

# KOSMOS

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**The secret power behind weapons**

**The science of love and happiness**



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Dear reader,

"It wasn't me, he did it!" was a cry I remember well from my childhood. It would have been uttered by either myself or my brother as one or other of our parents tried to find out the truth of what had caused an argument. And it would not be long before one of us would claim that "He started it!", as if the one who started the whole affair played a more significant role. We both seemed to put a lot of energy into making out that it was the other one who was at fault.

As we grow up laying blame becomes more reasoned out, with lengthy discussions in which all parties use any available means to win the others over to their way of seeing the issue. For example, "If only people would put the car keys on the hook where they belong, we would all know where they were when we need them in a hurry". And of course if I have spent all day making a fuss about this, what do I then feel when I come across them later in my own coat pocket! There is an instinctive, unthought-out tendency in most of us to see ourselves as the innocent party and other people as the cause of the trouble.

This also holds in the public arena. Year by year there are increasing demands put on us to be more and more accountable, so that if something goes wrong we know who it is that has to pay, either financially or with their job. When there has been a major traffic accident, an air crash for example, society demands that someone or some institution is held to account. The investigation into the cause of the accident is not only in order to find out how to prevent a recurrence, it is also a form of "compensation" for the relatives and family of those killed. Finding out who is to blame can often be seen as a sort of "payment" that can perhaps go some way towards making up for the pain.

I certainly do not want to imply that all

of us are involved in laying blame all the time. Not at all. There are signs that increasingly people are seeing that laying blame on "the others" is no way of improving a situation, and it is becoming clear that in fact it makes us feel less in control of our lives, and more alone, than ever. Per-Anders Hedlund touches on this in his article, "The science of love and happiness". If we are in the habit of laying blame outside ourselves we see it as vitally important that what the world out there does fits in with our own wishes. In situations in which our own wishes and the wishes of other people are not in agreement, we can begin to see ourselves as victims at the mercy of these other people. This is a road that leads inevitably to a dead end. We will eventually be brought to a full stop and can go no further. And this is what causes us to make that decisive about turn, that fundamental change in ourselves, that enables us to begin to see "the others" in a new light.

This decision to see "the others" in a new light goes against the thinking of the crowd – there is also often a strong resistance within ourselves to making the decision – but when we do make it, it comes as a result of a strong longing within us for reconciliation and mutual recognition. It is such a longing that led to the pioneering work of the Truth and Reconciliation Commission in South Africa. It has also led to the many psychological insights one can read about particularly at the moment that show us that the power to change the way we experience our lives lies with no one but – ourselves, and that the belief that it is "the others" that are the cause of our problems is a false belief and, as Martinus says, quite simply the cause of all our unhappiness.

And with that I will hand over to Martinus to lead us on an exploration of the various issues involved when we claim that "It was he who started it" or "If only they would..."

AB



# The secret power behind weapons

by Martinus

## **What lies behind the power to kill? – Is it capitalism, militarism, politics or business?**

We live in times in which there is so much talk of weapons, whether bombers, battle-ships, tanks, flying bombs, hand grenades, machine guns, revolvers or bayonets. The noise and the clouds of smoke that arise from this culmination of sabotage and destruction are spreading far and wide, kilometres up into the atmosphere. Murders, bloodbaths and the death cries of entire peoples are resounding throughout the world. An avalanche of death is carving a path across the Earth. And the great problem for mankind in these times of suffering is inevitably: "What or who is this power to kill?" –

One may well answer that the power to kill is "capitalism", "militarism", one or another form of "politics", or "business", that is to say the monopolisation of certain countries' raw materials, and equally one might claim that it is religion and religious ideas

that give rise to war and the struggle for things of value. But are we justified in making these claims? – Are these phenomena the absolute, fundamental cause of this avalanche of death, this Armageddon, that is at present sweeping over the Earth? –

## **Capitalism and militarism do not necessarily in themselves promote war**

Yes, it is certainly true that these phenomena are the outer garments in which the energies of war and fighting are clothed. But just because something manifests in one or other of these phenomena does not necessarily mean that it is in itself "evil" or war-promoting. "Capitalism" is not necessarily in itself "evil", on the contrary, true "capitalism" enables the "capitalist" to offer his neighbour far greater material help than absolutely any other being. He can donate millions of crowns to many different charitable causes. He can help orphans, the ill and others who are in need. He can give large sums of money to hospitals, recreational facilities

and homes for the elderly. He can fund the building of schools and colleges. There are therefore, to an almost unparalleled degree, many ways in which he can make life easier for his less well-off neighbour. That the "capitalist" does not use his capital or possessions in this way, but uses them solely for selfish or egoistic purposes, perhaps even going so far as to oppose or counteract the above causes, is irrelevant in this matter. It is not due to the capital or wealth itself. And the same thing of course also applies to "militarism". It is not in itself "evil" or war-promoting either. Quite the opposite, it can be the very thing that prevents war. It can be a power that keeps all criminal tendencies under control, or holds the arrogance and belligerence of greedy countries in check. It can provide the firm foundation protecting what is noble and civilised. It can bring about absolute justice for all members of society, in fact it can be the absolutely essential vital factor behind all forms of law and order in a society in which there are anarchist tendencies. That "militarism" is perhaps not used in this way as a "police force", but is used to tyrannise, steal and plunder other less heavily-armed countries, creating terror, subjugation and humiliation for other peoples and races, is also irrelevant. It is definitely not due to "militarism" itself.

