

KOSMOS

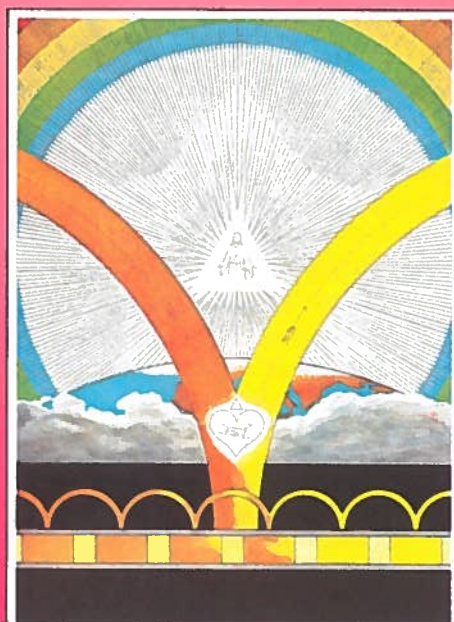
ENGLISH MARTINUS COSMOLOGY NO. 1 2004

Time, space, eternity and immortality

Space and infinity

An unshakable joy in living

Why does our organism grow old?



A translator's experience

Translating Martinus' texts is a very interesting task – and on occasions also a demanding one. Sometimes when struggling with the words they sometimes seem to remain no more than, well words, but then suddenly they take on a whole new dimension. Andrew Brown, a long-standing translator of Martinus' texts, lets us in on his experiences when translating Time, space, eternity and immortality, which you can read on the opposite page.

“It is such a concentrated article, one long chain of thought exploring eternity. Sometimes when I read it, the words conveyed nothing but cold reasoning, and the conclusion was dry. Other times the reasoning had a warmth to it, perhaps I was reading with a different balance between feeling and intelligence, and I was being led on an exploration of God's creative processes. Then the words became much more of, as the article says, ‘a revelation of our immortality or eternal existence as living beings in the absolutely one and only true Godhead in whom we all live, move and have our being’. For me it was an education in how to read.”



News from Martinus Institute

Esperanto week from 31 July to 7 August – new dates!

The summer programme has been changed so that the Esperanto week will now be in week six of the high season. During this week there will also be lectures in Danish, Swedish, German and English. You can have further information and a special programme for the Esperanto week by contacting the Institute (see page 19). *OT*

Commemoration Day on 7 August at 12.30

As usual, we will arrange a Martinus Commemoration Day in Klint on the last Saturday of the two international weeks. This always makes the day a truly international experience. The price for participating in the day's events is DKK 75. Please book in advance. *OT*

Time, space, eternity and immortality

by Martinus

What do we understand by “time”?

For the human being who is seeking the absolute truth about life or the solution to the very mystery of life itself, it is of great importance to also become acquainted with the analysis of time, space and eternity, as through a knowledge of this analysis the immortality of the living being will become a theoretical fact. We will therefore now look into this analysis a little.

What do we really understand by time? The concept of “time” is life’s highest technical term for “movement”. Movement and time are thus identical. Where there is no movement, no time exists, and where there is no time, no movement exists. Time and movement cannot therefore be separated, for the very reason that they constitute one and the same reality. As movement is a function, and a function is something that is created, a movement is thus a created reality. But as each created reality or any created thing cannot exist without constituting time, time is therefore also a created reality or phenomenon. But time cannot be sensed directly with

the physical senses. It thus constitutes an aspect of visible created things or movements that is invisible; time is therefore something that one cannot directly sense with the physical senses. One can therefore sense it only indirectly through that part of created things or movements that is visible to the physical senses. With the physical senses we can experience time only through the existence of created things, from their beginning to their end. Such things are subject to having a beginning and an end. No created thing is eternal. Time is thus demarcated by two points or boundary posts, namely, emergence and cessation. Between these two boundary posts there is created a distance that is not, and cannot be, physical. But since it cannot be physical, it can only be psychic or spiritual. And this psychic or spiritual reality, which cannot be removed, we express as “time”.

Time as an expression of the spiritual world

We call this distance between a thing’s emergence and its cessation, its “lifespan”

or “age”. This age or lifespan thus constitutes a “space”. But this space has none of the qualities of physical space and can therefore constitute only a psychic or spiritual space. As we all, because of our physical body, have an age, this means that we all live not only in a physical space, but also in a psychic or spiritual space. As no created realities or things whatsoever can exist without having an age, which is the same as a “period of time”, no created realities or things whatsoever can exist in the physical world without being confined within such a period of time, which means that they cannot exist without being confined within a spiritual space. This in turn means that all existing inhabitants of the physical plane of existence are not only inhabitants of the physical world, but are, in an equally realistic way, inhabitants of the spiritual world. This therefore brings us into contact with the spiritual world, a world that is denied by many materialistic people, but which we meet here as an initial solid fact in the form of time. But this invisible spiritual world, which appears in the form of time, is completely filled up with “created things” that are accessible to the senses. These created things together constitute what we know as the physical plane of existence. All the details on this plane, stretching from planets, suns and milky ways to mesocosmic and microcosmic details, the organisms of living beings etc. thus occur not only in the physical world, but also in the spiritual world that lies hidden under the concept of “time”. Time therefore constitutes our first realistic meeting with the spiritual world.

