for them too, the planet will nevertheless become a more pleasant habitat.

Many lower species of animals, including certain poisonous species of insects, are in the process of becoming extinct.

Primitive human beings are advancing toward civilization and culture and will gradually reach the perfect human kingdom. They will do so as a result of the tutorial influence of the karma they must endure.

The multiple manifestations of consciousness

Consciousness manifests in an infinite variety of ways. Mineral matter possesses introspective consciousness which limits its experience to the domain of memory. No interaction with its outer physical environment is possible. Consequently, its bodily container cannot move by its own volition.

Plant consciousness is guided by the energy of instinct. It can interact with its environment to a certain extent, but it cannot change location by its own volition.

Primitive life forms (one-celled animals and primitive multi-celled creatures) on the other hand, can move and perform other tasks essential to their survival. They interact with and gain experience from their environment and other life forms.

The living being learns through experience. The learning process causes changes to occur in the energy pattern within the consciousness of the being, thereby creating the impulse for the rise to the next stage of evolution.

While the progression of each being requires its own individual time span consistent with its behaviour throughout the ages, the rise, one step at a time, is nevertheless persistent and will eventually culminate in the human experience - first as the unfinished human and finally as the finished human being "in the image of God after His likeness".

In Martinus' view, the human being is a concept rather than a specific species of animal. All living beings are incipient human beings, but depending on their evolutionary path and the organism they have created for themselves, their human consciousness will manifest in different ways. Insects, for example, will evolve into human beings in accordance with their own evolutionary path completely different from that of *Homo sapiens*. Their physical appearance will therefore continue to be insectoid even in their most advanced and final stages as human beings.

There is in the universe an infinity of mankinds that have developed along cosmic paths quite different from that of terrestrial man, each of them in their most advanced and final stages as human beings.

There is in the universe an infinity of mankinds that have developed along cosmic paths quite different from that of terrestrial man, each of them in their own appearance and each composed of the mineral matter from their astronomical environment which may also be quite different from that of the Earth. Regardless of their differences in appearance, however, they will all ultimately reveal themselves as perfect beings, conceptually human in character.

The solution to the mystery of life

Martinus explains the mystery of life by describing in twelve stages the cosmic influences on living beings throughout a complete spiral cycle of evolution and their effects on the evolving conscious-

ness. He also shows how the being participates in the creation of its own condition and evolutionary pattern.

The seeker after truth, he reveals, will be shown the "all-embracing, real, great truth of life: that one must love God above all things and one's neighbor as oneself; that the universe is one single great organism of a living being that exists under the concept of God; and that this Godhead, through this organism or universe, constitutes one single eternal and infinite being of light and love in which all living beings live and move and have their beings."

The universe is "something that is" and it is everything that is. And it is "one single great ocean of cause and effect." Every created thing is an effect of a cause, and all effects become causes. The experience of life is therefore an experience of a chain of causes and effects.

All creative processes in the universe are logical - they express intention and serve purpose. But intentions result from combinations of thoughts, and combining thoughts is the function of consciousness. There is therefore consciousness behind all movement and creative processes in Nature or the universe.

The purposeful intent behind the creative processes is the advancement of the living being in evolution from lower to higher forms of life experience. As the being evolves, it begins to distinguish between itself, or the "I", and its surroundings, or the "it".

The I's of all living beings combine to form a gigantic I which constitutes the sole cause of experience of life and creation. It differs from all other causes in that it is not in itself the result of previous effects. It is a causeless cause - not created - rodded in eternity - eternal in essence.

Since it is the source of all creation, it cannot be analyzed or explained in terms of what has been created. Even if we were to say that this "something" is loving, we would only be expressing our

perception of what it does, not what it is. Thus, it cannot be named. It is "something that is," - a principle.

To this principle, two other principles are attached - the creative faculty and the created organism. Together they form a triune principle which is the living being. Since the I's creative principle is also rooted in eternity, it too is eternal. The same is true for the organism principle, although not, of course, for the temporary physical container in which the organism is housed at any given time.