### **Politics in itself is not something evil or war-promoting either**

"Politics" is in principle no different than the two preceding factors. It can in itself be an exuberantly energetic release of force that guides these factors so that they come into contact with the very highest moral basis. If we take a closer look at the principle of "politics" this will in itself have just as little to do with "evil" as the two previous principles. Indeed it can even represent the highest idealism and have as its purpose the love of one's fellow human beings, just as it can of course also be an expression of the

highest vanity and the desire to conquer and possess power, promoting subjugation by creating supremacy for certain beings and either open or camouflaged slavery for others. But something that can just as strongly be used in the service of "goodness" as in the service of "evil" or lack of love cannot be judged to be an evil phenomenon. Only that which causes the thing to be used in the service of "evil" can rightfully deserve such a judgement.

### **Business in its purest sense is also completely free of evil**

The fourth of the afore-mentioned phenomena, which under the term "business" rules almost exclusively the entire civilised world, is in itself or in its purest sense a principle that is also completely devoid of absolutely anything to do with "evil" or mental darkness. On the contrary, it is by nature an expression of nothing other than the eternal creator's own great main principle: "something for something", that is to say, *"equal value for equal value"*. In this its purest sense "business" belongs to the very highest degree to what is "good". It actually maintains the equilibrium or eternal balance of the universe. In this pure state this principle makes all egoistic exploitation of other living beings impossible. By complying with the business principle no one gains life's blessings by being a parasite, or by living a life of luxury in wasteful, lazy indolence at the expense of other people's health and vitality and their natural claims to life, in such a way that causes these people to perish in a state of degradation, hunger and want. In those cases where the "business principle" is manifested merely in the form of camouflaged robbery and looting, that is to say, where this principle is used as a pretext for acquiring not "equal value for equal value" but "greater value for less value", the "businessman" in question has acquired an amount of value without paying for it. This amount is therefore stolen. And the "busi-

nessman" is not a "businessman" but a "thief". The fact that society protects this "robbery" by camouflaging it as "business" does not change the cosmic analysis of the principle. In the absolute sense all "business" transactions are in this way "robbery". And owing to the fact that this "robbery" is camouflaged as something that is morally acceptable, this "robbery" will furthermore in the cosmic sense be stamped as "deceit". Here more than anywhere else the words of the Saviour apply: "So, if you think that you are standing firm, be careful that you don't fall."

### **The total collapse of the authorised business principle**

It is quite obvious that a civilisation based on the authorisation of such robbery and deceit means that its individual members have to be almost exclusively "robbers" and "deceivers", and equally people who have been "deceived" or "robbed". Is not an extremely large part of our educational curriculum based on training each individual in precisely this "authorised system of robbery and deception", camouflaging it as "business"? – It is certainly not difficult to understand that such a civilisation cannot possibly endure, but has to disintegrate into war, mutilation, humiliation and ruin. Is it not a fact that culture after culture has disappeared, as new and more ingeniously worked out methods favouring this system of deception have been discovered, enabling the discoverer of such methods to throw out the society's existing culture? – Do not countless heaps of rubble the world over tell the tale of the destruction of ancient great cities and civilisations that have long ago crumbled to dust? – And what is it that is taking place before our eyes today? – Is not the highest and most modern civilisation that has ever existed on Earth falling into ruins? – Does not the world at present express the prevailing manifestation of the effects of the complete collapse of the authorised "business

principle"? – Is it not the sense of being the object of the highest possible form of "injustice" that, like a powerful hurricane raging across the Earth and using its very last ounce of ingenuity, is releasing everything it can contrive in the way of killing, murdering and mutilation? – There is nothing that is more holy and sacrosanct. To wreak revenge, revenge and yet more revenge on the "criminals" and to obliterate them is the great wish that people have in common. In all camps, among all groups of people, on all battlefields or war zones, people are crying out for the "criminals", that is say their opponents, to be punished. There is only one great sense that is guiding mankind today and that is "the sense of being a victim", or the sense of being the object of blood-smearred injustice. Which of the warring factions would admit being animated by any other spirit, attitude or way of looking at things? – Which of the warring factions cries out: "I have made a mistake, I will now make good all my offences, I will replace all that I, albeit with the protection and authorisation of civilisation and the authorities, have stolen from other beings, either openly or through deceit,?" – None – Only the "victim" can force the "vanquished" to acknowledge outward capitulation, but there exists no material power or terror that can cause the "vanquished's" "sense of being a victim" to capitulate. The feeling of being unjustly treated by the opponent grows to the degree that attempts are made, using torture, punishment or other powerful means, to wipe it out. And this brings us to the greatest form of power to be found anywhere in the universe, a power to which all the explosives, all the most ingenious means of killing, all the secret as well as known weapons in the world, must inevitably capitulate. This power is the power of the "mind". The "mind" is therefore a power that has the ability to vanquish all; it is the secret power behind weapons.

## **The human mind is the secret power that rules and directs capitalism, militarism, politics and business**

The principles of capitalism, militarism, politics and business are therefore not in themselves "evil" factors; they can just as well be used in the service of what is "good" as what is "evil". So the "evil" or "good" element must be the secret power that rules and directs them. Since this power, as already mentioned, is the "mind", and this in turn is the combination of the living being's sensory perception and the resultant "ability to recognise", and this in its turn determines how the being exercises its will, it is therefore this ability to recognise that constitutes the most fundamental cause of whether the above-mentioned principles will unfold in favour of "good" or "evil".

So it is exclusively this ability to recognise that can be stamped as "good" or "evil", which from the cosmic point of view means that it can be acknowledged as consisting of one or other of these two contrasts. In no situation whatsoever can this ability to recognise represent both contrasts at the same time. It cannot simultaneously recognise something as "evil" and "good". If it did, the exercising of the will would be wiped out, as it would then give the command for two opposite actions. But to want two contrasts at the same time is to neutralise the will. One cannot climb up to the loft and down to the cellar at the same time. To want both parts simultaneously is the same as not wanting anything. Consequently an act of will can only be a phenomenon to which there is an opposite. Whether this opposite is seen as "evil" or "good" will depend exclusively on the ability to recognise that exists behind the exercising of the will, which in turn forms the foundation of the "mind". The ability to recognise is a result of sensory perception, the task of which is to register whether a thing is by nature "pleasant" or "unpleasant" to the being. To the degree that the thing is recognised through the sensory perception

as "pleasant", the ability to recognise will give the command to the exercising of the will in favour of that thing, and the opposite is the case where the thing is recognised through the sensory perception as "unpleasant". This recognition of things as "pleasant" or "unpleasant" is therefore the only thing that can change how the being exercises its will.