What we call “space”

So what are all these many created things whose existence or lifespan is identical to time? As all these realities or created things constitute a form of material space, they therefore represent what we in eve-

ryday speech refer to as “space”. So what do we understand in the absolute sense by space? Space is identical to created things. There is no created thing whatsoever that does not constitute a space, just as there is no space that does not constitute a created thing. So what then is a created thing? A created thing is a logical construction of matter, that is to say, something that is intended to fulfil a purpose. All created phenomena in Nature, such as air, water, continents, seas, suns, planets and milky ways – quite apart from the many created things that are necessary in order to enable the living beings to exist on the physical plane of existence – constitute space.

The aim or purpose of created things

Created things cannot have created themselves. They prove to be nothing but constructions in matter. But because matter, in its most profound analysis, is nothing but movement combined in various forms, it is impossible for it to be the originator of logically constructed or created things. Logically created things reveal intelligence. But a movement cannot be the originator of intelligence. Logical constructions demonstrate that created things are intended to fulfil an aim. But the mere fact that they are intended to fulfil an aim or fulfil a purpose reveals a wish. But it is absolutely impossible for a movement to be the originator of a wish. The purpose or aim of certain created things appears to be the manifestation of curses, ruin, death and destruction, whereas the aim of other created things appears to be to release joy and blessing. This in turn means that created things can be intended for releasing hatred just as much as love. But hatred and love are feeling, and it is absolutely impossible for movement to have feeling. It can neither hate nor love. What we see here reveals the fact that behind created things, which in themselves are mere

combinations of movements, there exist wishes, feeling and intelligence, in other words, there exists the wish to create hatred or love.

The fixed point of the universe

But wishes, feeling and intelligence or hatred and love can exist only as characteristics of a living being. So who or what is this living being? It is absolutely impossible for it to be matter because matter consists of diverse combinations of movements. And no one has ever seen that a movement, a gust of wind or the movement of a train or a car can wish, can have intelligence, can hate or love. So this inevitably brings us to an invisible originator of these wishes, of the feeling and intelligence, of the hatred and of the love that is manifested through matter or created things. We have arrived at a “something” that has consciousness and an ability to create. This “something” is the originator of created things. As it is the originator of created things, it is impossible for it to be a created thing itself. But as it is not created, it does not consist of something that is constructed or assembled. But as it is not constructed or assembled, it cannot be destroyed or broken down either. It can therefore have neither a beginning nor an end. This therefore enables us to see that it is eternal, in fact that it constitutes “eternity” itself. But as eternity is “something” that is not movement, is not matter, is not created and therefore has neither a beginning nor an end, it can exist only as the absolutely one and only existing “fixed point” of the universe.

Eternity constitutes a living “something”

Eternity therefore constitutes a “something” that is the absolute opposite of everything that we are able to sense or observe as the physical universe, which in itself comprises only combinations of

types of movements, which in turn are the same as “created things”. We have therefore arrived at firm realities in the analysis of the universe or the solution to the mystery of life, namely, the “fixed point” and “movement”. Movement proves to constitute creative processes. The result of these, namely, the created things, reveal themselves as constituting a result of wishes, and of feeling and intelligence. As these phenomena can exist only as characteristics of a living being, this “something” that we express as “eternity” becomes evident as a “living being”, especially as there is absolutely nothing else whatsoever beyond matter, movement and creation in the universe.

The universe constitutes a living being

Eternity is therefore something other and much more than merely a concept describing infinity in time. It constitutes a “fixed point” that proves to be the originator of all movement and thereby of all creation as well as the result of this creation. Eternity or the “fixed point” in the universe proves to be a “divine something” that has consciousness, by means of which it promotes, among other things, wishes, feeling and intelligence through its ability to create, and through which it can also experience the effects of its process of creation and manifestation. This therefore enables us to see that the universe fulfils precisely those three conditions that are necessary in order for a “something” to appear as a “living being”. This living being constitutes an experiencing and creating “eternal something”, which is the same as this living being’s “I”. As mentioned above, this “something” or “I” has an ability to create. This ability to create consists partly of the I’s eternal part, which constitutes its superconsciousness, and partly its created, temporal ability to sense and create, which constitutes the being’s subconsciousness. To this be-

longs, among other things, the being's physical body. This body, as well as other organs of the subconsciousness, belongs to "what is created", whereas sensing and creating belong to the ability to create. In my cosmic analyses in *Livets Bog* (The Book of Life) I have expressed the basic analysis of the universe as a triune principle that can more precisely be described as "X1", "X2" and "X3", which respectively constitute the "I", the "ability to create" and "what is created". The indivisibility of these three principles and the way they mutually supplement one other constitutes the "living being". If we look at the analysis of the universe - eternity, time and space - we have exactly the same analysis. "Eternity" is the universe's "I" or "X1". As time has proven itself to be a psychic or spiritual aspect of every single existing created thing, and this spiritual aspect is "movement", and movement in turn triggers change, which in turn is the same as "creation", the faculty for time is thus a contributory factor in the living being's ability to create. The contribution made by this faculty for time in the process of creation gives rise to the fact that no creation whatsoever can take place without it also being a creation of "time". All creation of "time" comes about, just like all other creation, by means of the principle "X2". In this way "time" is thus a product of creation and belongs to the principle "X3". We have therefore reached, by means of our observation of eternity, time and space, the great basic analysis of the universe - the triune principle, which is the same as "a living being".

