

# KOSMOS

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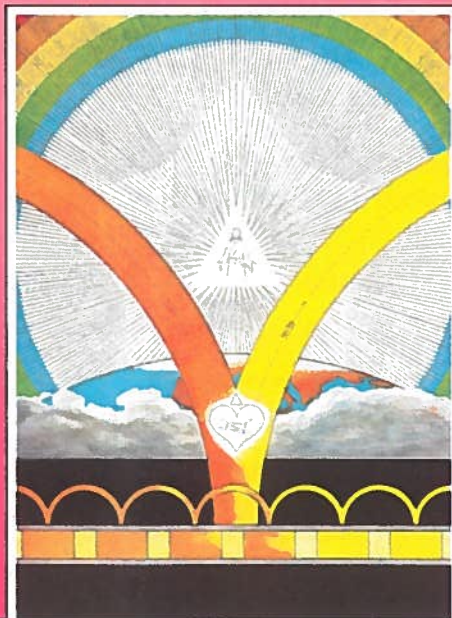
**What is death?**

**What is the meaning?**

**Easter thoughts**

**What is the purpose of life?**

**A wider look at Esperanto**



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Dear readers,

May I welcome you all to this new year's series of Kosmos, and a special welcome to those of you who are subscribing for the first time...

Uncertainty and confusion are states that most of us are familiar with, either over long periods or now and again as a phase that passes quickly. But however we experience them personally, these mental conditions seem to be something that is common to everyone in the modern world. One could say that uncertainty and confusion are symptoms of limited understanding or restricted vision, the inevitable outcome of being able to perceive only part of a picture. We have to a large extent come to accept this state of affairs as normal, but it is often at times of crisis that we begin to wonder whether there is something that we are missing. We might then begin to ask questions such as "What is the meaning of darkness and suffering?" or indeed "Does life have any meaning at all?"

The Third Testament is a response to human beings' need for answers and Martinus helps us to find our own way to these answers by laying out before us a picture of life in its totality. He lifts our eyes to the horizon

and points out what lies beyond and out of sight. Life, he says, consists of an endless ocean of life forms, living beings all of which are on different steps in evolution. Whether the being is a mineral, a plant, an animal or a non-physical, spiritual being it is eternally evolving onto higher forms. And in describing all these beings and where they are placed in evolution, Martinus is giving us a kind of map showing where we are placed in the overall scheme. He explains that although human beings still belong to the animal kingdom they are, in evolutionary terms, close to the next step, the true human kingdom. Here we will no longer see and understand partially, we will be at one with the whole of existence. Our striving for answers will then be a thing of the past.

In this issue of Kosmos there are articles dealing with a variety of questions. If you have any questions that you would like us to take up in future issues, do feel free to let us know so that we can hopefully find articles and material that cover that subject.

I wish you good reading, and inspiration in your search for meaning and answers,

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#### **WEBSITES ABOUT MARTINUS AND THE THIRD TESTAMENT**

There are a number of websites dealing with Martinus' world picture. This is a list of the main ones in English that you might like to look at:

[www.martinus.dk](http://www.martinus.dk)

[www.thirdtestament.com](http://www.thirdtestament.com)

<http://home3.inet.tele.dk/thorkil/cosmology>

[www.oletherkelsen.dk](http://www.oletherkelsen.dk)

Ole Therkelsen's website contains audio lectures in Danish, Swedish, German, French, English and Esperanto, which can be downloaded as MP3 files and copied.

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# What is death?

by Martinus

## **How materialistic science views death**

The great majority of human beings look upon death as an insoluble mystery. Materialistic science with its incredible knowledge of the physical world seems by and large to view death as the cessation of life, a total annihilation of the individual's consciousness and experiencing of life, even though there are some scientists who will say that death is something that lies quite outside their remit. As physical science is quite naturally an authority for many human beings, due to the fact that it has solved many mysteries in the physical world and has been of immense benefit in many fields, we are inclined to see it as an authority in all areas, including death. We try to resign ourselves to the fact that we live only once, and we therefore do what we can to get the greatest possible enjoyment out of life, even though this might sometimes be at someone else's expense. We give no thought to death, at least for as long as we do not have the sense that it is imminent. This is the materialist's attitude to death: either that it is the cessation of everything or that it is something one should not concern oneself with.

## **The belief in death forms the basis of modern civilisation**

But there are also human beings that believe that death is the entrance into another life, a "Heaven" or a "Hell", another form of exis-

tence that they call "eternal life". In relation to life after death, humankind is divided into two groups, the "believers" and the "non-believers". If we take the area of human beings who are believers, we can see that this stretches from the very first appearance of human beings as ape-like humans right up to part of present-day humankind. Non-belief, on the other hand, is more recent. It has been rather much in evidence in the last two centuries, and is particularly so in our own time due to the fact that the materialistic attitude to life rules today's world. The belief in death forms the basis of modern civilisation. We kill the people we do not like. We sentence murderers to death. We arm ourselves for war, which means that we train to kill as many people as possible who belong to nations and races that we do not like. All this happens in the confidence that by killing all these people we annihilate them and therefore no longer need to fear being bothered by them. This belief is a fundamental force in modern civilisation.

