

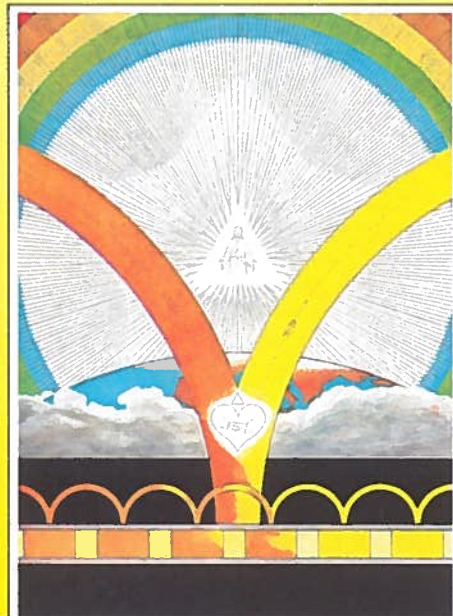
# KOSMOS

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**False Prophets and False Christs**

**The List of Credits of our own Lives**

**The Mystery of Life and Childhood Faith**



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## *The Eternal World Picture 4*

**- now published**

*The Eternal World Picture 4* by Martinus was published in English on 30 May. This completes the translation of this four-volume work. The first volume was translated in India by Anna Ørnsholt in 1969, only 6 years after Martinus wrote it. Volumes 2, 3 and now 4 have been translated by Mary McGovern in recent years.

*The Eternal World Picture 4* is unlike the other volumes in the series in that it was incomplete at Martinus' death in 1981. Of the planned symbols and explanations only the first five (nos. 34 - 38) were completed. The remaining symbols and explanations in the book (nos. 39 - 44) have been gathered from *Livets Bog (The Book of Life)*, *Bisættelse (Funeral Rites)* and *Kosmos*.

The titles of the chapters are: The Act of Copulation or God's Spirit in the Darkness; The Cosmic Cycle of the Pole Principle; The Structure of Eternal Life;

The Veiled and Unveiled Eternal Truth; The Human Being, and Animal and Vegetable Food; The Categories of Consciousness of Terrestrial Mankind; The Sign of the Cross; The Star Symbol; The Structure of the Flag; Symbol of *Livets Bog* at its Present Stage (1933); The Law of Existence - Love One Another!

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# False Prophets and False Christs

by **Martinus**

Since many false prophets will gradually arise, some of whom will even try to pass themselves off as Jesus Christ, the question of how one can recognise them has arisen and gained current interest. I have therefore felt compelled to refer here to Christ's own statements about the event that has been called "the second coming of Christ". Christ himself warned very earnestly against these false prophets and false Christs, just as in a symbolic language he has constantly explained, for those who have ears to hear with and eyes to see with, how this so-called "second coming" will be. I will therefore refer to the gospels of Matthew, Mark and John in which he says: "Behold, I have told you before. Where-

fore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:25, 26, 27 and 30)

Christ further warns by saying: "Take heed lest any man deceive you: For many shall come in my name saying, I am Christ; and shall deceive many. And then if any man shall say to you, Lo,

here is Christ; or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect." (Mark 13: 5-6, 21-22)

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whosoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." (John 16:12-14)

We have here some reproduced from the Bible some of Christ's own statements about his so-called "second coming". What is the true reality now behind these divine promises given by the world redeemer about this "second coming"? When during his second coming he cannot be found in the desert or in the chambers, and cannot be found here or there, his second coming absolutely cannot be as a Christ in the form of an ordinary physical man. In such a case he would be easy to find and recognise. He warns of course against believing those who come and say that they are Christ, or say that he is to be found here or there. His second coming shall thus not be to any great extent physical in nature. His appearance will at any rate be anonymous. It is thus not his purely physical person itself that will be the primary factor in his second coming. The second coming is hidden.

What is it then that will reveal his second coming? Indeed, what does he himself say? Does he not say that it will be like lightening that comes from the east, and flashes to the west? What is it about his second coming that can have such force? This is but his world-redeeming, divine message to mankind

all over the Earth, and thereby from the east to the west. And here he goes on to say, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:30) What is this sign of the son of man that will appear in heaven? Here heaven means life's very highest sphere of consciousness or thought, that is the domain of universal love. Universal love is thus the sign of the son of man. When this sign appears the tribes of the Earth should mourn. Is this not precisely what we are seeing? Is the world not permanently in mourning? Have we not in this century experienced two great world wars? And are there not still wars and cold wars, murder and killing all over the world, concentration camps and torture chambers in which people are tortured to death in the most terrible ways? Can there be greater causes for the display of mourning and wretchedness? In this wretchedness the son of man will appear in the clouds of heaven with power and great glory. The son of man means his divine message; it will thus emerge in the divine sphere of consciousness of universal love with power and much glory. What glory is it in the message of Christ that is to be revealed? This glory is an intellectualised renewal of his unintellectual message of about two thousand years ago. It is cosmic science, which reveals the following as fact: the existence of God; the immortality of living beings; the reincarnation or rebirth of beings; the existence of darkness as a vital necessity for the beings' experience of light and their future appearance as the human being in God's image after his likeness; the primary consciousness of God and the secondary consciousness of God; life's cosmic spirals; the microcosmos,

mesocosmos and macrocosmos as living beings; universal love as the keynote of the universe; the beings' identity with the Godhead, time, space and eternity; that no one can do wrong and no one can suffer wrong; and that everything is very good. This is the main information contained in the "second coming" of Christ, which is the same as the continuation, renewal and perfection of Christianity. Can mankind be given a greater glory than the spirit of God in the form of consciousness, in thoughts and knowledge and way of being?