## **A historical demonstration of the foolishness of the mind**

But this recognition can be identical to knowledge that one has experienced personally and that therefore has the appearance of a "fact", or equally it might merely be an account delivered by other beings, which can at most be a postulate, dogma or assumption, in those cases where it does not actually constitute correct "theoretical knowledge". As this acquiring of impressions of life and the surroundings through the senses forms the being's recognition and consequently its "mind", it becomes clear what a colossal range of "false" forms it is possible for this "mind" to consist of. A "mind" can therefore be nothing other than a concentrated combination of mere handed-down dogmas, accounts from other beings, postulates that the being instinctively feels drawn to and therefore becomes a "faithful" adherent of, even though they are quite cut off from possessing these acquired phenomena as realistic knowledge or fact. These can therefore be totally false without this altering in any way the being's attraction to them or belief in them. They will simply constitute its "mind" and without hindrance direct the way it exercises its will, which in turn will affect the way it relates to its surroundings.

But just imagine what a glaringly and disastrously false picture of the truth such conditions can give rise to. Is it not a fact that fantastic dogmas, postulates and foolish assumptions have caused their originators to manifest and let loose the most terrible per-

secution, subjugation and humiliation of other living beings? – In fact is it not the case that foolish ideas with absolutely no scientific basis whatsoever sometimes arise in an individual's brain, from where they have been passed on through the exercising of its will, casting an entire group of people into humiliation and misery, created persecution, war and mutilation, indeed they have been the almost inextinguishable fire behind every kind of intolerance, religious persecution, lust for power, and what is more, in the form of "religion" have given rise to not only the gory killing of animals but also to great blood-smeared ceremonies with human sacrifices on altars that are professed to be dedicated to "gods"? – And what is one to think about the Inquisition with its hundreds of thousands of offerings on the "altar dedicated to the Christian god" that this god's own priests and pontiffs have promoted? – Just think what a clear demonstration of the foolishness of the "mind" has been handed down to posterity. Before the countenance of the one and only almighty Godhead that we refer to as "love" – and that commands that "all they that take the sword shall perish with the sword", "whatsoever a man shall sow shall he also reap", "whosoever shall smite thee on thy right cheek turn to him the other also", in short calls for us to "love one's neighbour as oneself" – we build an altar in the form of a witch's cauldron, in which we have, in the most literal sense, burned our neighbour alive under the pretext of pleasing the "all-loving" highest being. With red-hot tongs, the wheel and other refined instruments of torture we have forced hundreds of thousands of our unfortunate neighbours – the very beings that we should in reality love – into the glowing flames of this "hell", with the intention of creating candidates for this fire. With the instruments of torture we thought that we would be gathering "wood" for this demonic bonfire. Imagine what an atmosphere of sadism has piled up against

the throne of the Eternal. Imagine this fresh soiling and crucifixion of the exalted, pure being, that has already once before allowed himself to be crucified in order to confirm "neighbourly love" on Earth. In his name we justified the foolishness of our own sadistic mind by decorating our still somewhat coarse conscience with glorious vestments, golden crucifixes, rosaries, singing psalms accompanied by the organ, lighting candles etc., in this way maintaining the suggestion that we had our own elevated contact with the Son of Man.

### **The world redeemer must be the incarnation of "the science of neighbourly love"**

This makes it apparent to us how the "mind" behind religion or the religious forces in human beings determines whether these forces are used in the service of "good" or "evil". In fact, religion can, as we have seen, be used in the service of "evil" even when this goes directly against the main teachings of the religion.

But the "mind" is also a determining factor in areas that lie totally outside purely religious matters. How many people today can say that they have never reported some little piece of news – that is not exactly flattering and has even less confirmation as absolutely truth – about one or other of their neighbours with whom they are not particularly in favour? – Do we not see that individuals pass themselves off as being particularly knowledgeable on moral issues, or the incarnation of some great spiritual authority that has been predicted will come, or the incarnation of a messiah, or the incarnation of, for example, Jesus, and yet are tools for this kind of "reporting of news" about their neighbour, if this neighbour is a being whose high-intellectuality is a troublesome obstacle in the spreading of the belief in what they presume is their own elevated spiritual identity and greatness? –

But every tree bears its own special

kind of fruit. And an authority on moral issues, a Christ, that makes derogatory remarks about his neighbour that cannot be confirmed as the truth, cannot possibly be identical to the "Christ" that was *"one with the truth"*. But even though these derogatory remarks can be confirmed as the truth, it is equally impossible for any Christ that spreads such remarks to be identical to the Christ that was "one with the way". "The way" is "to love one's neighbour as oneself". And is there anyone that can justifiably claim that the world redeemer, "Jesus Christ", was not the incarnation of "neighbourly love"? – If anything it should in fact be the "false Christs", whose lack of neighbourly love compromises all too clearly their claim to be a world redeemer. Besides, the world redeemer is not by nature merely a being that can demonstrate outward friendship, forgiveness and neighbourly love. There is much more to him than just being a good and kind person. He is also the incarnation of the "science of neighbourly love", since without this his mission as world redeemer would be impossible. Against such qualifications it is a fact that beings that have not even come so far in their development that they can be a good and kind person and therefore to a far, far lesser extent can possess the science of this mental state, clearly compromise themselves to people with ordinary intellectual abilities when they claim to be "Christ" or one of the very greatest leaders of mankind. And especially when they, as we have already said, actually deign to spread derogatory remarks about fellow beings whose true high intellectuality is in their way, it becomes perfectly clear that their mind renders them identical to the kind of persecutor of the truth of whom Christ says: "Father, forgive them, for they know not what they do".