Living beings and the Godhead

We have now come so far in our observation of the universe that we have seen that it constitutes an eternally existing living being. So what about ourselves as living beings? Well, now that we have seen what it is that forms the basic analysis of the

universe, it should not be difficult to discover our own situation in this universe. We saw that the universe consists of three eternal realities that caused it to appear as a living being. It had a "living something" that was above all created phenomena and was inaccessible to direct sensing. As this "something" was not created, it could only have the one single analysis, namely, that it is "something that is", and that over and above this description it is in itself nameless. This is the reason why we have expressed it as "X1". We saw that this "something" had an ability to create that was equally nameless, because it was not created either and was therefore eternal. For this reason we have expressed it as "X2". After that come the eternally changing results of the creations that the I manifests through its ability to create. This principle with the changing results of the ability to create is of course equally nameless, as it has no beginning or end either, but constitutes on the contrary an eternal reality. We have therefore, as already mentioned, called this principle "X3". But as the universe consists also of living beings in microcosmos and macrocosmos as well as in mesocosmos, these living beings must inevitably be what makes the universe a living being. Every living being in existence constitutes individually the same triune principle, namely, an I, an ability to create and the eternally changing results of this ability to create, that respectively constitute "X1", "X2" and "X3". Together all existing living beings make up an indivisible unit. We call this unit the "universe". In turn, the universe constitutes, as we have already mentioned, an eternally all-embracing, working organism. The I or "X1" in this organism is made up of the combined I's or "X1" of all existing living beings. In the same way the ability to create of this gigantic I, which is made up of all I's, comprises the combined abilities to create or "X2" of all living beings. And

similarly the result of the combined abilities to create or “X3” of the living beings constitutes this gigantic being’s “X3”, which is the same as the universe that we can perceive with our senses. That the combined three “X’s” of all existing living beings can form this gigantic being’s, that is the Godhead’s, “something that is” or its three “X’s”, is due to the very fact that all existing beings are an organically cooperating unit. This cooperating unit in the form of the universe is the Godhead’s physical and psychic revelation of itself as the eternal Father and originator of all existing living beings. All existing living beings thus exist as the Godhead’s tools for sensing and creating. Without these tools for sensing there would be no Godhead at all, and without a Godhead no tools for sensing whatsoever and thereby no living beings whatsoever either. The Godhead and the living beings are thus an indivisible unit.

Immortality

As the combined I’s of all existing living beings make up God’s I, it is impossible for the living beings to die, cease or pass away. They cannot have had any beginning whatsoever and will never ever be able to come to an end. The mortality that the beings’ physical organisms are subject to is merely something that occurs with or

happens to matter. It does not affect the being’s I or superconsciousness. Death is merely a liberation of the being from a defective, or to some degree unusable, organism. The being can therefore change bodies or organs owing to the very fact that it has an eternal I and an equally eternal superconsciousness. This replacement of physical bodies or organisms, we express as “reincarnation” or “rebirth”. Our I is thus not only immortal, but it has the ability to replace organs and bodies when they become old and worn out. After that you are able, by means of certain phenomena, to incarnate in new, healthy bodies or organs and in that way gain access to the eternal experience of life. The cosmic analysis of time, space and eternity is therefore a revelation of our immortality or our eternal existence as living beings in the absolutely one and only true Godhead in whom we all live, move and have our being.

Original Danish title: *Tiden, rummet, evigheden og udødeligheden*, first published in the Danish version of Kosmos in 1962.

Translated by Andrew Brown, 2004



Space and infinity

by Olav Johansson

The question whether the universe is infinite or not has been one of Man's and – in modern times – natural scientists' 'eternal questions'. Natural scientists defending the view that the universe is not infinite have relied on a favourite argument of the past century, namely that the universe is supposed to be 'curving'. This is a theoretical 'extrapolation' of a proven effect with powerful gravitational fields, a phenomenon that was also predicted in Einstein's 'general relativity theory'. In more popular terms this is also known as the theory of 'return to the point of origin'. From this theory follows that if we were able to travel straight into the universe for a sufficient length of time, we would one day return to our beloved Earth – proof, so the argument goes – that the universe is finite and curving.

But it is important to remember, that the 'truths' of natural science have often proven to be short-lived. An established truth is always in risk of being brushed aside by new observations and research findings. And this is exactly what seems to be the case with the popular and widespread theories about a curving and finite universe. On 17 May 2003 the following was published in Dagens Nyheter, a Swedish newspaper:

*"Is the universe infinite?
In February this year, the first findings of the research satellite WMAP, Wilkinson Microwave Anisotropy Probe, were presented. Since 2001 the satellite has been orbiting Earth at a distance of 1.2 million*

kilometres, recording cosmic microwave radiation. According to the Big Bang theory, the early universe was very, very hot. Microwave radiation is all that it left of this heat, and it gives us a picture of what the universe looked like more than 13 billion years ago.

Among many other things the WMAP is measuring the shape of space. If space is curved – for instance spherical or ring-shaped – it need not be infinite. If we travel straight into a space of this kind, we will return to Earth, arriving from the opposite direction.

But the findings of the WMAP show that the space is plane. In addition it seems that the universe looks the same in all directions, with stars and galaxies. This all seems to indicate that the universe is infinite since it is very hard to imagine that a plane space will end anywhere."