But Christ has more to say about his second coming, which means the perfection of his mission through the revelation of God's holy spirit as a science of the entire existence of the Godhead in a form intelligible to developed intelligence and feeling. What is the Comforter, the Holy Ghost, whom the Father will send in the name of Jesus or Christ, who will teach man all the things he has said to them? Is it not precisely thoughts and knowledge of the very highest realities in life about the existence of God and the existence of human beings and God's loving plan for all living beings? What else can constitute the holy spirit or God's consciousness?

The fact that people during Christ's physical incarnation on Earth were not so developed as to be able to understand his entire mission, and he had therefore to promise its completion at a later point in time, is confirmed by Christ when he said to his disciples that he has yet many things to say to them, but they could not bear to hear them. For this reason he had to reckon on completing his mission at a later point in time, when people were more developed intellectually. He then again mentions the holy spirit or the

spirit of truth, which means the science of truth, that will come and lead mankind to the whole truth. It will tell mankind of things to come. It will glorify Christ, by taking from what is Christ's and making it known to mankind.

The mission of Christ this time will not be based on a physical Christ-personality with authority and miracles. The person this time is anonymous. Only the Christ consciousness in the form of cosmic science will be the primary factor in the renewal and perfection that is promised or understood as the second coming of Christ. It is this holy spirit of truth or science of universal love that, as life's third testament, will become the foundation of life in the new world epoch beginning now.

I have explained here in brief Christ's own statements about his so-called "second coming" and his earnest warning to people that they should not believe all the many false prophets who will arise at the same time as his second coming, and who will not hesitate to claim to be Jesus Christ himself. It is good that many of these self-appointed prophets are so naive that they try to pass themselves off as Christ. In this way they reveal for the developed human being that they are not Christ.

I hope these lines can be of benefit to people who are in the dark about "the second coming of Christ".

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# The List of Credits of our own Lives

by Olav Johansson

Anyone who has ever seen a film, either in the cinema or on TV, would have been confronted with the phenomenon of the “list of credits”. It is the long list of the names of everyone who in one way or another has contributed to the making of the film. You don’t find just the names of the actors and the director, but also a long list of other people who are more or less involved, from the producer to the make-up artists, the lighting technicians, sound engineers and many others.

What would a “list of credits” of my own life look like? A “list of credits” that includes everyone who in one way or another has contributed to my life. Everyone from the midwife to the funeral director. Everyone who to a greater or lesser extent has, in different ways, contributed to and enriched my life - my parents and other relatives, my teachers and school friends, my bosses and colleagues, all my other friends and acquaintances. But not only these people. Also all the people who, for example, wrote, produced and printed my school

books and other literature, information and entertainment that in all sorts of ways have made my life, and how I experience it, richer. Similarly those people who have grown and made the food I have eaten, who have made my clothes and shoes and those other things that are to some degree necessary to my life, from the houses I have lived in to the computer I am writing this text on. Wouldn’t such a “list of credits” for a modern person be almost infinite? In any event it would certainly come to millions of names, of which at least 99.99% would be anonymous or unknown to me. It would contain names from, by and large, all the countries, classes and occupations of the world. How often do we give a grateful thought to all our unseen, anonymous “helpers”? How often do we give a grateful thought to divine providence – which is made manifest by those “helpers”?

The modern human being’s “debt of gratitude” is certainly great and is still growing! Thanks to an advanced form of division of labour, that is to say speciali-

sation, in modern society, we are all more or less affected by and dependent on the work and creativity of an infinite number of other people. These mutual dependencies in present-day society developed with the growth of modern industrialism and the division of labour and exchange of goods that was then made possible. The pre-industrial human being supplied himself to a very high degree with the necessities of life. He was in a different and more literal sense more “self-sufficient” than the modern industrial human being.

### **A chain of dependency**

Before the rise of industrialism production was done by hand. The producers were therefore small and relatively not dependent on each other. If, for example, a boat-builder had to build a boat, by and large the only products he would have needed would have been wood, sails and a small amount of iron. The tools used in the production process were often made in the boat-builder’s own smithy and that applied also to nails and other things made out of iron. The extent of his dependency on other producers in the community was therefore small.

Today things are quite different. A shipyard is dependent on thousands of details from other manufacturers or producers in the community, such as many different kinds of machines, equipment for welding and cutting, large amounts of energy, wood, sheet metal and iron of various qualities, fittings made out of cast iron, electronics and electrical installations, generators, pumps, hydraulic equipment and kitchen appliances, navigation aids like radar, automatic monitoring of motors and navigation etc. In this way the production of a modern ship is connected with the productivity of almost the whole of society. This is

just one example. The situation is more or less the same within all branches of production, and there is a constant development towards a strengthening of this dependency.

In the Swedish newspaper *Dagens Nyheter* of 14th September 2000 there appeared another illuminating example. It was reported that a lady’s woollen coat for sale in the Hennes & Mauritz chain of clothes shops had, by the time it ended up in the shop, travelled 35,000 km almost right round the world. The various parts that went to make up the coat were produced in seven different countries, spread over three continents. Global capitalism, in the form of modern multinational concerns, always places the production of each separate part where it is cheapest in terms of price and competitiveness (where, for example, wages and other costs are lowest). So a lady’s coat of today has travelled almost round the whole world before it eventually is bought by the customer. Quite a contrast to Pelle’s new clothes that Elsa Beskow wrote about in her story of that name around 100 years ago. In this story – that reflects a reality that existed not so long ago – Pelle, the little boy, sheared his own sheep, Grandfather carded the wool, Grandmother spun the yarn, Mother wove the material and the tailor in the town made the garment. In the world of today, Pelle’s town is replaced by what some people call “the global village” in which everyone is dependent on each other. To take another example, it means that if someone starts mass production of cars in, for example, South Korea, this would have consequences even for a small manufacturer of nuts and bolts in the Swedish town of Smaaland!