## **Materialists kill in order to annihilate, believers kill in order to send people to "Hell"**

But it is not only within our present-day materialistic view that such a display of killing has taken place. From time immemorial people from within the ranks of the believers have also complied with this principle. Is not

the law of Moses, "an eye for an eye and a tooth for a tooth", a proclamation of the death penalty as the only form of justice? Over the centuries Christian as well as Muslim believers have fought a "holy war" in order to wipe out the "heathens" or convert them to the "true faith". In the case of the religious believers, however, the killings take place in the faith that the killed beings go to Hell and therefore receive further punishment from the very god that one believes one is serving with one's murderous ways. So, materialists kill in order to annihilate, and believers kill in order to send people to "Hell". Both cases display a blood-stained, murderous mentality that makes life on Earth a "Hell", because it is a "demonic" mentality based on hatred and one which brings immense suffering in its wake. Life on Earth is more an expression of death and a belief in death than an expression of life and a belief in life.

### **Despite thousands of years of extermination campaigns life on Earth has not improved**

Has this killing mentality that has ruled humankind for thousands of years, first of all in the name of religion and later in the name of materialism, brought any improvement to life on Earth by gradually getting rid of all the "evil" people? No, quite the opposite, it seems as if we still have to invent bigger and bigger and more and more ingenious weaponry in an attempt to destroy the "criminal and amoral enemies" we are afraid will kill us, if we do not kill them first. The various methods of extermination have certainly not resulted in a model humankind. Wars, pillaging, murder, criminality and perversions dominate the Earth as never before, and at the same time human beings are suffering hardship, starving to death or are subject to so many illnesses that it is not possible to enlarge the hospitals quickly enough to meet the need. Despite thousands of years of extermination campaigns, humankind is still full of murderers and thieves, who, in ways

that are more or less camouflaged, create for themselves a pleasant life by getting rid of all the people who they think in one way or another threaten or aggravate the way their life unfolds.

### **Poisoned remarks are like microscopic murders that in the long run have the effect of killing human beings' happiness**

But it is not merely the human beings that use weapons to kill other human beings that are murderers. Murder is a far more widespread phenomenon in this world than most people think. The weapons or poisons used for such murders most human beings make use of when they are angry, hot-tempered, bitter or full of hatred. They are microscopic murders, murders caused by poisoned remarks and hurtful words that penetrate into other people's psyche creating cuts and wounds that in the long run have the effect of killing these human beings' happiness. Life in the jungle is a paradise compared to the hell that exists in the lives of human beings. Civilisation has become an intellectualised jungle, in which people kill with intelligence instead of with teeth and claws. Human intelligence has now even discovered how to release the forces working within the very structure of the body of the Earth, so that it can use them as "weapons of defence". One can liken humankind to the passengers on a ship out at sea who are at war with one another, and who in desperation have begun to break up their own ship in order to create the raw materials for explosives, with which they are able not only to kill the combatants themselves but also blow parts of the ship to pieces. Would one not say about these people that they have gone mad?

### **There exists in the world a power stronger than that of human beings**

With their atom and hydrogen bombs human beings are creating wounds in the very organism of the Earth, and these wounds are life-threatening for the living beings on the surface of the globe. Were it not for the exis-

tence of a power that is stronger than human beings' power, humankind's belief in death and their display of killing forces would have quickly put an end to all life on this globe. But this stronger power does exist. It has caused the Earth globe to evolve over the course of millions of years, from the time when it was a glowing mist in space until it became the wonderful dwelling place for living, thinking beings that it is today. And this power will in fact expand and put an end to the attempts of human beings to sabotage the creative process that will lead both the Earth globe and humankind forwards in evolution.

### **Death is the state in which human beings find themselves at present**

Human beings believe that death either obliterates consciousness and experience of life or it is the entrance to eternal life in either the bliss of Heaven or the torments of Hell. The fact that they have these beliefs is a natural outcome of the temporary evolutionary step that they are on, and they therefore cannot be blamed for displaying jungle mentality. The reason they do so is because with a large part of their consciousness they still belong to the animal kingdom. There also exists, however, in their consciousness the idea of goodness, neighbourly love and a world of peace; this is "the seed in which all the nations of the Earth shall be blessed" through being sown in everyday actions. In this way human beings will overcome "death" and will become divine living beings, not only physically but also cosmically, in contrast to their present state in which even though physically they are bubbling over with vitality, they are cosmically dead beings in the "kingdom of the dead". The fact is that death is not what human beings understand it to be. Death is the state in which human beings find themselves at present. If death was what human beings believe it to be, and if they were correct in their view that "the evil enemy should be wiped out", humankind today would, after thousands of years of getting rid of "those who are evil",

consist of noble souls living together in a brotherhood of neighbourly love, or it would at least be governed by such souls. But neither of these situations is the case. The world is governed by those who support war and use force of arms, these people being chosen by the majority of the people. Living conditions for millions of human beings are more severe and more difficult than they ever were for the primitive peoples of the past. These days millions of human beings die of hunger because they have no means of earning their daily bread. All life-giving work in the world has been more or less monopolised and is therefore a privilege. All the physical resources, which by rights belong to and ought to benefit the whole of humankind, are owned privately, partly by individuals and partly by large concerns and companies. This private monopoly of all the world's natural resources is completely deadly. The small things of value that ordinary people of limited means can obtain through their labour are really only tiny isolated fragments of this private monopoly.