Just as microbeings live within a being's organism, so it is itself a microbeing within a macrocosmic being. Our macrobeing is the Earth, which is a living being. The Earth, in turn, is a microbeing in the solar system, which is itself within a still larger system of organisms and so on within the infinite and eternal organism we call the "universe." The universe is the organism of the collective I and is a living being which differs from other living beings, because it is not a microbeing within another macrobeing.

"It thus becomes apparent here that this living being, having the entire universe as its organism and all the living being's I's and mentality as its I and consciousness, can only be the eternal Godhead who has been sought for and worshipped at all times in various forms and at various stages of evolution. And thus we understand now why this Godhead must inevitably be almighty, omniscient and all-loving, and that we must inevitably live, move and have our being in Him."

All beings experience life eternally. They do so by their capacity to sense, which is stimulated by contrasts. Without contrast, the being would be unable to distinguish objects from their surroundings. They would be invisible.

A being's manifestation takes place through sensory images formed by contrasts. Everything it creates, manifests or produces must be a picture composed of

contrasts. Its creative images can show harmony and balance between the contrasts but they can also have exaggerated light or dark areas just like an incorrectly exposed photograph.

Imperfect images are produced by imperfect or unfinished human beings but through experience and evolution, their character changes and becomes increasingly refined, eventually resulting in the emergence of the finished human being in the "image of God after His likeness."

The principle of hunger and satiation, however, also applies to the perfect human being whose energy combinations gradually change to produce a desire for darkness and thereby the beginning of a new spiral cycle of evolution.

And so life goes on for all eternity in ever rising spiral cycles of evolution bringing joy and blessing to all living beings.

Evolutionary stages of human beings

Martinus sees the future of Homo sapiens in a generally favorable light. He points to the advances toward civilization and culture made by the lowest and most primitive human beings on Earth and to the tendency among all peoples for the animal mode of existence and the accompanying animal thought climate to decrease. Human mentality is now more socially conscious, and aiming away from nationalism toward internationalism and "one world" government.

The finished human being "in the image of God after His likeness" will differ from the human being of today, mentally as well as physically. It will be incapable of wrongdoing and will always exhibit unconditional "universal love" towards all living beings. It will acquire a physical form of lighter density - one which is organically neither male nor female, but which is mentally and psychologically both male and female. Martinus goes into some detail to explain how this will come about.

He begins by bringing the reader back to the creation of Eve. He views as largely symbolic the traditional concept of Adam as the first man from whom God extracted a rib for the creation of Eve. In fact, he states, the Adam-being was neither male nor female because the masculine and feminine poles of its consciousness were in balance. Moreover, the Adam-being was not yet human, but a spiritual being whose consciousness was still in the kingdom of bliss (paradise) and purely introspective, living in its memories and having no exterior experiences whatsoever. In addition, there was not just one Adam-being, but many, and their collective consciousness and always been in existence in one form or another. So the creation of Eve (and Adam as well for that matter) was not the creation of a new living being, but a changed living being. God caused a change to occur within the Adam-being which altered the balance between the masculine and feminine poles to make one recessive and the other dominant. As a result, the one-poled individual was created - some male and some female.

The stage had now been set for the expanding evolution of consciousness. The being had been given the ability to sense both spiritually and physically. The Bible calls this development "the eating of the tree of knowledge of good and evil." The eating has of course also been expressed as "the Fall." But how, Martinus asks, could any being possibly evolve, if it were not allowed to acquire knowledge, to gather experience and to learn from these?

Returning now to the future, Martinus reveals that the human being will not persist as a one-poled being. Inspired by its own desire to be more humane, the internal transformation that made it a one-poled individual will now be reversed. The recessive pole will begin to gain ground and will continue to develop until it is equal in influence to that of the previously dominant pole. At that point,

the human becomes a finished human being "in the image of God after His likeness." Its sexual organs degenerate and ultimately disappear while, concurrently, special nerves develop over its entire physical organism, greatly increasing its tactile sensitivity and rendering it capable of experiencing climactic pleasure when in loving contact with another double-poled being. This does not result from an act of copulation but from an act of kissing and caressing during which "the highest fire" of the spirit of God surges through them.