We can quite clearly see here the growth of a chain of dependency of global dimensions, a chain that is no

stronger than its weakest link, because every disturbance in any one of the sections gives rise to severe reactions in the whole chain. These disturbances take the form of, for example, economic crises that in the world of today can travel like wild-fire from nation to nation. The more these many-branched patterns of mutual dependency develop apace, the more difficult or impossible it becomes for the individual works-managers to have an overall view of the whole situation, as regards the prerequisites and consequences for his own production and how it develops in “the market”.

In an article entitled “Nationalism and Internationalism” (as yet unavailable in English) Martinus writes, “The world state came about with the first circumnavigation of the globe, and since then it has stabilised its existence without interruption”. So in reality we already live in a world state, we can see it especially clearly in the field of economics – but it is a world state still without an appropriate administration, and where the law of the jungle, “might is right”, is therefore the decisive, ruling factor.

At the same time that the world economy and the development of communications has long ago rendered national boundaries out-of-date or obsolete, they still live on as a sort of phantom-image in many people’s consciousness. Why is it that the development of people’s consciousness in this area lags behind the development of the actual events? In the article mentioned earlier, Martinus stresses that nationalism is a concept that is very deeply rooted in our age-old herd-mentality. He says that nationalism is really the herd’s “super-religiosity”, that is to say, its very highest ideal. It is therefore not surprising that all the energy that through the ages has been devoted to this ideal seems to be mobilising all its remaining strength

in one last great effort to “put the clock back”. Just before a flame dies out, it flares up again – and we can observe the same phenomenon today in the principle of nationalism (for example in ex-Yugoslavia and in the conflict between Israel and its neighbours). But no matter how powerfully nationalism is expressing itself these days, we can – with the help of Martinus’ analyses – understand that what we are witnessing is really its death-pangs.

A nationalistic person in the world of today is in himself a paradox, as this person to a large extent eats food and wears clothes and shoes etc. that come from places outside his own national boundaries. So he cannot live and exist in modern society without every day betraying in practical terms the nationalistic ideals he subscribes to and worships.

### **Capitalistic “nationalisation”**

What are we witnessing here? Is this not the beginning of what Martinus calls “a total nationalisation of mankind”? (Livets Bog IV, 1346). Large-scale or industrial production requires the combined work of a great many people in various factories in various countries. We can call this capitalistic “nationalisation” of work and production. If we look at one single factory or company, we can see that production depends on co-ordination and organisation between the various departments of the factory or company. In a car factory, for example, the various production departments cannot compete to see which can make the greatest number of their own speciality. If competition and the principles of profit governed the manufacture of the number of car bodies in relation to the number of engines, the factory – that is to say, the entire concern – would soon end up in chaos. There would suddenly



be perhaps twice as many bodies as engines, and you wouldn't get many cars out of that – not many, that is, that would go!

In order for division of labour and specialisation to work in a certain company there has to be co-operation, co-ordination and balance. Today, however, international division of labour – due to the globalisation of the economy – has reached the stage where a lack of co-ordination, co-operation and balance in the global community, increasingly creates chaos and anarchy in the whole world economy, and this is borne out by the huge and increasing imbalances between rich and poor and the regularly recurring economic crises.

These imbalances grow extremely fast in what we nowadays call the “new economy”. According to a United Nations report this year, the 200 richest people in the world today own more than the combined income of 41% of the world's population (about 2.5 billion people). The three richest of these 200 extremely rich people together own more than the Gross National Product (that is, the total production of a country) of the 26 poorest nations in the world today. It is even more dramatic when one looks at the developmental trends in the relationship between the rich and the poor countries. In 1820 the difference in income between these countries was on average 3:1, in 1913 it was 11:1, in 1950, 35:1, and in 1973, 44:1. In the years between 1992 and 1997 – and this is what is really remarkable – the difference increased from 72:1 in 1992 to no less than 727:1 in 1997 (source: Newsweek). So in 5 years in the 1990s the difference in average income between the rich and the poor nations increased more than tenfold! What does this say about the state of affairs in the world today? And how

long can such an unimpeded expansion by the rich at the expense of the poor go on for? Present-day production requires, as previously stated, co-ordination and co-operation between many, many people from various related companies and nations, it has therefore become what Martinus calls “common interest” (see for example, Livets Bog I, 95-96), while ownership and obtaining the results of production are still to an extraordinarily high degree “private interest”. Martinus shows that this conflict between common and private interest is what lies at the root of the great global imbalances and crises of the present day.

### **Crisis and progress**

Necessary changes – at the level of both the individual and society – are nearly always connected with the concept of some form of “crisis”. A crisis brings to a head the need for re-orientation and a change in thinking. The Chinese were aware of this long ago. Their word of crisis, *wei-chi*, actually has a double meaning. The first half of the word means “warning, danger”, the second half, “possibility of change”.