### **The living being's mind is the absolute power behind all its manifestation and creation**

So we are all in a way mental trees in the Godhead's great garden. And consequently we must bear fruit. This fruit is what we call the "mind". The "mind" can therefore consist of many different kinds of fruit. Some of us can bear fruit that causes us to be downright destroyers or persecutors of the truth or that causes us to promote illusions and lies, or to create war, death, torture, mutilation or crucifixion, in the belief that this gives us great moral standing. Others can bear fruit that is immensely rich in blessings, promoting eternal truth, spreading life, power, joy and happiness or mental healing into every mind in which there would otherwise be suffering as a result of superstition, sorrow or troubles, thus making us into beings that are actually to a greater or lesser extent "one with Christ" or a world redeemer. So the "mind" is the all-governing power behind the manifestations. It is the "mind" that makes us "evil" or "good". It is the "mind" that makes us construct the most refined and terrible murder weapons and instruments of mutilation, such as revolvers, machine guns, bombers, cannons, tanks, flame-throwers, poison gas and other technical and chemical products that destroy life. And it is the "mind" that causes us to use these phenomena either in the service of hate or of love. It is the "mind" that makes us instigate the most ingenious things that are of value to society, such as railways, steamships, aeroplanes, trams and cars, healthy and hygienic living conditions, hospitals, care for the infirm or elderly, the government, the judicial system, law and order etc. etc.

The "mind" therefore makes us the master of things, just as it is the "mind" that makes us the slave of things. The living being's "mind" is the absolute power behind all its manifestation and creation.



## **Our own mind or our own appearance is identical to the chain of cause and effect of eternal life**

So what is the "mind"? – The "mind" is that very phenomenon in the living being that makes it a "living being". The "mind" is "life" itself. In turn, life consists of two phenomena: "creation" and "experience", and these two phenomena are in turn identical to what I, in my main work, *Livets Bog*, have called "life's basic conclusion no. 2", and expressed as "cause and effect". "Creation" cannot come about or be manifested without being "cause" and "effect". But as it is just as impossible for "effects" to come about without being the "cause" of new "creation", that will in turn be the "cause" of new "effects" and so on, "life" or the "mind" becomes an endless chain of manifestation or creation, an endless chain of experience, thereby confirming itself as "eternal" or "immortal". It is this "eternal" or "immortal" aspect of the living being that causes it to appear either as a being that brings about murder, suffering and misery, or as a being that is rich in blessings and that produces joy and happiness. It is the "eternal" aspect of the being that makes it either "evil" or "good", so that it either resembles the outer natural world and is one with the laws which govern the way Nature expresses itself, or it goes against Nature and its laws and is thereby in disharmony with the vast life in which one "lives, moves and has one's being". It is therefore the "mind" that is the cause of our sorrow and unhappiness, just as it is the cause of our highest happiness and bliss. Everything in our fate has its source in something or other in our "mind". But if our "mind" has such an all-encompassing role in our fate, indeed is our fate, absolutely any view of ourselves as a "victim" living a life of "martyrdom" for which one or other of our fellow beings is responsible, is to the very highest degree tantamount to "superstition". It is not this or that being that is our real most fundamental

"enemy". It is not this or that being that is the true "cause" of our "unhappiness", just as it is not this or that being that is the true "cause" of our fate appearing as "happy" and "blissful". How could it be? – If we feel that something is a source of "unhappiness" or "happiness" it is not a question of our neighbour's behaviour towards us, it is not a question of what he is doing or not doing. The true "cause" of our sensing the thing as either "evil" or "good" is nothing other than our own "mind", that is to say our own appearance as and identity with eternal life's chain of "cause and effect". Owing to our identity with this it is absolutely impossible to experience "effects" that we are not ourselves the prior "cause" of. It is impossible for "effects" to come about without a prior "cause". If we are suddenly knocked down and robbed on a dark road, perhaps even wounded and mutilated, we have definitely been subjected to a whole series of "effects". And you may well say that in such a situation we would be totally innocent, the assault therefore being a "crime" that we have the right to "avenge" by causing the perpetrator to be "punished". And that is perfectly true within the judicial system that for the time being every civilised society is forced to adopt. Within the area that we are able to perceive and have command over, that is to say, to the extent that we can survey the mystery of life, things cannot be judged otherwise. But at the same time it is a fact that the area on the basis of which the judgement is made is only an extremely small, local area in the immense interplay of forces that constitute the whole, which in this case is the robber's "eternal chain of cause and effect". This chain, due to its "eternal" existence, is identical to "infinity". But as we cannot see this in its entirety, only seeing a tiny microscopic section of it, how can we be sure that our judgement of the robber's behaviour is absolutely "just"? –

## **Our neighbour's manifestation, whether robbery or caress, is only a microscopic part of the infinite chain of cause and effect**