### **People worship death instead of life, but life is eternal**

The entire present-day world civilisation, as seen in the way one nation relates to another and one human being relates to another, is worshipping death to the highest possible degree. People believe in death, they live in death by radiating deadly energy, they hate, wreak revenge, punish and gather for themselves the good things in life with the help of death. The death's icy coldness rules in the world of human beings. Even the scientists, doctors, naturalists and philosophers believe in death. We have the ability to look millions of light years out into space, but all we can say about it is that it is a lifeless mechanism. We are dealing with mere measurements in, for example, weight, distance, time and space, all of which are the lifeless results of calculations. Eating of the "tree of knowledge" is fully under way; death is worshiped instead of life. But is there not such a thing

as a "resurrection" from this kingdom of death? There certainly is, and it is precisely this evolutionary epoch that humankind is now on the point of gently moving into. Human beings will experience that what they call death is more of a birth, a transformation process, and that no living being has ever ceased to exist, just as no being has ever begun to live. They have always been and they will always continue to be. Eternity is not something that begins after death or when we are born. Eternity is "something that is" and we are also "something that is"; we are one with eternity itself.

### **The principle of contrast**

Human beings are what one could call "cosmic corpses" because they identify themselves with the physical body, which is merely an instrument through which they experience life in the physical world. Life itself is not to be found in the physical world; here we experience only the effects of life. The force that sets these effects in motion is something spiritual. This spiritual force pervades the whole universe as a life rhythm, a cosmic breathing, a renewing of life. It manifests through the eternal principle of contrast, without which it would be impossible to experience eternal life. This is the reason why there exists light and darkness, cold and warmth, evil and goodness etc., and it would be impossible to experience any of these expressions of life if their contrasts did not also exist and were able to be experienced by living beings.

We know that there are also two contrasts that we call truth and falsehood. They are two forms of consciousness-energy, and they are the same contrasts that we call "life" and "death", "goodness" and "evil", "perfection" and "imperfection". Humankind is in the process of displaying the culmination of "evil" or "imperfection", which is identical to "death" or "falsehood". Have human beings lost the truth? Was there once a time when they were nearer to it? Yes, the truth was once a far greater vital force in human beings than it is at the moment. At one time the be-

lief in an eternal life beyond physical existence was an important driving force shaping human beings' lives, and it still is for all so-called primitive peoples. The belief in life instead of in death, the belief in life as the absolutely primary aspect in existence and death as secondary and subordinate in the process of living, is fundamental to human beings during their first evolutionary stages as animal-humans. They believe that everything is alive, everything is animated by "spirits", "gods" and "demons", and in fact this view of life is closer to the truth than the views held by materialists and atheists. Of course, there is no need for humankind to go back to such a stage in order to come closer to the truth. Evolution, promoted by the principle of contrast, is eternal and the truth that is experienced instinctively by the Bushman or Native Australian is experienced by the cultured human being one hundred percent day-consciously with feeling, intelligence and intuition. This results in the human being giving expression to life in a way that makes it a divine co-worker in the universe, a "human being in God's image".

### **Eating of the tree of knowledge will, through the principle of reincarnation, lead human beings to the point where they are themselves the way, the truth and the life**

Terrestrial human civilisation as it is at present is a "cosmic graveyard". The fine palaces, the immense luxury, the grand uniforms, orders, titles etc., are the "grave-stones" showing that "something" is buried here. This "something" will rise from the "grave", and this will take place through the individual human being that constitutes this "something" changing his or her energy from being a display of deadly thoughts and actions into life-giving, neighbourly love, and for this to come about there is needed not only feeling, but also intelligence and insight into the physical and spiritual laws of life. The entire material, technical and scientific development is "the eating of the tree of

knowledge" and for a while this causes human beings to "surely die" due to their lack of understanding of eternal life. But through the principle of reincarnation, which is in fact a link in the eternal rhythm of life or evolution, the individual human being, by "sowing" and "reaping" from one life to another, gains the experiences it needs in order to become a seeker. This is the beginning of its awakening from the state of being cosmi-

cally "dead" to being itself "the way, the truth and the life".

Original Danish title: *Hvad er døden?*

From a lecture held in Klint on Monday 12 July 1954.

Revised by Mogens Møller.