Fact or fiction

Some may say that *The Eternal World Picture 3* is the fantasy of an overactive imagination. But an unbiased contemplation of its revelations brings to mind the nature of our psyche and organism which, through a combination of hormone therapy and surgery, makes it pos-

sible to turn a man into a woman. One is reminded also that there is undeniable something insectoid in the appearance of some to the so-called extra terrestrial beings allegedly involved in the alien abduction phenomenon.

The Eternal World Picture 3 gives us yet another glimpse of the enormous spiritual talent that was embodied in the humble man known simply as Martinus. His work is a fascinating description of what he could see, perceive and understand about the nature of consciousness and its evolution over the ages.

The Eternal World Picture 3 by Martinus
translated by Mary McGovern

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The Lord's Prayer - seen as a cycle

by Tage Buch

"To train oneself to say the Lord's prayer with a complete understanding of what lies concealed within its words or the form of its text, will without fail lead to the prayer being granted, not only on the physical plane but also on the cosmic plane, and this will with absolute certainty thereby guide the consciousness of the person who is praying into the very highest happiness: the merging together with the Godhead's consciousness, nature and love." Martinus in "The Mystery of Prayer"

Prayer has its own long history of development stretching all the way from the animal's cry of anguish through the terrestrial human being's more or less primitive or imperfect use of words and right up to the intimate, perfect, daily or

permanent communication when one is together with God.

Prayer is used in all religions. One of the great proclaimers of Christianity, St Paul, in a letter to his friends in Filippi, writes that they should have no anxiety

about anything, "but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Jesus himself speaks on many occasions about prayer and established the global prayer that is the Lord's prayer.

According to Martinus, this prayer is the most perfect way in which to address the Godhead. Because it is perfect it must describe a cycle. The cycle is a general principle in life experience. A perfect cycle begins and ends in the same place and the Lord's prayer is no exception. What follows is an attempt to point out this cycle.

Invocation

First of all, one invokes God, because one says "Our Father." So the prayer concerns the individual just as much as the whole, that is, the whole of humankind. After the invocation comes "which art in heaven". This means you who are in everything and above everything in the universe, you who inhabit every single living being and all matter. We are all units in the universe, which is God's organism and consciousness. "In Him we live, move and have our being". Now we know who we are addressing and we are asking for a sympathetic response from God.

The content of the prayer

Next came the words, "Hallowed be thy name". That God's name should be hallowed means that we pray to really understand God's way of being, to understand the perfection with which the universe is governed and directed by God's infinite wisdom, almightiness and unbounded love. The result of this governing is that "everything is very good". We pray that we ourselves and gradually also all other human beings may understand that God is perfect despite the apparent chaos in the world. So it is a question of not only hallowing the name or the word God, but of understanding, appreciating

or praising God for His works, His creative faculty, righteousness and love and in that way "hallowing His name." If we do not hallow God's name and have no trust in His infallibility, in His help and love in all situations, we do not have a good point of departure for the prayers to Him that follow.

But if we do have this trust we can pray, "Thy kingdom come". Of course, in the Bible it has been prophesied that there would be created on Earth, a "kingdom of heaven", a real human kingdom in which human beings would be able to live in perfect peace, joy and happiness, in harmony with God and their neighbour, in a lasting peace. We pray that this kingdom may come or may become a reality. And we add, "Thy will be done on Earth as it is in Heaven". "Heaven" is the real human kingdom that already exists and that is made up of perfect beings that are far ahead of us in the evolutionary spiral and so we pray to gain knowledge of God's will and the laws and principles of life and we pray that the guidance that we can receive from this kingdom will enlighten us in such a way that we can ourselves make a contribution towards this Kingdom of Heaven becoming a reality on this planet.