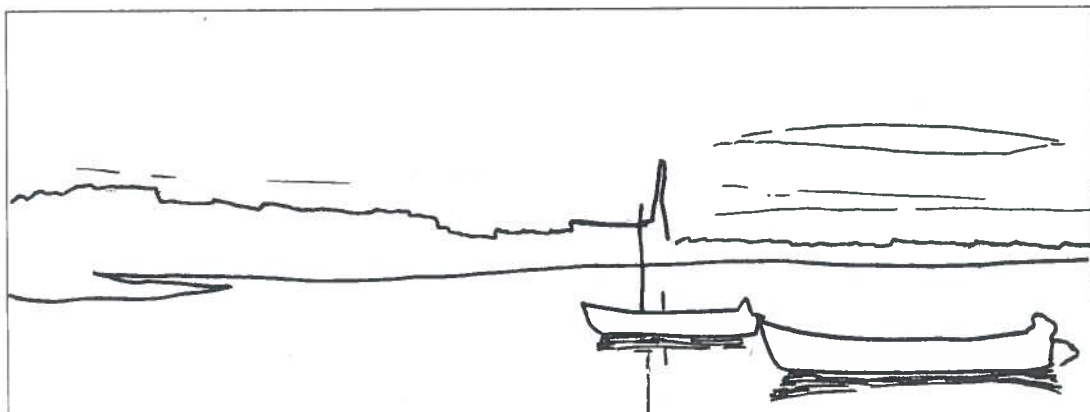
Crises of all kinds are therefore warning signals pointing out the need for and possibility of change. One can draw a comparison between this and Martinus' description of pain as “a bell that rings when the individual is going astray, and the more the individual strays from the natural way, the louder it will ring” (Livets Bog I, 86).

The laws of life see to it that what is now out of balance – both regarding the individual and the community – will at some point come into balance. Chaos will become Cosmos – the ordered and balanced universe. In this process of change or creation we ourselves as individuals are the factor that makes a dif-

ference – also as far as changing society and the world is concerned. A helpful step on the road towards this change can be that we begin to think about and be conscious of the unbelievably far-reaching – and ever-expanding – “cast” in the “list of credits” of our own life. When people expressed their gratitude to Martinus for what he had created, he used to first of all say that thanks were due to Providence or the Godhead, and secondly he used to refer to all the anonymous people unknown to us, who through their work and efforts make possible our existence – including all the privileges we more or less take for

granted - in modern society. And he used to point out that he himself, unlike most other people, had been privileged to work with what inspired him most of all. So a way to show our gratitude to Martinus and the Providence that sent him is – in the way that Martinus himself demonstrated – to direct our gratitude towards Providence in the guise of all the more or less unknown physical, fellow beings, near and far, who make up the “cast” in the “list of credits” of our own life.

Translation: AB



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# The Mystery of Life and Childhood Faith

by Harry Rasmussen

*There were bonds between Hans Christian Andersen and Martinus – not only because they were both Danish, but also because they shared the same fundamental outlook on life. Harry Rasmussen has spent many years studying Andersen's life and works and finds many parallels. Martinus described life as a great fairy tale. This becomes evident in the following article that sheds light on some of the ties between Andersen and Martinus.*

Hans Christian Andersen, the internationally acclaimed Danish fairy tale writer, believed that life and our existence are part of an all-encompassing structure, an organic, coherent, interconnected and divine whole. But it was also clear to him that the experiencing and awareness of our being part of life's all-encompassing structure cannot be permanent. The experiencing and awareness are temporarily interrupted by a 'Fall' during which the eternal individuals, males and females alike, lose the feeling of kinship with other individuals and God, and come to see themselves as mortals. Andersen has dealt with his central issue on a number of occasions in his works, not least in his interesting and wonderful fairy tale *"The Snow Queen"* of 1843. (1)

In principle, "The Snow Queen", like most of Andersen's fairy tales, and a large part of his other written work for that matter, unfolds in four dimensions or on four planes of interpretation: (i) the plot, (ii) the idea or morale, (iii) autobiographical, and (iv) universal or cosmic. The presence of the fourth dimension or plane of interpretation is due to his relatively advanced intuitive faculty, a talent he very much used in his creative work. (2)

It is evident that the underlying idea of "The Snow Queen" is to demonstrate the insufficiency of a cool, prosaic, unconsenting and analytical mind, i.e. fragmentarily cognizant, in matters of life's profound truths and values. This insufficiency is further aggravated by the fact that we in our relative, perspective association with the world around

us allow ourselves to be very much controlled by personal sympathies and antipathies, which are frequently expressions of a narrow-mindedness that more or less consistently condemns perceptions and viewpoints that lie beyond our mental horizon. Andersen wanted to show us this not least in his brief, ingenious tale about the fragmented looking-glass, the first of the seven tales of "The Snow Queen". This tale is his introduction to a wise fairy tale about two children, *Kay* and *Gerda*, who as the plot evolves become representatives of the arrogance of a cold-hearted, critical and stolid mind on the one hand and the naively innocent and emotional mentality on the other. (3)

### **Cosmic education**

The crux presented above is amply represented in Andersen's written works: a cold-hearted and prosaic mind and reason versus warm and responsible intuition; narrow-mindedness versus far-sightedness; bourgeois self-sufficiency versus cosmopolitan outlook; egoism versus altruism. With his wonderful and advanced sense of humour, the true companion of wisdom, he shows us that a cold mind, egoism, narrow-mindedness and bourgeois attitudes confine us to a mental prison that will keep us from experiencing life as a divine and fairy-tale-like wonder. According to Martinus' cosmic analyses it is exactly this "unfinished" mentality or psyche, which are synonymous with "cosmic unconsciousness", that makes it impossible for us to achieve the cosmic consciousness that in turn will expand and deepen our mental horizon to encompass the full range of our existence. Martinus also points out, however, that this problem is not a consequence of man's "evil will" but a lack of ability, which is merely a matter of a timeline

that stretches far beyond single lives on Earth. (4)