*Translated by Andrew Brown, 2007*

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## What is the meaning?

by John Nielsen

If you have a spiritual standpoint that the people around you know about, you will probably, at least once if not many times, have been asked the question, "What is actually the meaning?" It is most likely to be when one's personal life offers resistance and hardship that the need to find "a point to everything" is most pressing, but it is also possible that war, illness or national and global events can create a real need to know what the meaning might be.

It is safe to say that there are different ways of answering this question and that these different ways reflect of our beliefs, thoughts and emotions.

Here in Denmark, the view that the point is that "there is no point" is rather widespread. Life consists of a series of chance occurrences and everyone creates his or her own happiness, which means that if you do not look after yourself then you are going to have a hard time. As well as this attitude there is a very widespread conviction that there is a God and that everything rests in the hands of this God. But what the point is of our trials, as they are often called, only God knows, and human beings should not give any attention to that as that would be blasphemy.

### **The religious instinct**

When someone is in a crisis triggered by some event or other, the questions, "What is the meaning of this?" and "Why should I have to bear this burden?" arise quite of their own accord. This searching for an answer is not an act of will; if anything it can be likened to an automatic function.

These questions are born out of a deep "religious" feeling that is rooted in every living being, a feeling that arises out of an actual organic, psychic connection with "something higher" than ourselves. The same function comes into force when our lives are in danger. Even the most hardened, anti-religious person in a life-threatening situation will apparently, despite everything, pray to the very God he does not believe in. Martinus once said, "Terrestrial human beings can quite easily forget their God, but fortunately God does not forget the terrestrial human beings". So even though one has the feeling of having lost God, this organic connection will come into force when one believes and experiences that everything is beyond hope, and this establishes a contact with Providence.

### **Providence**

No matter whether we contact another person in the form of a friend, a clergyman, a

counsellor etc., or whether we put the questions inside ourselves, perhaps formulated as a prayer, or perhaps even just as a silent cry for help, it is an application to the divine Providence, and these applications to Providence can therefore appear in many different guises.

This divine Providence is not just an idea, an abstraction or a figment of the imagination; it is a reality consisting of living beings on the spiritual plane. These beings are so loving and humane that they can be looked upon as divine tools helping terrestrial human beings' evolution.

The spiritual plane of existence has many different levels, inhabited by beings with differing interests on a variety of evolutionary steps. Jesus described it in this way: "In my Father's house are many mansions".

The beings that live in the spiritual worlds are partly permanent "inhabitants" who no longer incarnate in the physical worlds, partly all those who have left the physical plane of existence and are those that we call "the dead", and partly those who are on a very brief "visit" while their body is resting asleep. All these beings are potential listening organs for Providence and can pick up the thoughts and prayers that are sent out from those who are unhappy in the physical world. Martinus says that *all* prayers are heard, but the thing that makes a crucial difference to the prayer being answered is the character of the prayer. In "The Mystery of Prayer" Martinus writes that "a prayer cannot make water flow backwards up into the tap", and similarly one cannot expect to cancel out the physical or spiritual laws of life using prayer. On the other hand, what one can expect is that the prayer be answered in the form of an explanation or a consolation or, in the most fortunate cases, that one experiences an inner acceptance that the unfortunate situation cannot be any different than exactly how it is and that it forms part of a completely necessary phase in evolution. Accounts do also exist of so-called "miracles", but to go into that would require a

whole chapter in itself.

In order to have such an experience of light, however, a rather well-developed intuition or ability to sense psychically is needed. But an alternative to this direct experience could well be, as mentioned earlier, someone like a good friend or relative, who the person in question senses an "impulse" to go and visit, or vice versa, and they receive the help and clarification that they need in that way. There are fellow beings also on the physical plane that are orientated towards helping and supporting when there is a need, and as instruments of Providence they have a great task to perform. It is very important to place oneself in the situation of the person who is in need of help, and put aside one's own personal attitudes and prejudices if one is going to offer any real help.

It can in certain situations be tempting to "bring out the whole artillery", and explain the whole cosmic world picture to some unhappy soul, convinced that our existence as a living being interacting with our environment, the role played by fate, cause and effect, reincarnation etc. is the right answer.

### **The right answer**

Anyone who has experienced what it is like to be in the midst of their own dark fate, faced with an apparently insoluble situation, knows that an explanation of these great perspectives is not the right kind of "food" at such a time. At worst it can create antipathy and one experiences the truth in the words, "to be given stones instead of bread". It is as if these realities are too far away from what is pressing at the moment, and in this situation someone's physical presence with some simple, easily-given advice would be more appropriate.

Of course, there are bound to be many people who will object, saying that to do this one almost needs clairvoyant abilities or cosmic clear sightedness, but it does not have to be that difficult.

When someone is in an unfortunate situation, it is most often the case that they have lost their normal "foothold" in existence. It



can therefore be one's task to work with the other person to find a place where they can feel a little "solid ground under their feet". It is quite a task to adapt one's answer and one's contribution to fit exactly the other person's level – not too high and not too low, not too large and not too small.