This behaviour that became the "effects" in our fate, that is to say the chain of "cause and effect" in our life, is such an infinitesimally tiny part of the infinity of partly the robber's and partly our own "chain of cause and effect" that it is extremely likely that the event, when seen as a whole from a wider perspective, can be something completely different than the event it seems or is presumed to be when seen in this tiny local area, and which forms the basis of the "administration of punishment". If one sees merely one single letter of text in a large book of several thousand pages, there is no way of knowing which other letters in the book it is connected to, and the proper placing and meaning that it has in the book as a whole. It is therefore impossible for our judgement or perception of this letter to be a perfect or absolute assessment of the book itself, as we are in this case completely cut off from everything one needs in order to make such an assessment. Our judgement will merely reveal our own like and dislike of the letter. The letter might have an artistic beauty that is to our taste and we will admire and gain joy from it, or equally it might appear in a style that is absolutely not to our taste and it will therefore evoke our dislike in the form of disparaging remarks about the letter. In both cases our assessment or criticism of the letter has nothing whatsoever to do with the letter's real mission and its connection to the work in which it appears. It is therefore only how the letter relates to us, in other words the letter's effect on our "mind", that we adopt as a standard for measuring the purpose of its existence. Our criticism, our like or dislike of the letter, is our "mind's" reaction to it. But since this reaction, as we have said before, can just as well be a like as a dislike of the letter, regardless of the true purpose of its

existence and necessity in the work in which it belongs, the whole problem is in reality not a question of the purpose, mission or absolute analysis of the letter but merely a question of the reaction of our own "mind" to the letter. And does this not present us with a clear picture of the reaction of our mind to the aforementioned robber, or to put it more precisely, to our neighbour? – Whether our neighbour's manifestation is to rob or to caress, this action cannot possibly be anything other than a tiny, microscopic part of the whole that makes up the infinite chain of "causes and effects" of his life or eternal appearance. The little incident that we have been subjected to, even though it might have caused us a lot of pain, can be a mere single "letter" in the great "book" that constitutes his eternal life and existence. And as this "book" is even larger, is in fact absolutely gigantic in relation to the book that we described earlier with several thousand pages – what are several thousand pages in a book that is infinite, in a book that is eternity itself – our judgement of our neighbour as a "robber" will thus not be an absolute judgement of our neighbour's true, highest self, or the divine "book" or "eternal work" he as a "living being" constitutes. Our judgement will merely reveal our reaction to the single little "letter" in this "eternal" work that our neighbour's robbery can, at the very most, be expressed as being.

## **It is absolutely impossible for our neighbour to be the primary cause of our fate**

That this neighbour did not in any way bring about the very first decisive "cause" or basis of us being subjected to the action that we call a "robbery", and the fact that we ourselves are thus the absolute primary cause that set it in motion, are facts that lie completely beyond the area of what we would normally acknowledge on an everyday, physical basis. That it was possible at all for our neighbour's action to make its way into

our fate, that is to say into our own "chain of cause and effect", is due to the fact that we at some point or other, perhaps even in a previous life, have through our actions set in motion or formed this chain in such a way that it created the possibility of a collision with our neighbour's "chain of cause and effect". It is a demonstrable fact that we can be subject to – "effects". But as it is not possible for "effects" to come about without a prior "cause", there must actually exist a "cause" that brings us into the kind of situation in which our neighbour can rob us. This "cause" is not to be found in the "neighbour", owing to the fact that this same cause must have to have been already set in motion before we met this neighbour. But if the "cause" of our being robbed was already to be found in ourselves before we ever met the neighbour in question, it becomes clear that it is absolutely impossible for the neighbour to be the primary "cause" of our fate. And the same thing applies to every possible situation. Whatever our neighbour does to us he can never in any case whatsoever be the "primary cause" of our experience of him becoming mixed up in our own fate. Before this happens there always has to exist a "cause" that enables us to be the object of our neighbour's influence, whether that be robbery or caressing, hate or love. There has to be something that "causes" us to meet this neighbour or to come into contact with him. The fact that we have perhaps in no way sought him out but that he has sought us out does not alter the principle. If he has sought us out, even though we might not know each other at all, it can only be because we have released or given rise to something that attracts him or awakens his interest, whether in order to hate us or caress us.

### **Human beings' belief that it is their neighbour who is the origin of their fate is the cause of all the unhappy fates in the world**

As we have seen, the "primary cause" of our experiences can never in any situation whatsoever be found in anyone else but ourselves. Whatever form our life takes or whatever experiences we encounter, the situation will without fail be such that we are faced with the question: What has caused us to come face to face with precisely the originator of these events? – For only that which is the "cause" of these events can be the true "cause" of these events becoming our fate. As this "cause" must have been set in motion before we met the events and their originator – if it had not, the meeting would never have taken place – it is therefore, as already pointed out, impossible for this originator to be the true originator or "primary cause" of our fate.

But as the terrestrial human being's "mind" is none the less based on the belief that its neighbour is the originator of its fate, the human being will behave in an "evil" or a "good" way towards its neighbour depending on whether its neighbour is "evil" or "good" towards him. And as this "belief" is the very force that drives the unfinished terrestrial human being's "mind" and is thereby the true factor that drives and guides the being's will, we have arrived at the essential analysis of the power behind all unhappy fates in the world, behind this extreme eldorado of war and suffering in terrestrial human society. This completely mistaken "belief" or false idea about one's neighbour and oneself constitutes the all-governing power behind the will and thereby behind the being's material realisation of its will. It ought to be quite clear that this "false belief" about one's neighbour cannot possibly render the mind friendly, bright and happily disposed towards the neighbour. But as it none the less constitutes the secret power behind the way the being exercises its will, deciding

absolutely everything, in fact forming the being's mind, creating its receptivity and immunity, its likes and dislikes and thereby how every detail of its entire fate is worked out, we have arrived at the root cause of absolutely everything "evil". The mind, when formed as an outcome of this "false belief" about one's neighbour and the resultant belief that one is a "martyr" that has been "unjustly" treated by this neighbour, is therefore the very innermost power behind all the outer weapons and instruments that kill, wound and destroy. It is not so surprising that world redemption, through the world's greatest sages and the religions and moral precepts that they have created, concentrates on this one great commandment: "You shall love your neighbour as yourself" and pronounces this as being "the fulfilment of all the laws".