The next prayer is, "Give us this day our daily bread". With this, we are praying primarily to have our daily needs met; needs such as food, clothing, shelter and other things, in such a way that we can maintain the full functioning of our physical instrument and sensing apparatus. Without the health and well-being of the body, we are unable to contribute towards the creation of the Kingdom of Heaven, but would be hampered in our creative work. We pray for daily "bread", but Jesus says that, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". So words that proceed from the mouth of God are the speech of life, all the things that we experience, see, hear,

feel and know as a result of life addressing us. We pray to be stimulated in our work but also that we may receive the tasks, challenges, sufferings and difficulties that are necessary for gaining experience and thus for our mental development. The guidance is both theoretical and practical so that each one of us can evolve to become - as it is expressed in the story of the Creation - "Man is God's image after his likeness" and thereby become a rightful inhabitant of the future real human kingdom on Earth. Unless we are wearing a "wedding garment" we do not enter this kingdom. Neither would we as imperfect beings derive any joy from being among purely perfect beings. So we have to train ourselves to become real human beings by promoting the humane sides and restricting the animal or imperfect sides of our mentality and behaviour.

In this way life becomes an experiment, an apprenticeship, because without practice we would be unable to acquire humane faculties and develop greater feeling and intelligence. This experimentation inevitably involves us in making mistakes and injuring, harming or inflicting sufferings or hardships on other living beings, despite our wishes to the contrary. We recall the words of St Paul, "the good that I would I do not: but the evil which I would not, that I do." As we so unwillingly end up harming others we have a need for forgiveness, just as we ourselves also have to learn to forgive others, who in their attempts to change themselves and the world have ended up inflicting unpleasantness and difficulties on us. That is the reason why in the next sentence we pray, "And forgive us our trespasses as we forgive those that trespass against us." We have a need for forgiveness for our transgressions and to learn to forgive all others no matter how evil and unpleasant what they inflict on us is. But neither should we omit to say thank you for all the good things that we at the same time receive from life

through our fellow beings.

The final real obstacle or nuisance does not come from without, from other people, but from ourselves, from our own inner selves. The reason we, like St Paul, do not do the good that we want to do, but often do the opposite, is because of our habitual consciousness or because of the fact that the animal, egoistic element in our minds is a million-year-old automatic function whereas the humane element is only in its infancy. We are overwhelmed again and again by these non-humane automatic functions and of subsequently acquired habits and tendencies that easily get out of hand and this is why in the next prayer we pray, "And lead us not into temptation but deliver us from evil." So we pray not to have to repeat again and again all the foolish or faulty habits that harm others and ourselves, things that we do that we know perfectly well purely theoretically will bring us misfortune or unpleasantness, because we reap what we sow. We ask to be free from "evil", which is to say all the unpleasant effects that are the result of faulty behaviour towards others and towards life.

The cycle

So we end where we began, with God's greatness. The cycle is brought to a conclusion. At the end of it, the way things stand is as follows. We address ourselves to God and acknowledge his greatness, perfection, purity, infinite wisdom and unbounded love. We ask that his kingdom may come about and that we ourselves can learn to become worthy citizens in God's kingdom on Earth, we ask that our will may be in harmony with God's will and that his will may be done in the world kingdom that is to come. We ask that our lives and organisms be maintained and that we receive the spiritual and physical food that we need. Likewise we pray that during the period when we are learning we may be forgiven all the so-called evil that

we may inflict on our neighbour and finally that our habitual consciousness may not go on dominating our behaviour, but that we may be freed from "evil" and that we, despite set-backs, stick to the wish to do "good".