Krishnamurti writes that on the deepest level it is impossible to ask a question that one does not know the answer to oneself, which gives rise to the thought that it is equally possible that all one needs is to be a good listener and rest assured that in the course of the conversation the answer will become clear to the person.

I myself can remember having experienced such a situation where the solution of my problem suddenly to my own great surprise came out of my own mouth.

But to return to the question: "What is the meaning?", it depends very much on the situation that is giving rise to the question. To someone who has suffered a great loss or who has a serious illness the answer will be quite different than to a person who is asking more out of philosophical curiosity and interest in the great cosmic principles.

In the first case the person's situation involves a degree of physical or psychological pain, so that what are needed first and foremost are comfort and a physical presence, followed by a very carefully handled introduction to the purpose of suffering. In the second situation a study of the cosmic analyses would be the totally correct "spiritual food".

### **Suffering and development**

The truth of the matter is that the point of our sufferings and misfortunes is that they cause us to develop through the personal experience that we gain as a result of them. They teach us to understand that there are laws that form the basis of life, that is to say, fundamental, completely unalterable spiritual laws, entirely on the lines of all the natural laws that have been established by science. In this existence we have our so-called free will to be able to choose whether to go *with*

or *against* these laws. Going with the laws results in a harmonious and pleasant life, and going against them gives rise to suffering, illness and misfortune. Living *with* the laws of life is not a question of *having the will* to do so, but of *being able* to do so. To be able to create for oneself a wonderful, harmonious existence a kind of talent or ability is needed, a talent that, of course, does not come about "by itself". In order to build up any kind of talent, knowledge and practice are needed, and this also applies to the talent and experience that will guide our actions and way of being so that they come into harmony with, or one could say, are a living example of, love and tolerance.

It would therefore be more reasonable to ask the question: "What is the purpose of life – the whole of life?" The answer is actually quite simple and straightforward. The deepest purpose of life is – *life experience* – in all its aspects. The whole enormous panorama of ingenious laws of life, such as "the spiral cycle", "hunger and satiation", "the transformation of the sexual poles", "the principle of contrast", "the principle of life units", "the principle of perspective" and all the other principles of life that are described by Martinus, and which can be summed up in the great answer of all-inclusive love, are not characteristics of life but life itself, staged to the full by an experience of life that eternally alternates between darkness and light. Seated deep in the living being's structure, in the superconsciousness, is the "primal desire", and this desire is eternally directed towards experiencing life.

### **A life of "happiness"**

All of us wish for a life of happiness on this Earth, and presumably think that this consists of experiencing as little hardship as possible or none at all, which, it has to be said, is a completely "natural" demand. Life should therefore be a long summer day with the sun shining overhead, a profusion of flowers and the birds singing, but the reality is that life is very rarely like that. We have to understand that a "happy" life on Earth, in

the evolutionary phase that we are in, is made up of both "the pleasant good" and "the unpleasant good". To *really* see that these are conditions of life in this phase and to *really* accept these, will give us peace and inner clarification. To be "at war" with one's fate, in other words to *refuse* to accept the things that one experiences as being justified and a manifestation of the effects of previous actions that one has oneself created, and to see them instead as manifestations of pure chance or of other human beings' lack of development, is to be on a collision course with life itself. We can see around us a great many examples of such an attitude to life creating a negative pattern of behaviour, with a suppressed struggle against everything we do not like, in absolute confidence that we do not deserve it. This very situation can be tur-

ned into a positive and constructive dialogue with the events that can benefit our personal development. To the extent that we can really understand that everything goes in cycles, that energies/actions created by ourselves return and are presented to us through our fellow beings, we are able to the same extent to break the vicious circle. If we open ourselves positively to *the whole of existence*, having as our basic attitude, "what am I supposed to learn from this?" and if we forgive the fellow creatures that are the messengers that deliver these actions, we are then at the very best point of departure for raising ourselves up and becoming more in tune with the keynote of life – love – which will therefore lead to a happier life.

*Translation: AB*

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## Easter thoughts

by Olav Johansson

The inspiring little book "Easter" by Martinus is an excellent "healer of the soul". I dare to say that from of my own experience. More than once since I came into contact with Martinus' literature about thirty years ago, when I have experienced varying degrees of mental pain or depression, I have used this book as my own little "healer" or "therapist". And I don't have to read very far in the book before I sense my inner batteries being recharged with life force and inspiration. This usually also manifests itself as "psychosomatic" reactions in the form of a flow of tears giving life and strength. They give life and strength because I experience that it is an expression of or an effect of movements and flows on a deeper level in my soul that also have a healing effect on my pain or depression. In this book Martinus explains how he views the mission of Jesus and how this mission differs from the missions of

other world redeemers, such as Buddha for example. (See chapter 2 which deals with "World redeemers of the East and the West.")