As mentioned above, Andersen shares this point of view, and he shows it for instance in his essay *Tro og Videnskab (Prædiken i Naturen)* "Faith and Science (A sermon in a nature setting)", a part of his travel book from 1851 published under the title "*I Sverrig*" (In Sweden), as he writes: "Life's disharmony becomes evident in that we see only a tiny fraction of our life, namely the fraction that we live on Earth. There must be continued life, immortality." In chapter 6 of the second part his novel from 1837, "*Only a Fiddler*", Andersen describes his "evolutionism of the soul", pointing out that life and evolution are mostly about cosmic education. Here Andersen makes the following conclusion: "During our great journey through eternity we must learn to love not only individuals in specific places; we are not citizens of the Earth but of the Universe. Man's heart should not be a comet whose beams radiate in only one direction, but a sun that shines equally powerfully in all directions." (5)

Andersen delivered the early sketches for a cosmic journey of evolution in this first novel, "*A walking tour*" (1829), in which the main character, synonymous with Andersen, meets Thumbelina who had come to Earth from the planet Sirius and tells him about her journey:

"What is our world ocean with all its islands compared to the vast ocean of the sky with all its swimming planets? Not even as much as an ink stain compared to the black sea.

The entire planet system to which we belong, the man told me, is but a large school organised with a range of classes like the schools we know on Earth; and in this school intelligent beings receive education in preparation of the vast eter-

nity. But we must not believe that through death we will immediately graduate to the large university up there. Oh no! We are here on Earth no longer than in the pre-school class; death is but a small examination qualifying us for the next class." (6)

The idea of a cosmic educational journey from planet to planet is also described in Martinus' *Cosmology: Livets Bog* (Book of Life) 1, section 284. And the notion that the object of our current evolution is for "man's heart" to become like the sun that shines equally clearly and warmly upon every thing and every being can also be found in Martinus' wonderful and poetic booklet "*Blade af Guds Billedbog*" (Pages of God's picture book, available only in Danish). Once again, we see that there is a high degree of agreement of principles between Andersen's religious world picture and Martinus' ingenious cosmic analyses and basic essences. (7)

### **The world picture of the logical mind**

But Andersen saw and predicted that the strong belief in the superiority of intelligence or rationalism, which had prevailed more or less since the Ages of Renaissance and Enlightenment, in matters regarding the exploration of life and our world, was supplanting the religious and spiritual ideals and values that Romanticism represented, and that this situation would develop into a materialistic basic view of life. This development was reinforced by the frequently amazing discoveries and victorious research results of natural science that were achieved as a consequence of its uncompromising demand for objectivity and causality. The materialistic world picture favours and authorises the fundamental idea that life and the universe are made up entirely of physical-

chemical causes and effects, and their explanation require no presence of either spirit or soul, nor of a Godhead and the regularity or purpose of life that follow from them.

Posterity has proven that Andersen had an exceptionally clear understanding of what was to be, first and foremost in respect of the world picture of the Western cultures. Events since the mid-19th century until today have amply confirmed that Andersen's viewpoints were right, for instance as he presented them in his 1857 novel "*To be or not to be*", in which he argued that the materialistic world picture is "a monster that swallows up everything that is divine". In this context we must remember, that Andersen had a very positive, or even better, an enthusiastic attitude to scientific discoveries and technological advances, which generally exceeded most of his contemporaries. (8)

In principle, Andersen considered science and technology as God-sent gifts intended to please mankind and improve its future. He was far from being a worshiper of the so-called "good old days". On the contrary, he was enthusiastic about the new and coming times, and with his cultural optimism he was convinced that it would bring much good for mankind. His works are teeming with examples of this attitude, but it is probably best exemplified by the subtle and wonderful fairy tale, "*Galoshes of Fortune*", from 1838. This optimism on behalf of mankind and the whole world was one that he shared with the Danish scientist and writer H.C. Ørsted, whose book "*Aanden i Naturen*" (*The Spirit in Nature*) (1849-50) came to mean almost as much to Andersen as the Bible. He knew the ideas and thoughts of this book already before they were published, for he had spent years discussing them with his older friend and mentor, Ørsted. (9)

## **Materialism and Martinus Cosmology**

In his cosmic analyses, Martinus delivers in-depth studies of the problem or issue of the materialistic world picture, its causes and effects, and its place in the complete cosmic world plan. In this picture it serves a complementary, contrasting function relative to the religious philosophy of life of former times, which in essence were based solely on instinct, feeling and faith. It also serves the primary function of giving mankind - and therefore the individual human beings - the experiences, and thus also the suffering, that are absolutely essential and indispensable conditions and prerequisites for the evolution of the genuine humane faculty, neighbourly love, in the human psyche, behaviour and conduct. In this context, Martinus produces clear proof of the capacity and working principles of intelligence, and emphasises equally clearly that intelligence is insufficient when it comes to solving the fundamental problems and mysteries of life. Intelligence can perceive and interpret life and the world only in terms of the functions of distance, weight and speed, and these functions are continuously growing in number as a result of the analytical and dualistic working principles of the very same intelligence. One result of this is therefore that the all-encompassing world picture that man is looking for becomes lost in an ocean of confusing details. Add to this the so-called spiritual darkness, which is mostly identical to the absence of God, spirit, soul and immortality, which is essentially a consequence of an incomplete or completely non-existing experience and knowledge of life's all-encompassing structure and therefore to a certain extent ignorance, which is not only negation of knowledge but a mental state of the human mind or

psyche, which is characterised by the fact that it projects into reality everything that is actually no more than an illusion or superstition, then the serious nature of the situation hopefully becomes evident. (10)