The eulogy and thanksgiving

Finally, we return to God's greatness again when we say, "For Thine is the kingdom, the power and the glory, for ever and ever. Amen." We acknowledged in the beginning that "Everything is very good" and that the Godhead thereby creates perfectly in his own kingdom, the universe. With this we confirm that the kingdom is his and that the power that rules the universe is his and that the glory of this perfect ruling of the universe is likewise his. Who else's glory could it possibly be? And as we acknowledge God's perfection and his perfect, all-loving behaviour throughout all creation in the universe, we acknowledge at the same time that our organism is God's, because we have received the building material for it from God. Similarly, we have received our learning and experience from God through the speech of life. The theoretical guidance and wisdom that throughout our long evolution down through the ages we have received from the great sages, all comes from God, and that small or large amount that we have ourselves produced must also be God's. And, therefore, in this respect as well the glory belongs to God alone.

In his short book, "The Mystery of Prayer" Martinus uses expressions such as thought concentrations or meditation

objects with reference to the individual sentences of a prayer. As has been shown, a prayer constitutes not just a random string of sentences, but an actual cycle, in which each thought concentration forms a step or a link in this cycle and is in addition a prerequisite for what follows.

The purpose of this prayer as well as others can never be to seek to influence or persuade the Godhead to change anything in his attitude towards us - the Godhead is after all perfect - on the contrary it is that we ourselves should gradually change and begin to understand, praise and give thanks and especially imitate God in his being and his nature, so that we end up being in contact and harmony with him in the same way as the organs and cells in our organism are in contact with us, and this is a contact without which neither they nor we would be able to experience a harmonious or happy life.

Prayer alone, however, cannot guarantee perfect and lasting happiness. Only prayer in connection with cosmic knowledge and wisdom can - despite flesh and blood sufferings - "keep the darkness of sorrow and anxiety away from the area of the soul" writes Martinus. So this means that in addition to a full understanding of the contents of this global prayer we have to acquire the cosmic analyses of The Third Testament, which surveys the whole eternal world picture, before we can gain the joy and happiness of merging together with God.
Translation:AB

The Third Testament *cont. from p.2*
hear." But is this just as incomprehensible now two thousand years later? The Third Testament has the explanations. What ideals does The Third Testament put forward as proof? First and foremost the idea of immortality. All living beings are immortal; not merely people but also

animals, plants and indeed, the entire universe lives eternally. The Godhead and the universe are identical.

The existence of God cannot be more tangible, since this definition means that only God exists. "In him we live, and move and have our being" (Acts 17:28). The universe is God's organism, given

life by God's consciousness. The process of reincarnation means that we find ourselves within God's consciousness when we "die". After a while we are reborn in God's physical organism, and this means that we get a new physical body. Everyone takes part in the maintenance of God's eternal consciousness and physical body. We are God's instruments for manifestation and experience. Loving God is the same as loving our neighbour, precisely as all wise people have always said.

When we have incarnated in the physical world we find ourselves at school. Here we are in different classes. Plants, animals and human beings are examples of different stages in the evolution of consciousness. In the physical world our consciousness is developed and born. During terrestrial life after terrestrial life we are enriched by new experiences. We eat of the tree of knowledge and with time become acquainted with God as well as ourselves. Through innumerable incarnations in the physical world a divine consciousness is created within us.

The process "begins" in the plant kingdom as a consciousness that can merely sense vaguely. In the animal kingdom the process continues with realistic experiences of pleasantness and unpleasantness. We are still mammals, intellectualised animals, sphinxes, beings that are both animal and human. We are a mixture of evil and good, whose creation is not yet complete. In us "animal humans" the ability to kill has reached a stage of genius. What are beaks and claws compared to an atom bomb? The predicted day of judgement means the dramatic destruction of the animal mentality in the human being - nothing else. The world religions without exception point in the direction of a kingdom of love. The religions show the way from "evil" to "good", away from the animal kingdom's deadly principles of survival and towards love's intellectual, mild attitude to life. Christ is the model, the fi-

nished human being in God's image. He forgave his executioners on the cross and added "they know not what they do" (Luke 23:24). The executioners did not know that they crucified themselves and that fate is created by our actions towards our neighbour. Through the crucifixion a true, God-like human being showed how evil can be conquered by good. Christ showed that the evil we experience comes from within us. Fate is a mirror, so if we want to improve the world and our own fate we must be good.