When reading this, a number of questions immediately spring to mind: Can infinity have a shape? Can it be plane? Or curved? Or perhaps quadrangular? No, because if we wanted to accept this, we would have to go against all logic. Logically only limited or bounded phenomena can have a shape, be plane, curved or quadrangular. By definition infinity can have no shape because it is unbounded. And precisely because it is unbounded it contains all shapes – plane, curved, quadrangular, etc. And all shapes or limitations contain infinity, which is the most profound or cosmic-mathematical result of any limitation

– which therefore also reveals that any limitation or shape is illusory. This is according to mathematics that teaches us that any limitation in the form of the distance between two numbers can be divided infinitely. Take for instance the distance between 1 and 2. First it can be divided into decimals, then into hundredths, then into thousandths and so on and so forth – infinitely. Mathematics effectively shows us the illusory nature of any kind of limitation. Any limitation is, so to speak, ‘disguised infinity’ and therefore demonstrates that its deepest identity is exactly what Martinus refers to as the ‘I’ or XI with their eternal and infinite nature. It must be added that the illusion of limitation or the ‘disguised infinity’ is the illusion that makes it possible for us to experience life, and therefore we cannot do without it. Without limitations there would be no contrasts, and without contrasts there would be nothing to experience...

Universe and “universes”

If you look it up in a dictionary, the universe means ‘all matter and energy’, or ‘everything’, and it is in this meaning that I use the concept when talking of a finite or infinite universe. I know that natural science – and sometimes also Martinus – talks of different ‘universes’. One such ‘universe’ is the physical universe as we know it today. If that is what we are talking of, then it is true that it represents a limited expanse – at least seen from a certain viewpoint, whereas from another perspective, as mentioned previously, any limitation also has within itself the unbounded or infinity. It is, however, an ‘expanse’ that has constantly been growing or expanded at the same pace as Man has become able to observe this universe.

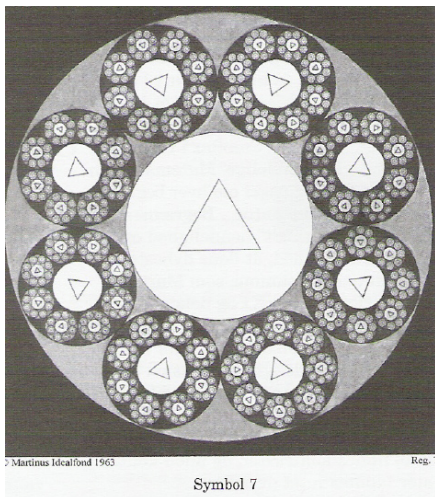
One only needs to go back in history a few centuries to find a world picture in which Earth was the accepted centre of the universe (the geocentric world pic-

ture). Later in history, the heliocentric world picture took over, building on the view that Earth was merely one of the sun’s satellites. Later again, Man came to understand that the sun is only one of well over 100 billion stars that between them form the system or unity we call the Milky Way – a galaxy. And as late as in 1924, the astronomer E.P. Hubble discovered the first galaxy outside our own Milky Way – the Andromeda galaxy. Today scientists have discovered billions of other galaxies and ‘super galaxies’, so-called galaxy clusters, that make up their own constellations or systems. Where can we look if we want to find the remotest edge? Is it not true that Man has continually had to revise its idea of where this edge lies? And would it not be naive and ‘historically ignorant’ to believe that we are getting closer to this point? Through the epochs of history, has Man not always thought so? And was he not always and without exception proven wrong? Yes, and there lies a heavy burden of proof on anyone who argues that it is ‘unscientific’ to also take into account what may lie outside our universe as we know it today. If we judge the unknown on the basis of what we know today (which is what science must do in any area where it is not ‘knowledgeable’), the only reasonable or probable assumption is – even if we include only what builds on physical observations – that the ‘expansion’ of the known universe as we have seen thus far will continue.

I must emphasise at this point that when I use the expression ‘expansion’, I am not referring to the so-called Doppler effect (in the context of astronomy this means that the waves of light have been found to become displaced towards the colour red; the explanation is that observed objects or sources of light – for instance remote galaxies – move away from us as we observe them). The Doppler effect is usually applied as proof of

an expanding (local) universe. I am well aware that the Doppler effect, just as 'curved space', has often been applied as 'proof' of the objective existence of the 'space'. But what do they actually prove? They merely prove that certain phenomena of movement have been identified. Nothing more. They say nothing whatsoever about the existence of a 'space' (meaning something that in one way or another is contained within itself). So this conclusion is very much open to discussion and cannot possibly be proven by any of today's scientific methods.

Thanks, however, to Martinus' world picture, which proves the existence of a universe made up of an infinite number of 'life units within life units' ¹⁾, it becomes one-hundred-per-cent logical that a local or limited universe can expand – which has been proved beyond doubt by the Doppler effect – into something that is not a 'space' but a part of a larger, or rather, unlimited 'something'.



The problem with all more or less sophisticated theories about an expanding or 'inflatable' universe clearly is that there must invariably be 'something' that this 'universe' can expand into.