However, even in this situation, life's expediency or God's will and purposefulness become clear before our awe-struck eyes: man makes plans and acts exactly on the basis of his experience and knowledge - or lack of the same. Under the laws of karma, this will invariably lead to wrongful or inconvenient or perhaps even dangerous initiatives or actions. Lack of knowledge or experience could for instance mean that one does not know that it would be advisable and therefore best to control one's desires rather than to allow one's desires to control one's will. But a situation like this is the basis for new experiences in two key areas of consciousness: the intellectual and the emotional, the latter of which is the more important because it is exactly in this area that for instance the experiencing of suffering takes place, described by Martinus as an absolutely essential condition and prerequisite for the evolution of our humane faculty, i.e. neighbourly love, and the cosmic sensory faculty that depends on this, which is intuition. (11)

### **An ingenious fairy tale**

"The Snow Queen" contains an excellent example of Andersen's complete agreement with Martinus: it is the humane, neighbourly-loving attitude and life philosophy and the intuitive experiencing of life determined by them that bring the living beings "back to life" and thereby also back to God. According to Martinus' cosmic analyses, the emergence and functioning of the intuitive faculty build on the functional harmonisation of the two complementary sexual

poles and pole organs in the mental structure of the individual human beings. Among other things, this harmonisation shows itself in practice through a balanced relation between feeling and intellect, which binds the so-called "energy of gravity" that among other things forms the basis for all negative, aggressive and destructive mental forces. This balance determines the emergence of so-called "cosmic glimpses" and, once this balance becomes complete, also the sensing of permanent cosmic consciousness. In the following, we shall see that this is the very essence of "The Snow Queen", at least when we interpret Andersen's wonderful and puzzling fairy tale on the cosmic plane. (12)

When taking a first-glance look at the plot of this fairy tale, it is a moving tale about two childhood friends, *Gerda* the girl, and *Kay* the boy. At the beginning of the story, they are inseparable and very much at peace in each other's company, comfortable in their Christian childhood faith which is symbolised by the two small rose bushes that grow in two pots. They lead a blissful life, and their childhood universe is full of sunshine until one day it so happens that Kay gets a fragment of the "Demon's" broken magic mirror in his eye and another one in his heart. This makes his heart turn into an insensitive lump of ice, and he sees everything distorted. But he perceives it differently. He believes that it is not until that moment that he really knows the world and its people, and both are full of faults and imperfections. Thus being dissatisfied about everything and everybody, Kay allows himself to be beguiled and spellbound by the Snow Queen. She abducts him from his comfortable childhood home and environment and brings him to her marvellous castle that is made from cold, ice and snow, and here he

spends his time playing the fascinating "game of reason". This game is a kind of Chinese puzzle with flat ice fragments with which one can form the most fascinating geometric, logic shapes, figures and words, "but there was one word he could never manage to form, although he wished it very much. It was the word *Eternity*." And the Snow Queen had said to him, "When you can find out this, you shall be your own master, and I will give you the whole world..." and thinking of his younger readers, Andersen added playfully: "...and a pair of new skates."

In the meantime, little Gerda had been searching for her friend all over the world, but eventually loses sight of her goal and becomes blinded by the emotional and colourful flower garden of romanticism that she encounters at the woman who could conjure. In her company Gerda forgets her play friend Kay for a while, and in order not to be reminded about him by seeing the rose bushes in her garden, the flower woman makes all the rose bushes sink into the ground and disappear. But the old flower woman forgets to conjure away the rose that adorns her hat, and as soon as Gerda sees it, she comes to think of the roses in her childhood home. "What, are there no roses here?" said Gerda and ran into the garden and searched and searched, but there was none to be found. She sat down and wept, and her tears fell just where one of the rose bushes had sunk down. The warm tears moistened the earth, and the rose bush sprouted up at once, blossoming as when it had sunk; and Gerda embraced it and kissed the roses, and thought of the beautiful roses at home, and, with them, of little Kay.

"Oh, how I have been detained!" said the little maiden. "I wanted to seek for little *Kay*. Do you know where he is?" she asked the roses. "Do you think he is dead?"

And the roses answered, "No, he is not dead. We have been in the ground where all the dead lie, but *Kay* is not there!"

Faithful little Gerda, who had not forgotten her prayers, resumes her search for Kay, and after many trials and tribulations and with the help of a spirit-army of angels she finds the ice castle where Kay is staying. In the meantime he has become blue all over, almost black with cold. But he has not noticed because he is so busy arranging the ice puzzles so that they will make reason. When Gerda appears, he does not recognise her straight away. "Then little Gerda wept hot tears, which fell on his chest and penetrated into his heart, and thawed the lump of ice, and washed away the little piece of glass which had stuck there. And then he looked at her, and she sang: *"Roses bloom and cease to be. But we shall the Christ-child see."* Then Kay burst into tears, and he wept so that the splinter of glass swam out of his eye. Then he recognised Gerda, and said, joyfully, "Gerda, little Gerda, where have you been all this time, and where have I been?" At this point Kay realises how cold and empty all the splendour of the Snow Queen's kingdom of reason is. His intelligence has thus taught him that there is a warmth, truth, power and honesty in the open-minded, unconditional and trustful approach to life, or "childhood faith", which the cold-hearted, analytical and critical mind cannot grasp, although it can make it a target of mockery and ridicule.