**The perfect human being does not need to kill in order to live. The micro-life in fruit flesh continues its life in the human being's organism thereby fulfilling its divine plan and purpose**

This "false belief" about their neighbour is therefore terrestrial human beings' greatest "evil". It is the "seed" of one's own unhappy fate, regardless of what particular form of unhappiness or unpleasantness this fate takes. If the human being manages to develop the ability to love his neighbour so that he can relate to him with one hundred percent love, it means that he will end up inhabiting a plane of existence in which it is just as impossible for illness and accidents to occur as it is for war, persecution or wounding of one's neighbour to occur on this plane. Such hundred percent love, of course, also includes ceasing to murder our fellow beings on the animal plane, so-called "animals". These beings are among the fellow creatures that God blessed after the creation, commanding them to be "fruitful and multiply and bring forth abundantly in

the earth".

Is it not conceivable that it is God's intention that the human mind should be engaged in understanding and giving expression to this divine will? – He certainly did not say that animals should be "food" for human beings. On the contrary, was not this "food" one of the "forbidden fruits"? – The divine will concerning terrestrial human beings' food is clearly expressed in the Bible. Does not God say to Adam and Eve: "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food"? – Is not this in accordance with the sixth commandment: "Thou shalt not kill"? – The perfect Adam, that is, the perfect human being does not need to kill in order to live. Eating the fruit of a tree, in which the fruit contains a seed, is the same as eating the fruit flesh that surrounds the seed. But this does not in any way kill the tree itself. Freeing the seed by taking away the flesh that envelops it creates the possibility for the seed to be sown or planted, thereby enabling it to sprout and develop. And as far as the fruit flesh is concerned, there is the added advantage that by being "eaten" or taken up as nourishment in an organism its micro-life (that which is alive in its material substance) has the opportunity to continue its life in a natural way in the world of material substance (the flesh and blood) of the organism in which it has been absorbed as "food", thereby fulfilling its divine plan and purpose. If this were not the case the fruit flesh would be at the mercy of the "process of putrefaction", and this inevitably means the unnatural death and destruction of its micro-life. It would be denied all the conditions required for it to go on living normally. That terrestrial human beings are not yet able to live exclusively on this fine, living matter does not alter the truth of the principle or the divine command. It merely shows that the creation of "Adam" is not yet complete. He is not yet "the human being in

God's image". But even though terrestrial human beings have still not reached this stage in their development or in the divine process of creation, the situation that they find themselves in, surrounded by such a wealth of vegetable food, means without a shadow of doubt that it is completely unnecessary for them to kill animals in order to live.

**By being killed the animal experiences pain, whereas the plant merely experiences a vague feeling of unpleasantness**

It is quite true that it is necessary for vegetarians to eat and enjoy vegetable food that lies slightly outside these prescribed limits, such as roots, leaves and stalks, and even in certain cases nuts, these being situations that are not entirely in contact with a hundred percent fulfilment of the divine commandment. But an "Adam" that for example ninety percent complies with this commandment is closer to his state of perfection and more in God's image than an "Adam" that ninety percent contravenes it. It goes without saying that the effects of such a situation are unavoidable. Was it not the effects of this "forbidden fruit" that meant that the Earth be "cursed", in other words be full of disharmony, pain and suffering? –

Why does it involve less suffering to "kill" plants, which to some degree happens when one eats roots, stalks and nuts? – As the plant does not have the fundamental part of its awake day-consciousness on the physical plane – its highest sensory talent here is nothing more than the first weak beginnings of an "ability to have a vague sense of something" – it is to all intents and purposes a being that has not yet been "born" on this plane. Its nervous system has therefore not evolved to the level where it can pinpoint an injury in its physical organism in any other way than as a kind of "vague sense of unpleasantness". To put it in purely visual terms, one could say that compared to

the animal's one hundred percent ability to sense pain, the plant's ability is a mere five percent. Everything that therefore lies outside these five percent of the plant's ability to experience cannot possibly be conveyed to them as an experience of unhappiness and suffering, and thereby lies quite outside its fate. And it is precisely these five percent (the vague sense of unpleasantness) that totally cease as far as the plant is concerned in situations where only its pure fruit flesh or ripe fruit is taken or seized as food for an animal organism.

**A raw power is hidden within the educated culture of today, within what is authorised good manners**

The fact that terrestrial human beings are nevertheless gorging themselves on the organisms of their fellow animal beings, feasting on their flesh and blood, and have in fact in certain cases turned the killing of these fellow beings into an "amusement" or sport, by for example "hunting" and "fishing" for pleasure so that they are one hundred percent contravening the very "law of life", is also a case of the "mind" being the omnipotent power in the mentality of these "murdering-for-pleasure" beings. That these beings are covering up or camouflaging their superstitious beliefs or imaginary ideas that they are justified in killing, behind what is "common practice", "fashionable", "good manners" or so-called "culture" authorised by the majority, in the same way that they cover up so many other conflicts with or departures from the "law of life", makes no difference to the principle or to the absolute requirement that this law be fulfilled. The fact that the majority of people are contravening the "law of life" does not turn this contravention into a compliance, thereby removing the effects of the contravention, it merely turns the contravention into a power. The fact that those contravening the law are united in their contravention "authorises" the contravention. Each indi-

vidual that contravenes the law thereby gains the power and thus the approval of the flock. Just think what happens when the "power" gives its seal of approval to the one who is contravening the "law of life", it gives its seal of approval to undermining the existence of perfected life itself. Is it not the approval and agreement of the flock that makes smoking tobacco, drinking alcohol, eating flesh and blood and other animal products required phenomena or factors in what is seen as "good manners"? – An isolated "non-smoker", "non-drinker" or "non-meat-eater" in the company of perhaps fifty people who comply with the aforementioned "good manners" and the "authorised" modern "culture" based on them, is almost the subject of these people's pity and compassion, that is, if he is not the object of their scornful jokes and laughter. In such company or among such a flock he is and will continue to be the "black sheep". Just think how much raw power is thus hidden in the modern "culture" and in what is authorised as "good manners".