That Christ's crucifixion has been interpreted for almost two thousand years in another way is quite natural. One has assumed that we have only one physical terrestrial life. Living up to the standard of love that Christ practised on the cross was impossible with only one terrestrial life at one's disposal. It was obvious that salvation from evil had to be made independent of one's deeds. If living up to the example was the condition, no human being would be saved. Everyone would end up in the eternal fire. An impossible theory for the creation of a religion.

A religion whose concept of God is of a lower moral standard than that already practised in society cannot inspire. The message in Christian teaching as preached up until our time is that Christ died on the cross in order to free us sinful people from the consequences of our evil actions. A god who demands sufferings and sacrifice of innocents in order to be placated, to temper justice with mercy, is neither logical nor loving. If our present life is a link in a chain of previous and subsequent terrestrial lives, then this means that we survive the experiences, pleasant as well as unpleasant. No experiences damage us. On the contrary, all experiences, evil as well as good, are essential ingredients in the creation of divine consciousness. Since evil and good determine each other's existence, evil is not evil but an unplea-

sant good thing. Therefore what God said in the story of creation - that "everything is very good" - is thereby true. The Third Testament totally confirms Christ's universally loving attitude and forgiveness of "the enemy" as an expression of supreme harmony with reality. In The Third Testament the practice and theory of love are united in the most beautiful way imaginable. The evolution and transformation of consciousness is here explained just as simply as physical matter is explained by natural science - as a cyclical system in which nothing is wasted, but everything reused. Everything becomes useful and a delight - spiritual things as well as material things.

Love's most outstanding practitioners and history's best-known model for

goodness's noble but difficult art of living has gained a competent interpreter - he who was predicted by Christ himself as "The Paraclete, the spirit of truth". The mystery surrounding the riddle of life and God's universally loving nature has thereby been lifted or removed.

Martinus, 1890-1981, is the author of The Third Testament. After having gone through a process of initiation at the age of thirty, a process similar to the one that Christ experienced on the mountain of the transfiguration, he was called to continue Christ's mission of love. With this the time had come when intellectualised Christianity was to be revealed. Neighbourly love's perfect contact with reality is proven. The Third Testament is the science of love. *Trans: MMcG*

News from the Martinus Institute

New e-mail and internet address

The Martinus Institute's new e-mail address is institut@martinus.dk.

The institute's new homepage can be seen at the following address: www.martinus.dk. The home page contains information in Danish, Dutch, English, Esperanto, French, German, Spanish and Swedish.

Centre in South Africa

At their olive farm "Voor-den-Berg" near the village McGregor, 200 km from Capetown, Liz and Lennart Plougmann have established a non-profit-making institution called "The New World Impetus Foundation", which is both an educational centre and a health centre based on Martinus's thoughts. Martinus Cosmology has for the first time made an entry into South Africa's academic world in that Liz has written a doctoral thesis on future forms of government based on *Livets Bog* (The Book of Life) 1, Chapter 4. For additional information contact their internet address:

<http://www.alternet.co.za/clients/newworld/>.

Fire in Klint

On 19th October there was a fire in Pavilion 2 at the Martinus Centre. Two flats burned down completely, two were badly damaged but can be repaired and two were damaged by the water used by the firemen. At a meeting on 2nd November the council of the Martinus Institute decided not to rebuild the two completely burned-out flats but to repair the others. A new pavilion will be built on the lawn between Pavilion 2 and Klintvej. This is expected to be finished before the summer season 2001. After that the use of the flats and rooms in Pav. 2 as accommodation for guests will gradually be phased out. They will instead be used for other functions such as study rooms and so on.

No one was hurt in the fire, which was caused by sparks from a tool used to cut through a metal pipe.

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 finish human being in God's image after His likeness."

KOSMOS

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