### **A cosmic fairy tale**

Studied on its cosmic plane of interpretation, "The Snow Queen" is a fairy tale with a dual history, about the two sexual poles and the pole change. First the situation in which the two poles (the two children) represent one entity or one

whole, and then the situation in which the masculine pole (Kay), on the one hand, by way of the spiral cycle and contrast principles (the Snow Queen and the Magic Mirror), combined with the principle of hunger and satiation, becomes detached from the feminine pole. On the other hand the individual, whose feminine pole (Gerda), becomes equally detached from the masculine pole. As one-poled beings the said individuals roam the world, strangely enough in an attempt to find and become united with their own opposite pole.

In its cosmic dimension, "The Snow Queen" and many of Andersen's other fairy tales tell us about "the Fall" and "cosmic rebirth". More precisely, he tells about the issue that Martinus refers to as "the principle of sexual poles" and "the transformation of the sexual poles" that is a fundamental, universal process which is based on the organic eternal structure of all living beings. Readers unfamiliar with this issue should refer to *Livets Bog* (Book of Life) III-VI (Danish only), *The Eternal World Picture 3* (explanation of symbol 33), or other relevant literature.

Therefore, when reading "The Snow Queen" through "cosmic spectacles", we can see that Andersen lets his tale start in a "paradise-like" setting and state ("the childhood home and environment") which is conditioned by the fact that the two sexual poles ("the two children, the boy and the girl") are equal and function on an equal footing. But just as Martinus knew it, the wise Andersen also knew that life's eternal laws or principles of creation require change and renewal in order to promote, maintain and renew life and the experiencing of life: the two sexual poles ("the boy and the girl") must become detached and become "separated" from one another ("the children must both leave their childhood



home and environment") in order to bring about the vital contrasting upon which all existence and experience of life build.

The mythological Satan, Devil, Tempter or Serpent of the Bible is identical to cosmology's "principle of the world redeemer", and in concert with the "principle of the spiral cycle and the principle of contrast" ("the serpent" and its "head" and "tail"), and in combination with the "principle of hunger and satiation" it is the deepest cause of and originator of the "process of the Fall". In Genesis, Eve tells the serpent that God has forbidden herself and Adam to eat the fruits of "the tree of knowledge of good and evil", or they should surely die. But the serpent said unto her, "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. " (13)

In "The Snow Queen", the white queen in her identity as "the principle of the world redeemer" says to Kay, who in his spellbound, one-poled state is a kind of "prisoner" in "the Castle of Reason" (materialism's outlook on life and the world) that the "magic word" that will set him free is "Eternity": "When you can find out this, you shall be your own master, and I will give you the whole world and a pair of new skates." (Personally I believe that Andersen took the skates to mean a new ability to obtain spiritual mobility). And as the "poles" become united, as Gerda finds Kay again, i.e. as humaneness, sense and intuition wake up in him again, and as the faculties of intelligence and intuition wake up in her once again, it is the moment when it becomes possible to find the magic word that will allow cosmic freedom, which is identical to the victory and supremacy of spirit over death and matter, of time and space. Thus the

individual is given "the whole world", and the "paradise-like condition" is found again and becomes reinstated, the "children" have returned to their "childhood home and environment": "...*Gerda and Kay* went hand-in-hand towards home; and as they advanced, spring appeared more lovely with its green verdure and its beautiful flowers. Very soon they recognised the large town where they lived, and the tall steeples of the churches, in which the sweet bells were ringing a merry peal as they entered it, and found their way to their grandmother's door. They went upstairs into the little room, where everything looked just as it used to do. The old clock was going "tick, tick", and the hands pointed to the time of the day, but as they passed through the door into the room they perceived that they were both grown up, and had become a man and woman. The roses out on the roof were in full bloom, and peeped in at the window; and there stood the little chairs on which they had sat when children; and *Kay and Gerda* sat themselves on their own chairs, and held each other by the hand, while the cold empty grandeur of the Snow Queen's palace vanished from their memories like a painful dream. The grandmother sat in God's bright sunshine, and she read aloud from the Bible, "Except ye become little children, ye shall in no wise enter into the kingdom of God." And *Kay and Gerda* looked into each other's eyes, and all at once understood the words of the old song, "*Roses bloom and cease to be, But we shall the Christ-child see.*"

And they both sat there, grown up, yet children at heart; and it was summer, - warm, beautiful summer." (14)

With this wonderful and beautiful ending to "The Snow Queen", which in a number of ways resembles the ending of "*The Little Elder-Tree Mother*", a near-

contemporary fairy tale, Andersen also makes a vague reference to the "principle of the spiral cycle" as it is described in the context of Martinus Cosmology. At the end of his fairy tale, Andersen writes that upon their homecoming "the children" discover that they had "grown up". The implication is that they have returned to their "childhood home", but so to speak at a higher level in compliance with the principles of the spiral cycle. "Grown up, yet children at heart" - exactly, "grown up" relative to the evolutionary journey that they had completed, and "reborn children" relative to the newly won kingdom of God or "paradise". (15)

I find it suitable to round off this article by quoting Andersen's own conclusion to the fairy tale about "The Snow Queen": "*Except ye become little children, ye shall in no wise enter into the kingdom of God.*" In other words: unless we once again acquire and develop the immediate, unreserved and open-minded attitude to life that normally characterises very small children, and unless we learn to be understanding, tolerant and forgiving, the traits of genuine neighbourly love - in brief, our humane faculty, we should never hope to solve the mystery of life and experience life as the divine and fairy-tale-like wonder it actually is, always has been, and will continue to be for all eternity. (16)

### Notes and sources:

- 1 H.C. Andersen: *Eventyr* (fairy tales), vol. II, pp. 49-76. Published in Danish by Erik Dal and Erling Nielsen. Hans Reitzels Forlag. Copenhagen 1964. This is the best Danish edition of Andersen's fairy tales and other tales available in the market.