So what is this "culture", what are these "good manners"? – Is it not simply the "mind of the crowd"? – Being a "distinguished person", being "cultured" or "well-mannered" means that one has the "mind of the crowd", quite irrespective of whether this "mind" by nature gives expression to the worst forms of murder. Just think how dangerous it can be to possess only the mind and thinking of the "crowd", and on the other hand how divine it inevitably is to possess a mind that is able to think independently of the "crowd" and to the best of its ability dares to fulfil the "law of life". Without such beings the crowd would never ever make any progress forwards and upwards in culture; morally and culturally it would stagnate. He alone who dares to comply with the "law of life", independently of the thinking of the "crowd", is its spiritual leader, even though he is its physical "black sheep". The scorn and persecution that he is

exposed to is merely a sure sign that he is really in the process of lifting the "crowd" mentally. It indicates that he has got their attention. And the very fact that he has their attention is enough to make them feel uncomfortable, which leads them to scorn, ridicule and persecute the culprit, even though there is no propaganda or compulsion to make converts, but the mere fact that he is demonstrating through his behaviour some degree of fulfilment of the obligation to life is sensed by the "crowd" as a danger to their superstition, imagined "culture" and "good manners" and to the continuing satisfaction of their unnatural and murderous desires and urges.

### **Once the mind or this secret power behind weapons becomes love, light will dawn on mankind**

As we have seen, the "mind" is therefore the absolutely all-governing power behind the exercising of the will. This applies not only in the purely physical area of how we relate to other human beings, it applies to the greatest possible extent to how we relate to "animals", that is to the "food" we eat. Everything we do is an expression of our "mind". But as the "mind" can be regulated by means of spiritual light, which means intellectuality and knowledge about things, "the one great thing that is needed" for present-day terrestrial human beings is nothing other than spiritual light, light and yet more light. This light is not merely knowledge of weights and measures, it is not a question of how far it is to the sun or how much the Earth weighs. It is not a question of what is current "common practice" or what is considered "good manners" or what the views of the "crowd" are concerning morality, just as it is not a question of how one's neighbour lives or what he does or does not do to you. It is a question of knowing how to comply with the "law of life" and being able to practice complying with it. But since the "law of life" cannot exist without

at the same time being identical to the "law of our relationship to our neighbour", this "neighbour" also being identical to life, the formation of our entire fate or the possibility that we can obtain real happiness and joy in being alive, thus hangs exclusively on how we relate on an everyday basis to this "neighbour". His life is the field in which we plant the fruits or seeds of our "mind". So this field will gradually become filled with poisonous plants that can kill us – a battlefield of war, death and mutilation – or it can become a divine garden abundant with beautiful trees, flowers and fruits that engender life and promote bliss – a dwelling place for light – depending on whether our

"mind", in relation to our "neighbour's" life or this field, planted or sowed hate or love.

If the "mind", or this "secret power behind weapons", is love, light will dawn on mankind. The superstition of death will be no more. The weeping and gnashing of teeth and the cries of pain will also be banished from the continents of mankind. And the Earth will move in time and space describing a bright arc of peace across the universe.

*From a lecture given at the Kosmos Holiday Camp on Wednesday 5 July 1944.*

*Danish title and publication: Den hemmelige magt bag våbnene (Artikelsamling 1)*

*Translated by Andrew Brown, 2008*

"In order to really benefit from the study of these conclusions, concentration is needed. Concentration is in turn the same as an exclusion of everything that has nothing to do with the object that one is concentrating on. And we must therefore ask the reader to totally exclude everything he otherwise might possess in the way of knowledge about the solution to the mystery of life, such as the interpretations of theosophy, anthroposophy, spiritualism or other schools of thought, because these are completely superfluous and unnecessary here. There is absolutely no need for these interpretations in our exploration of the solution to the mystery of life. Here it is merely a question of us being absolutely free and impartial researchers, which we definitely cannot be if we are already restrained by theoretical systems that the absolute solution to the mystery of life has to fit into. With such a framework, we would very easily find ourselves obscuring the solution instead of revealing it. If we have a theory about the mystery of life that leads us to suppose that its solution must be like this or like that, and we are at the same time very pleased and happy with this theory, then any form of solution to the mystery of life that does not fit into this theory will give rise to disbelief and disappointment, regardless of how true and correct it might happen to be. In the subconsciousness of such beings there arises a kind of unconscious resistance against everything that can lead to disappointment, and the beings try to avoid such disappointments by opposing the analyses of the solution with every possible counter explanation. As a rule, the truth will not be well received where it is not in one's favour. If we are therefore to have any hope of finding or experiencing the solution to the mystery of life, we have to be so free and impartial that we are quite clear that it is not a missing link in some specially favourite system that we are looking for, but, on the contrary, the truth itself, quite regardless of how near or how far this truth may be from that favourite system of ours, or how inconsiderately or brutally it might expose this system as being a fabrication or as being in some other way directly to our disadvantage.

The object of our reflection must therefore exclusively be to have an attitude towards what life itself – in its own pure and absolute speech – has to say about its identity and existence. When all is said and done, we will never be able to obtain the explanation anywhere else than through life's own direct speech."

*Quotation from Livets Bog 3, section 679*

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## The science of love and happiness

by Per-Anders Hedlund

In the beautiful article "Mankind's hunger for love" (English Kosmos 1984 no. 2), Martinus illuminates how lack of neighbourly love is the cause behind all the sufferings in the world – the illnesses, conflicts, war, poverty and injustice – and states that at the same time the actual experience of suffering, has created a growing hunger for its contrast, that is to say, a hunger for love, compassion, peace, happiness and health. Love and a longer-lasting sense of happiness is something many people are beginning to long for more and more in their everyday lives. And it is at this point that, according to Martinus, spiritual science, or "the science of love" becomes necessary because it can show which thoughts, feelings and actions create a completely happy life. In addition it can show the structure of the spiral cycle, with its eternal laws and principles, for instance why hunger and satiation and the principle of contrast are so important for the eternal experience of life. With these answers everything is really "very good", even though we cannot experience that it is so right now.