In this chapter Martinus explains that the people of the East, thanks to the fact that they still lived in contact with "fragments of the true Holy Spirit" <sup>(1)</sup> or an old spiritually advanced culture, "could receive the wisdom in a more comprehensive theoretical form" <sup>(2)</sup> (for instance the doctrine about reincarnation and karma), than was possible here in the west a couple of thousand years ago. Martinus writes that "here everything was barbarism, darkness and the morality of revenge". <sup>(3)</sup> Because of this, the people of the West were not receptive to any subtle or elevated theoretical conveying of the wisdom or the "Holy Spirit". The only thing they were able to receive, that is, the only thing that could illuminate this compact darkness of the soul,

was a practical demonstration of what it means to be animated by "the Holy Spirit". They (we) received this demonstration on the cross at Golgotha. Here the whole mission of Jesus reaches its culmination, and here the event takes place that makes the mission special in relation to all the other "missions of world redemption" (which of course, as Martinus points out in "Easter", does not take away or diminish the importance of these other "missions").

### **Golgotha – a guide**

If we remove the event at Golgotha from the mission of Jesus, this mission would not be any different from that of any other light world redeemer, prophet or wiseman. They have all to some extent been mediators or spokesmen for "the gospel of love". But Jesus was not merely someone who preached about wisdom and love to his group of disciples and friends and others who were interested, he demonstrated the practical consequences of this love and wisdom, when, nailed to the cross in the most extreme, difficult and painful circumstances, he prayed for his executioners and tormentors: "Father, forgive them; for they know not what they do." <sup>(4)</sup>

This made him the example or model of the only way of behaving and acting that can save terrestrial mankind from darkness and suffering. And therefore he also says: "Take up your cross and follow me" <sup>(5)</sup>. Our cross is the pain and suffering that we encounter in our own life. By following the example of Jesus, that is, by forgiving everything and everyone, we can also "conquer death" and darkness and "be resurrected" to a new life. It is our darkness and our pain and the way out of it that Jesus' mission and the event at Golgotha is all about. And what can be more topical than this in a world so full of pain and so many "large" and "small" Armageddons as our present terrestrial "vale of suffering"?

### **The two epochs of Christianity**

Through his behaviour Jesus has given us a

perfect practical example of the implications of "the light world morality". But he could not explain the world picture in a logical or intellectual way to his contemporary fellow beings and therefore could not explain why it is logical to forgive, even if you are hanging nailed to a cross. His contemporary fellow beings had neither the need nor the ability to receive such an explanation. For them at that point the example was all that was important. Therefore this explanation had to be postponed until a later date when the need and receptiveness for it had begun to grow amongst people. This is the reason why Jesus says: "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." <sup>(6)</sup>

This makes it clear that Jesus divides his or the real manifestation of Christianity in our world into two distinct epochs or sections of time in the evolution of mankind. First, we have two thousand years to digest and reflect on the implications of the revolutionary, practical example that was presented to the astonished public. Later, we receive the explanation through "the Spirit of truth" or "intellectualized Christianity", that is, The Third Testament. So the event two thousand years ago on Golgotha was the starting point for the explanation that is now served to us. Neither is it, against this background, difficult to understand why Martinus chose the symbols he did for the front and back cover of The Third Testament. What do these symbols show or tell us? Do they not say "Take up your cross and follow me"? In this way Christ's mission, in the form of a spiritual science, is fulfilled.

### **The "word" shall become "flesh"**

A spiritual science that we can research into and investigate and thereby gradually transform into knowledge that is our own and is a result of our own experience can only be based on something that we can experience with our present set of senses and thereby have the possibility to confirm in our own life. And is it not exactly the pain and suffer-

ing that is the greatest mystery, or at least the most intrusive problem in the lives and experience of most people today? Hardly any of us present-day terrestrial human beings experiences a life free of these aspects. But this also implies that this is something we can work with in our own mentality, something that we can make into an object of spiritual scientific investigation and experiment with in our own life.

When we undertake scientific experiments we often have, as a starting point, a "hypothesis". A hypothesis that can be tested experimentally and thereby either confirmed or rejected. The Third Testament or "intellectualized Christianity" thus gives us an explanation of the mystery of suffering and darkness and points the way out of this condition (with reference to the practical example given by Jesus). It points in a way that is possible for us to try out practically in our own life and thereby, at least in the long run, either confirm or reject. Spiritual science can only be carried out with one's own life "at stake". Martinus writes somewhere that the example of Jesus, or real Christianity, is, when it is understood correctly, not a religion but a way of living. A way of living that the sufficiently motivated spiritual researcher can try out or investigate in his or her own life here and now.