'Nothing' that is in fact 'something'

If the universe is not unlimited, logically it must border on something that is absolutely 'nothing', and this 'nothing' is totally unimaginable, even as a thought experiment. The very moment that we try to imagine it, we do in fact imagine 'something', which is the exact opposite of 'nothing'! Not even in our world of thinking is it possible to establish a 'nothing' in the strictest sense of the word. Every attempt and every thought is 'something' – for instance the kind of 'something' that we call 'nothing'!

The fact that it is totally impossible to imagine 'nothing' in the truest meaning of the word, is it not exactly the ultimate proof that 'eternity' and 'infinity' do exist? Since thinking of 'nothing' – which is the only thing that could serve as the precondition for or enable the existence of a finite universe – is thinking of 'something', we consequently disqualify or nullify our own reasoning and its premises. For the sake of completeness I would like to add that the theory of a limited universe cannot be remedied by adding to the 'limitedness' three, four or perhaps, as in certain modern theories, even ten or more dimensions. When one says that something is limited, one is at the same time saying that it is finite – no matter how many dimensions we add to this limitedness, and it must therefore 'interface' with 'something that is not'.

Bridging intuition and intelligence

Here mathematics builds a 'bridge' between intuition and intelligence. Mathematics offers a tool that in the language of intelligence can describe the sum total of intuition. In effect we can 'see' something that has no beginning and no end because there is no smallest or largest number. And as part of the parcel we get the 'fixed point' (nought) and movement, or the concept of cycle (the remaining numbers).

Since eternity has no beginning and no end, it cannot be expressed in terms of quantity. It is therefore a dimension that cannot be 'large' or 'small'. It is impossible to express it in terms of a number and must therefore be expressed as 'something that is', exactly as the nought in mathematics. And the nought does not represent something that does not exist, quite the opposite: it represents everything that exists. The sum of all positive and negative numbers is nought. Therefore the nought represents the totality of all other numbers! This totality is infinity and eternity and can be expressed only as 'something that is'. That is also the ultimate analysis of the living being, as Martinus points out.

In *Livets Bog* (The Book of Life) 3, sections 1010-1050, Martinus shows in a fascinating and unique way that the mathematical number system can in fact be used to reveal the deepest mystery and principles of life and the universe.

“Space”, infinity and the Godhead’s organism

What then is space? Does such a 'space' exist outside our imagination? Let us make a small thought experiment. Try to imagine that all those things that we experience as the 'markers' of such a space, in other words all celestial bodies, including the one on which we live, suddenly disappeared. Would we then still look at the universe as a 'space'? The only thing that would remain would be a 'something' of silence, something that in itself would be invisible or impossible to perceive.

This leads us to the conclusion that this 'space', which we now believe to perceive, only has an indirect and subjective existence in our mind. Indirectly – and by

means of the movement that we perceive as 'markers of the space' – the 'space' becomes a subjective reality for us. Without movement there is no space.

This experiment shows that the 'space' does not have its own 'objective' existence independently of our mind and sensory capacity. It is a subjective creation or construction – and as such well suited in the service of the experiencing of life.

In Martinus' world picture the universe is not only infinite, it is also a living being! The being that we refer to as the Godhead. 'In God we live and move and have our being', as it says in the Bible. But how can something infinite also be an organism? The answer is that this infinity meets all the criteria that are needed to be a cooperating and cohesive system, and this is exactly the definition of an organism. That is why Martinus writes this about "the Godhead's overall bodily combination":

“This infinity constitutes one complete cosmic unit, which, when the individual has passed through the Great Birth, becomes for the first time an absolute realistic fact for him through practical, personal experience.” Livets Bog (The Book of Life) 1, section 251.

But it is clear that we need a higher degree of genuine intuition in order to sense and fully understand this...

¹⁾ You can read more about this in The Eternal Worldpicture I, symbol No. 7.

Translated from Swedish by MKB

The portal

by Mehrad Alizadeh

Last summer I went on a trip to Cain, a little village in the mountains outside Granada, Spain. A friend of us had invited my wife and me to spend some days in the house of her parents who are farmers. Arriving there, the first thing that made a great impression on me was a huge wooden portal that served as the gate to the house.

Our friend told us that the portal had been made and put up some time at the end of 18th century by her great grand parents. Since wood is a material that requires adequate treatment and care, the portal had been maintained by many generations so that if a part had been damaged, worn out or eaten by termites, a joiner had carefully cut out that specific part and substituted it with a new one.

As I studied the portal more carefully, I realised that it was made up of innumerable parts – all different in size and colour – although as a whole it looked fine and plane. It had been so skilfully maintained and the smaller parts had been so carefully put into place, like pieces of a puzzle, that one could not tell the diversity of all the bits and pieces.

Later the carpenter of the house and the owner explained to us that there is almost nothing left of the original portal, only the general structure, its shape and its size. The reason they keep maintaining it, so the owner told us, is that they want to keep the memory of the past and their ancestors alive.

To me it was all very fascinating not least because I used to work as a carpenter and had come to appreciate the value of

restoring and using old materials in order not to waste the earth's resources. I liked the thought that although there was practically nothing left of the original material, the portal had survived through a gradual process of renewing.

It reminded me of an article by Martinus that I had read earlier entitled "The Principle of Reincarnation". I will obviously not write the entire article here because either the reader is already familiar with it or may read the article later. I will only emphasise a few quotations that have opened my eyes and made me see a tiny bit of what is written in the infinite ocean of life.