- 2 Regarding the definition of the four levels of interpretation: See Harry Rasmussen: *H.C. Andersen, H.C. Ørsted og Martinus*, chapter 1. Forlaget Kosmologisk Information 1997. (Danish only).
- 3 Under the heading *Forstands Isspillet* (Ice puzzle of Reason), Søren Hahn wrote an article in Danish Kosmos in 1981, pp. 138-52. This is his interpretation of "The Snow Queen" in the context of Martinus' Cosmology. His interpretation supports my understanding of the same fairy tale as it appears in this article and in my thematic paper entitled *H.C. Andersen - hans forfatterskab og livsanskuelse i kosmologisk belysning*, (H.C. Andersen - his works and outlook on life in a cosmological context) cf. chapter *Det kosmiske eventyr* (The cosmic fairy tale). Forlaget Kosmologisk Information 1996. (Danish only).
- 4 Re. "cosmic unconsciousness", cf. for instance *Livets Bog* (Book of Life) IV, sections 1224-5, 1436, 1450, 1539, 1541, 1543. (Danish only).
- 5 H.C. Andersen: *I Sverrig* (In Sweden), chapter XX, p. 91. *Romaner og Rejseskildringer* (Novels and travel book) Vol. VII. Published by Det Danske Sprog- og Litteraturselskab. Gyldendal 1944. Same publication, vol. III: H.C. Andersen: *Kun en Spillemand* (Only a Fiddler), part two, VI. Chapters 144-5.
- 6 H.C. Andersen: *Fodreise* (A walking tour), chapter 7, p.41. Publication of text, epilogue and notes by Johan de Mylius. Det Danske Sprog- og Litteraturselskab. Borgen 1986.

- 7 Martinus: *Livets Bog* (Book of Life) I. Symbol no. 8: *Livets Vej. - Kosmiske udviklingsbaner* (The Road of life - Cosmic paths of evolution). See especially section 284. - Martinus: *Blade af Guds Billedbog* (Pages of God's picture book). Booklet no. 6a. (All in Danish only).
- 8 H.C. Andersen: *At være eller ikke være* (To be or not to be). *Romaner og Rejseskildringer* (Novels and travel book), vol. V. See particularly the first part, chap. IX., part two, chap. V.
- 9 H.C. Andersen: *Lykkens Kalosker* (Galoshes of fortune). Cf. note 1 above, vol. I, pp. 211-38 and vol. II, pp. 178-203. - H.C. Ørsted: *Aanden i Naturen I-II* (The spirit of Nature). Introduced by Knud Bjarne Gjesing. Vintens Forlag. Copenhagen 1978. (Danish only).
- 10 In his book *Logik* (Logic), chapters 12, 24, 29-30, Martinus offers a brief characterisation of the materialistic outlook on life and the world, its causes and consequences.
- 11 Martinus: *Livets Bog* (Book of Life) VI, sections 2224, 2226-7, 2248, 2358.
- 12 The topic of the sexual poles and pole change is so comprehensive that I will merely refer readers to *Livets Bog* (Book of Life) III-VI. Re. the role of the energy of gravitation, please read *Livets Bog* (Book of Life) II, sections 333-4, 351, 430-2.
- 13 Re. the "principle of world redemption" etc. please read *Livets Bog* (Book of Life) III, sections 972-3, 978-80. The "Fall" is described in Genesis, chapter 3, and by Martinus in *Logik* (Logic), chapters 41-3, among other places.

- 14 For these two verses, Andersen has probably been inspired by the Danish psalmodist H.A. Brorson's psalm "*Den yndigste rose er funden*" (The loveliest rose there is). In particular verses 4 and 5 must have inspired the fairy tale writer. The words "Except ye become little children, ye shall ..." refers to Matthew 18, 1-5, Mark 9,33-37, and Luke 9,46-48.
- 15 *Hyldemoer* (The Little Elder-Tree Mother) a fairy tale by Andersen, see Note 1, vol. II, sections 171-7. - Re. the "*spiral cycle principle*" see *Livets Bog* (Book of Life) III, sections 639-42, 647, 731, 766-7, 812, 976, 1004. (Danish only).
- 16 See e.g. Martinus: *Udsigt over evigheden* (A view of eternity). Danish *Kosmos* no. 7-2000. (Danish only).

Translated by Mogens K. Bech.

### NEWS FROM THE MARTINUS CENTRE, KLINT

The construction of a new pavilion (pavilion C) in Klint is now complete, 2 weeks before the official completion date. It contains 9 single rooms, each with its own patio, kitchen, toilet and bathroom. There is also a spacious, high-ceilinged common room with an adjoining covered veranda. Pavilion C is made mainly of wood with some brick. Facing south west, its rooms are very sunny. The new pavilion can be used all year round thus meeting a growing need for accommodation during winter as well as summer courses. Price: 2440,- Danish *kroner* per week during the summer course.

# 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 + 2

The Eternal World Picture 1

The Eternal World Picture 2

The Eternal World Picture 3

Logic

Easter

Marriage and Universal Love

Meditation

The Fate of Mankind

The Ideal Food

The Immortality of Living Beings

The Mystery of Prayer

The Principle of Reincarnation

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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