In this way the "word" becomes "flesh". Studying the "word" is what Martinus calls "A-knowledge", or the first stage in creating a new skill or talent. But Martinus did not wish his world picture to remain "A-knowledge" or theory for us, and he made this clear by what he writes in the article "The Cosmic College" about the purpose of his "cosmic analyses":

*"There are many people who now are apprentices or students in this cosmic training course. But they should not believe that this training merely consists of becoming acquainted with cosmic analyses and being interested in them. Studying spiritual science can be compared to being an apprentice on a technical training course where the student*

*or pupil can learn very useful things. But, of course, he learns all this to enable him to use it in practical life, otherwise it would have no meaning. An essential part of the cosmic education that all these apprentices are undergoing right now, consists in trying out their new knowledge in practical life. That is why we see all these people in very different life situations."* <sup>(7)</sup>

According to Martinus, the purpose of the "word" or "A-knowledge" is to inspire us to practice the theories in our own life and thereby as much as possible turn them into "flesh" or what we call "B-knowledge" (the stage of practicing a new talent or skill) and eventually into "C-knowledge" (the finished stage of the talent or skill). For this reason I consider that the gift that Martinus has given us in the form of The Third Testament can be seen as "material to work with" and not only a theoretical or intellectual explanation of the world picture, as this concept also implies the practical side of the issue and the purpose of the cosmic analyses.

Spiritual science is therefore ultimately and in essence a question of how one lives. It is about finding a way of living that is in harmony with life and with the laws of life. The method of research consists of trying to understand and forgive everything and everybody, and this makes it unique in relation to all other kinds of research. It is a method of research that enables us to undertake a least seven times seventy scientific experiments per day (and which other science permits that? ;-)), and thereby also receive seven times seventy confirmations of what it is all about, i.e. to learn to understand and forgive everything and everybody.

Martinus has expressed the meaning and purpose of these experiments in a clear and concise way in the question: "Which of us is never takes offence?" <sup>(8)</sup>, even after the four hundred and ninety first time!

But, as Tage Buch (I think it was he) once said in a lecture at Klint, it will take some time before we can allow ourselves to be crucified without becoming a least a little

irritated ;-).

How lucky that the opportunities to practice occur with such overwhelming abundance here in this vale of misery. Practice makes perfect!

Notes:

<sup>(1)</sup> *Easter*, chap. 2

<sup>(2)</sup> *Easter*, chap. 2

<sup>(3)</sup> *Easter*, chap. 2

<sup>(4)</sup> Luke 23:34

<sup>(5)</sup> See e.g. Matthew 16:24, Mark 8:34 or Luke 14:27

<sup>(6)</sup> John 16:12-13

<sup>(7)</sup> English Kosmos 1979/2

<sup>(8)</sup> *The Structure of Cooperation*, section 3.3

Translation: AP

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## What is the purpose of life?

by Hans Wittendorff

A reader has sent in a couple of short, clear questions: What is the purpose of life on Earth? And how, according to Martinus, does one find one's right path?

Answer: You begin by asking what Martinus sees as the purpose of life here on Earth. Martinus was once asked this very question after a lecture, and he said that if he were to give a short answer, he would say that THE PURPOSE OF LIFE IS TO EXPERIENCE LIFE – !

But one has to see this in the light of the fact that life is ETERNAL. As a consequence, life must of necessity be very varied. One could live quite easily in a dry, sunny climate for a year or two, but one would then begin to long for rain. And if one were to eat one's favourite food every day, one would eventually come to loathe it. If one were to paint a picture on a white canvas with white paint, no experience would result from it. In other words, an on-going experience of life can only come about on the basis of CONTRASTS.

Martinus explains that for this reason our eternal experience of life takes place in spiral cycles, in which each cycle contains a culmination of "darkness" and a culmination of "light". We are familiar with this principle from the smaller cycles of our everyday

lives: day and night, winter and summer, youth and old age etc. And humankind's present position in this immense cycle is at the culmination of darkness, with, however, many signs that a "spring" is on its way. There are, it has to be said, a great many people who are egoistic and aggressive and full of hatred and vengeance, but there are without doubt also many, many people who have had enough of war and who are tired of hatred and vengeance. When the latter group have become the majority, there will arise on Earth what Martinus calls "the true human kingdom".

We know that humankind has evolved from primitive, ape-like stages to the stage that we are on today. But why should evolution stop here? The intense sufferings that our hatred, vengeance and war have brought on us have had an effect that we normally do not think so much about: we have become satiated with this darkness, we are tired of killing and strife. Rather slowly we become less and less of an *animal* and more and more of a *human being*. We acquire greater and greater human abilities and more and more compassion for other living beings. And this is the very purpose of our life here on Earth.

Your next question is how one finds the right path in life. Martinus explains that we

have been given a shining example in the way in which Jesus reacted. In the midst of his most indescribable sufferings he was able to exclaim: "Forgive them for they know not what they do". You and I are not being crucified, but in everyday life we come up against many apparent injustices. If we can forgive instead of being spiteful and angry we are on the right path. Martinus puts it in this way, that while most people today live according to the principle of "putting oneself first", the world will change when everyone transforms this into "putting one's neighbour first".