...An organism is a "living thing", an organisation of living micro-individuals that we call organs, cells, molecules and atoms. With the exception of the organs, the cycles of these micro-individuals are so quick that their physical existence is of a far shorter duration than that of the macrobeing. These beings are therefore continuously replaced in the organism of the macrobeing.

...Every minute there are cells and atoms that are born and die in our organism, so our organism is in fact subject to a continuous process of transformation and in the course of only a few months is almost totally renewed.

...The replacement takes place gradually and in such a gentle and harmonious way that it does not normally disturb or interrupt the experience of life.

Sometimes it is amazing how our environment – even so-called inanimate things – communicate with us to such an extent that they somehow confirm the cosmic facts. I am certain that the reader who studies Martinus Cosmology already has

clear ideas about reincarnation. So my lines here are only reflections on observing the huge portal and making parallels to an article I had read. I really just wanted to share this experience with my fellow human beings.

Quotations by Martinus – on prayer

“A human being can ask for help to overcome and free itself from manifesting evil acts; it can ask for help and strength to receive its karma in such a way that its general well-being does not sink into melancholy, fear and hopelessness or even thoughts of suicide. Through prayer the being can obtain strength to even endure crucifixion....” (*Danish edition of Kosmos, No. 12.85, p. 252*)

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“But if one concentrates one’s willpower on and asks providence for help to meet a specific situation or particular person with the form of sympathy and love that will do the most good in the situation, the darkness and shadows of anger and irritation will yield and the sun of neighbourly love radiate and sparkle in one’s consciousness.” (*Danish edition of Kosmos, No. 5.86, p. 87*)

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“All natural or normal prayers will be heard, but not always in the way that the suppliant wants but as God wants, that is to say, in the way that in the long term will prove to be the greatest blessing for the suppliant, whatever he may think of the way his prayer is granted here and now.” (*Livets Bog (The Book of Life) 3, section 757*)

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“Is it not conceivable that asking the Godhead to do something for us that we ourselves would not do for the Godhead if we could, would be sufficient to neutralise this specific prayer, no matter how intimate or sincere our request to the Godhead actually was?” (*Livets Bog (The Book of Life) 3, section 760*)

Martinus answers readers' questions

Question: *Of what significance is it for the organism or body if it is buried or cremated after death?*

Answer: Both these forms of disposing of dead animal organism are highly imperfect phenomena since they both constitute an assault on the cycle of life itself. They are only provisional arrangements existing exclusively by virtue of the imperfection or, seen from a cosmic point of view, still low stage of modern culture. The only thing that can be burned without creating conflict in our interruption of the cycle of life is mineral substance, which here means substance that has dried out naturally and is therefore totally free of moisture. To burn animal substance is to burn life or living beings, even though they are, in relation to us, only micro-life or micro-beings. The ultimate consequence of this is that cremation is a breach of the fifth commandment, "Thou shalt not kill", and to a corresponding extent is a contributory cause of the removal of any protection against a similar fate for its originator.

In a higher culture of the future, by virtue of the far higher respect for everything living one will have there, one will treat all corpses in such a way that they will undergo a process through which the life of the substance is allowed to die out

in a natural way. By hermetically sealed isolation from everything that can produce rotting, and likewise from unsuitable temperatures and fire, indeed from everything that can produce unnatural decomposition, one will create conditions so that the substance or corpse will pass from its animal state to the mineral state, and only here be helped to decompose by unnatural means.

Question: *When one has only the possibility of either ordinary burial or cremation, which of the two forms of decomposition should one choose?*

Answer: Of the two forms of decomposition mentioned, the ordinary burial would be the least evil, and is therefore to be preferred.

For a number of years, Martinus answered questions from the readers of Kosmos. This article was first published in Kosmos no. 6, 1989.

Translated by Mary McGovern.



“An unshakable joy in living”

Adapted by Hans Wittendorff

When one reads old issues of Danish *Kosmos*, one discovers the timelessness of Martinus!

What was once called ‘Kosmos Holiday Camp’ – today Martinus Center, Klint – saw its first lecture hall in 1937. Just like today, most of the work was contributed by unpaid volunteers, and this fact lead to an enthusiastic article by Martinus that was published in the Danish version of *Kosmos*, no. 5-1937. Below follows an adapted, shortened version of Martinus’ article.

First of all, Martinus makes it clear that without these volunteers it would have extremely difficult for the ‘cause’ to have its first lecture hall. And he goes on, “In this way, without any kind of luxury or extravagance, we have created a beneficent basis for, and a happy framework around, a divine meeting between spiritual science and spiritual scientists, a pleasant lecture hall for like-minded people who share an interest in the highest knowledge, a first school for the highest education of the psyche, an education that does not come with a typed certificate signed by a professor, but a *cosmic intellectuality penetrating heart and brain, whose outer characteristic is sunshine in the eye, gentle ways, harmonious surroundings and an unshakable joy in living*, whose inner foundation is not merely an emotional but also, through time, an intellectual knowledge of immortality, the divine world plan, an eternally indestructible Godhead, and an eternal and physical, bodily figure

not confined in matter, but a Father of the Universe who is expressed exclusively in spirit and truth, mentality and consciousness, and who – through His mere existence – makes ‘sons of God’ the highest identity all living beings”.

Later on in the article, Martinus emphasises that lecturers speaking from the rostrum in Klint will not be talking about the great facts of life in a way that is emotionally suggestion but in the form of a stimulation of the intelligence – a school for the cosmic education of the brain. And, using a fascinating choice of words, he goes on, “With the integration of cosmic knowledge into physical intelligence, the ecclesiastical rites and religious phenomena become redundant because the beings will come to sense that Nature in its totality is God’s only true temple, and that all phenomena, experiences, adversity and good fortune are indeed the only true and real ‘sermon’. Through the cosmic development of the physical intelligence, life will come alive and become God’s voice, and God will become the being’s only and absolutely true ‘priest’, ‘teacher’ and ‘mentor’, through whom it will experience the great answer: ‘Everything is very good’.

One senses Martinus’ immediate joy at what was the first beginnings of the conditions for ‘a happy fellowship of spiritually kindred beings’. And at that point the attitude and atmosphere would be entirely up to the visitors themselves. “But by means of lectures and question hours in our new lecture hall, we should now have

the possibility to continually bring alive what makes the gathering of many people happy, so that any discord and disharmony, any dissatisfaction and indignation will vanish. I hope that through these extended gatherings in spiritual research, we will gain access to making it comprehensible to every living being how essential it is to occupy oneself only with the bright and positive sides of those that we are together with, and then leave all their less perfect sides to the Godhead itself, and that the road to obtaining this situation will gradually open to the same extent that one leaves behind the primal tendencies that still dominate to a great extent in most people, namely, the tendencies to all too quickly see oneself as a ‘martyr’”.

Today everyone who is studying Martinus’ analyses of the divine world plan knows that absolutely no one can be a ‘martyr’ and that nothing can be ‘martyrdom’. In Martinus’ words, “According to the same plan, all experiences, adversity and good fortune, are – in their deepest analysis – the consequences of one’s own manifestations or actions released in previous periods of life. As we understand this, all burdensome mental fog will lift, and the beings’ own, clear sunshine will shine from all eyes, and warmth will radiate from every being. And the gathering will become a city of suns.”

Martinus rounds off the article by expressing his gratitude to everybody who joined in the voluntary work in Klint, hoping that we will all “share many light and happy hours together in the work to develop universal peace on earth”.

We will all – today and in the future – do our best to live up to this. With “sunshine in the eye, gentle ways, harmonious

surroundings and an unshakable joy in living”.

Translated by MKB



The first lecture hall was built in 1937

PS:

In 1934, there was an advertisement in one of Denmark’s leading newspapers: *For sale – attractive plot of land right on the coast of the Kattegat in Klint.*

The price was certainly attractive too, so Martinus, his friend Gerner Larsson and a couple of other friends arranged a meeting with the seller and the real estate agent in this wonderful part of Denmark on 5 June 1934. The parties agreed on the deal and the deeds were signed, and soon after work got underway to plan and build seven summer cottages, right on the beach and boasting a great view of the sea. In 1935, they had all been built and the achievement was celebrated on 15 May.

OT

Slettet:

Why does our organism grow old?

by Hans Wittendorff

In The Danish edition of Kosmos, Hans Wittendorff runs a question-and-answer service, dealing with issues that readers find difficult or impossible to understand.

Questions from a reader: Why does our body grow old? I know that it is made up of billions of cells that are constantly being renewed, so one might think that our organism would be “renewed” all the time.

Answer: In order to understand this problem, I believe that it is necessary for us to understand that all living beings have their eternal life experience within a *spiral cycle*. This analysis is fundamental to the understanding of Martinus’ world picture. You can read it in his *The Eternal World Picture 1*, symbol no. 14.

Having read Martinus’ thorough and fascinating explanation of this symbol, one also understands what goes on when a person is born and begins to build up a physical organism. In his book *Livets Bog* (The Book of Life) 3, sections 922-925, he provides the following description. “We see its physical emergence begin as a tiny embryo in its mother’s womb. At the commencement of this stage, its I – through natural attraction and by way of its talent kernels – begins to connect with the discarnated beings that, like the terrestrial human being, are waiting to incarnate, but that belong to underlying spirals. These discarnated fellow beings must be used by the terrestrial human being’s I for manifesting its major vital functions, such as the functions of the heart, brain, lungs, digestive system, glands and so on. The organs through which these functions are

brought about are thus the physical bodies of living beings – but seen from the ‘organ spiral’, which means, the first spiral below that of the terrestrial human being.”

But Martinus goes on, “These ‘organ beings’ must also have organs within their organisms, and in the same way attract discarnated fellow beings from a spiral lying below their own, which, for the terrestrial human being, is the ‘cell spiral’. These attracted ‘cell beings’ must obviously also build up physical bodies for themselves and attract beings from other spirals lying even further below them, spirals that we refer to collectively in *Livets Bog* as ‘the atomic spiral’. (...) But these small beings belong to microspirals. And their stay in the terrestrial human being’s organism – which means the terrestrial life of these small beings – will therefore for the ‘cell beings’ last no more than a matter of months, whereas in the case of the beings in the atomic spiral or yet more microscopic forms of beings it lasts only a matter of seconds.”

And here Martinus answers our question: “This therefore means that the terrestrial human being’s I is capable of continuously renewing its organism with material from these two spirals. The small beings can live and die in this organism without the macro-organism having to die. *And the macrobeing would thus not have been able to secure eternal uninterrupted physical existence, had it not been so that*

this attraction or renewal must take place by means of the beings of the 'organ spiral', which means its own heart, its brain, its lungs, its stomach and so on."