But how are we to understand this expression? Who is this "neighbour" who we should take into consideration? Here Martinus widens how we define our concepts because he takes into account not only our fel-

low human beings and animals, but also the innumerable living microbeings that make up our physical organism. The result is that most people who are studying Martinus' analyses sooner or later become vegetarian, quite simply because they do not want to take part in causing animals suffering by eating their corpses. And one tries to live as healthily as is possible in order to show consideration to the living microindividuals that make up our bodies. Gradually as they are affected by Martinus' way of thinking, most people also become more and more peace-loving and forgiving of their fellow beings. One is then on the right path that you referred to in your question.

*Translation: AB*

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## A wider look at Esperanto

by Ole Therkelsen

### **Esperantists are born idealists**

In each issue of Kosmos in 1939 there appeared an article by Erik Gerner Larsson written in Esperanto. In the first of these articles Gerner writes that Martinus agreed to this for two main reasons: "Firstly, because it is his firm belief that the majority of the world's Esperantists are people born with a natural aptitude for true tolerance and internationalism, and secondly, because this extremely simple, accessible and helpful language is already so widespread and is destined to flourish so successfully that by gradually translating his work into this language it will become known on even the most distant shores, where it will undergo further translation by those interested into their own languages."

### **Esperanto, vegetarianism and pacifism**

The creator of Esperanto, L.L. Zamenhof (1859-1917) published this international language in 1887. In 1903 he brought out an ar-

ticle in favour of vegetarianism in the first "Krestomatio", a book of texts in Esperanto that were intended as a model example of good Esperanto. Together with the author Leo Tolstoy (1828-1910), Zamenhof formed in 1908 a world-wide organisation of vegetarian Esperantists called TEVA – Tutmondo Esperantista Vegetara Asocio. It is fairly well-known that Tolstoy was a vegetarian, but it is probably less well-known that he was also interested in Esperanto. In 1895 the Esperanto magazine "La Esperantisto" was banned by the Czar because it had published articles by Tolstoy that were disapproved of by those in power. This put an end to an otherwise promising cooperation between Zamenhof and Tolstoy in connection with the publication of the magazine.

Tolstoy was also in agreement with the key ideas in Esperanto of tolerance, freedom and equality; he opposed all forms of oppression. Mahatma Gandhi (1869-1948) was

influenced by Tolstoy's total rejection of violence. Gandhi practiced passive resistance, whereas Tolstoy believed in a totally consistent pacifism without any resistance at all. Tolstoy based his material chiefly on the teachings in the Sermon on the Mount, and in particular on the demands of the Christian to not return evil with evil. Tolstoy's religious and social objectives played a significant role in the lead up to the Russian revolution and the downfall of the Czar. With that in mind it is perhaps understandable that the Czar banned the Esperanto magazine in order to put a stop to Tolstoy's articles. The Czar's decree against the publication of the magazine proved a hard blow to the Esperanto movement as half its subscribers during that pioneering time lived in Poland and Russia.

### **What was Zamenhof's purpose in creating Esperanto?**

Zamenhof created the language as a means to an end. His end was tolerance and understanding between people. The first requirement for greater tolerance, understanding and friendship has to be that one can to some extent communicate and talk to one another. As well as creating the language itself, Zamenhof also sought to make a contribution towards the creation of greater humanity and love among the people of the Earth, and he gave expression to his thoughts about this in his so-called "homaranismo". Earlier in his life it had been his dream to create a temple for all people wherever they came from in the world and whatever religion they ascribed to, and to draw up a religion or philosophy common to all people that was logical and loving and that would stimulate truth, goodness, justice and humaneness.

Today it is quite clear that Zamenhof's mission was limited to creating the world international language and that it was Martinus' mission to create the universal religion

of life or spiritual science that is common to all the people of the world and that would unite them in one truth.

In addition to the fact that Esperanto is a language and a tool for international communication, one can also acknowledge that it has an "inner idea". "La interna ideo" stems from Zamenhof's humane and tolerant intentions in creating the language. From his earliest years Zamenhof experienced how ethnic minorities, such as the Poles and especially the Jews, were suppressed by the Russian dictatorship. Equality, freedom and friendship are some of the key words in the inner idea of Esperanto. These words are more or less the same as the French slogan, "liberté, égalité et fraternité", "freedom, equality and brotherhood" or, in Esperanto, "libereco, egaleco kaj frateco".

### **Esperanto is created according to divine principles**

In one of his lectures entitled "The Eternal World Picture" Martinus touches on the problems of translating between the many different national languages. He says, "We can see there are trends to develop other languages, languages that are not national but international. We have seen an idealist create a world language, Esperanto, that will in time play a very important role, owing to the fact that it is created according to divine principles, and also because it is logical and easy to learn. Esperanto also points to the fact that another form of existence will come into being. Everything to do with nationalism will be left behind, for example, each country having its own government and its own right of self-determination etc. But religion has long since taught us that we cannot live like this, thinking only of ourselves, we have to learn to love our neighbour."

*Translation: AB*

# 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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