But I think that we need to have a closer look at this analysis. Martinus explains that these 'organ beings' from their spiritual existence have had a strong longing for or attraction to a physical life – in other words, the same hunger or longing that was the driving force for the terrestrial human being who it is now incarnating in. But all hunger will in time lead to satiation. As Martinus puts it, "Through the connection with the terrestrial human being's I and the subsequent physical incarnation as organs in the physical organism of the terrestrial human being's I, this hunger was gradually satiated and the same organ beings became satiated with physical existence. (...) The period of time during which these organ beings can attach to a macrobeing is called a terrestrial life. A being's physical terrestrial life is therefore in a way determined by its organs' lifetime or rhythm of hunger and satiation. Normally the macrobeing's own rhythm of hunger and satiation regarding the enjoyment of life coincides with the rhythm of hunger and satiation displayed by its organs during the same period of time. And this being therefore feels that its old age is a blessing, a feeling of being 'full of days', so to speak."

So now we know that the organ spiral represents a "younger" spiral cycle than our own "organ cycle". The living beings that make up our organs will therefore go through their spiral cycle somewhat faster than our organism. In Martinus' own words, "This in turn means that an organ being in a way passes through its spiral's various kingdoms or sections quicker than the macrobeing goes through its own spiral. Therefore, the organ being and the macrobeing cannot accompany one another in the long run. The reason they manage at all to get into contact and ac-

company one another throughout a terrestrial life is due precisely to the fact that their attachment begins exactly at the point in time when the organ beings in their own spirals have reached a special or adapted stage that is *behind* the stage that is analogous to the stage where the macrobeing is situated." (My italics).

Notice the fantastic logic, love and accuracy that lie behind our efforts to build a new organism. It is a fascinating experience to read Martinus' explanation of what takes place as the embryo develops and through childhood and adolescence, "Once the attachment has begun, the organ beings gradually attain exactly the stage in their spiral that is analogous with the spiral stage in the macrobeing's spiral, only later to pass on leaving it behind entirely. During the period when the organ beings pass the stage in their own spiral that is analogous to the stage in the macrobeing's spiral, the attachment or connection between the macrobeing and the organ being reaches its peak. Here their cooperation is at its highest point and in its most perfect stage."

This means that the growing cooperation between the organs and our organism is what lies beneath the "increasing manifestation of life", the growth that occurs between childhood and adolescence until the point of culmination. But the organ beings continue through their spiral increasingly quickly, and will therefore at a certain point pass the spiral stage we are at – the point that Martinus refers to as "the point of intersection for the connection between the two beings". After this point, the contact gradually weakens between the two types of being, and we approach old age.

It is extremely interesting to read Martinus' explanation to this "process of old age" (section 925). Quite simply the organs have passed the stage in *their* spiral which corresponds to the stage of development in *our* spiral, and therefore they

become more and more influenced by the principles of “the real human kingdom”. “They will thereby become increasingly unfit to discharge the organ functions of the terrestrial human being, at the same time as they will be correspondingly fit to discharge the organ functions of a ‘real human being’.” – And at a certain point the connection must come to an end and we “die”.

But here Martinus himself asks the question whether this drastic interruption of the connection between the terrestrial human being and organ beings is in fact necessary? – “Is there not a better solution for the physical beings than this so-called ‘death’? – *And, with all Nature’s might,*

the answer is, No! There is no better solution. Once the organ beings have become tired of their cooperation with the macrobeing and this being under normal circumstances has grown tired of the cooperation with the organ beings, there is no better or more perfect solution than this interruption of the connection between the two.”

I find these analyses extremely fascinating and thought provoking – whether one is young or old.

Translated by MKB

Neighbourly love?

Ritzau, the news agency, published a small news story with a big message on 4 March 2004 in the Danish newspaper Politiken. A recent survey conducted by one of the European Union’s branches had asked citizens of all the member states – including in the new ones – in order to work out a so-called life satisfaction index.

According to the study, the Danes are the people in the EU who are most satisfied with their lives. Nine out of ten Danes replied that what meant the most to them was the satisfaction of helping other people. The following two factors were sharing time with their friends and having spare time.

The Swedes (who rated spare time highest) and the Dutch were runners-up whereas Hungary was at the bottom of the list. – *MKB*

International Courses at Klint in 2004

24 July – 6 August (English)

31 July – 7 August (Esperanto) **NOTE – new dates!**

Programme (English, Esperanto and German), enquiries or booking:

Martinus Institute,

Denmark

Tel.: +45 38 34 62 80 – e-mail: info@martinus.dk

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 summarised 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 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 and 2
The Eternal World Picture 1
The Eternal World Picture 2
The Eternal World Picture 3
The Eternal World Picture 4
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 symbolises 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 perfect Man's total initiation into fate and the mystery of life, his understanding of eternal life, evolution and the law of fate, "what you sow you must also reap".

Through this eternal law we will all learn to differ between evil and good. We will become perfect; we will become "the finished human being in God's image after His likeness".

KOSMOS

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Subscription

4 issues per year
Within EU: DKK 145
incl. tax
Rest of world:
DKK 116
Loose sale: DKK 36

Publisher

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ISSN 0107 7929