Behind our often dark and difficult lives, there is a bright and loving purpose. The more we long for, search for and open ourselves to this light, the more it will reveal itself to us. In Martinus' words: *"Look, the light is in the world, you need only study, search and open yourself up to this light. You will see that everything that surrounds the sphere of human beings is cosmic love. You will experience that love is the keynote of the universe."* (This can already be confirmed by people who have had a cosmic glimpse, or for example a "near-death-experience".)

In the article "Mankind's hunger for love", as well as in several other places, Martinus mentions how the authority of our time, that is to say, materialistic, natural science, does not deal with "love" in its research. Fortunately we can see that this does not prevent individual researchers within for instance the fields of biology, medicine, psychology, etc, from continuing their own search for deeper truths. In this way, these more open and important types of researchers contribute with facts and details that contribute to the development of spiritual science. A good example in this area is the American professor of medicine, Dean Ornish, whose great pioneering work consists of collecting a great amount of scientific facts concerning the importance of close and loving relationships for our health. Ornish draws the conclusion that *"Everything that promotes closeness leads to more happiness and has a healing effect, and everything that promotes isolation and loneliness leads to more suffering and illness."* ("The healing power of love"). Ornish, who has written a series of books about the importance of lifestyle in relation to health, considers that having an "open heart", in other words, having warm feelings and being able to be close to oneself and others, can make us more healthy than a healthy diet, exercise, yoga, meditation (or other stress-reducing activities).

What can be the cause of this? In his book "The healing power of love", Ornish interviews several research colleagues. These discussions are very interesting and from them one can draw the conclusion that love seems to be a universal cohesive force, and not merely, as is often said, a biochemi-



cal phenomena that can be reduced to a molecule or a specific area of the brain...

Gary Schwartz, a professor of psychology, neurology and psychiatry expresses it in this way: *"love is the fundamental process through which we are drawn to one another"...* *"it exists in all systems, on all levels from micro-to macro-format."* When Ornish asks him if he means that love is the overriding theory of fields, he answers: *"Yes!"* Another scientist, Joan Borysenko, a doctor of anatomy and cell biology, uses the Eastern body/soul-system, in which the heart centre (heart chakra) is the base of love and universal life force. She points out that when the "heart is closed" perhaps due to the fear of being abandoned, or the fear that somebody is not going to love us, the continuous flow of living energy or life force will be reduced. *"It simply doesn't penetrate the cells and tissues in the same way and we literally starve because we have disconnected ourselves from the all-encompassing life force"...* *"If we open our heart, the energy flows into it and we are nurtured by it... and that is not all, it also flows the other way"*. She refers to a study on therapeutic touch (healing), where the researcher measured the effect on the immune system or the self healing system of the person receiving the touch from the person who was supposed to be a channel of the life force. The researcher could demonstrate that the self healing system of the person receiving the touch was reinforced. But that was not the only thing, the person who gave the treatment was also subjected to the same reinforcing effect! She explains: *"When the heart is open the living energy does not stay with us. A warm-hearted person is always giving to someone else, and to give is also to receive."*

Another interesting example that Ornish refers to, of how feelings of love and warmth support the self healing system, is a study carried out on students. One group saw a film about Mother Theresa working

with sick and poor people and another group saw a more neutral documentary film. The group that saw Mother Theresa show compassion and warmth had an average increase in the number of protecting antibodies, while there was no change in the other group. It seems as if even feeling inspired or moved by loving actions is enough to improve health. From my own experience as a masseur and chiropractor, I also know how even a reassuring telephone call can change a painful state. Even just knowing that I will receive help tomorrow or in a few days causes the stress and tension in the nervous system to let go, allowing a series of liberating and healing mechanisms to spontaneously begin to work. It is this phenomena that medical science calls a "placebo", that is to say a positive expectation that initiates a series of favourable reactions in the body. What happens physiologically is that the brain's pleasure centre seems to be stimulated, which in turn liberates a series of calming, pain reducing, repairing hormones and transmitter substances. This happens at the same time as there is a reduction in the level of stress hormones, which also makes us more relaxed and less defensive. When the heart becomes more open to "trust", "hope" and "love" we seem to come onto a wavelength with the love and life force that is the keynote of the universe.

The positive power of good relationships, warmth, closeness and love is not just something that has to do with human relationships. Science shows that the same health-promoting effects take place in the love we show to our pets, our cats, dogs, etc. Yes, even looking after a potted plant or plants in a garden has been shown to bring about the same healing effects. One could say that everything that increases the love and harmony that we feel towards our surroundings and towards ourselves contributes to a happier and more healthy life. As stress and the feelings of isolation and unpleasantness – which can easily activate our instinc-

tive animal forces – are reduced, the human aspect of ourselves is also encouraged.

When we take steps to look after ourselves, filling ourselves with peace and harmony etc., usually the need to be a joy and a light for others also grows. Some time ago I had the possibility of being alone for a couple of weeks in order to nourish myself. In the beginning it was difficult, not because I was not used to being in contact with my inner life, but because I had recently started a business and was without work and felt insecure and stressed regarding my economic situation. Nothing was turning out as I had imagined. My prayers did not help and I was becoming more and more impatient and annoyed. The very notion of the existence of "God" was something that was beginning to fade from my thinking. What has "God" got to do with me if he does not even exist! Eventually there was nothing else to do but to try to give myself comfort and to love my unsettled heart. In a prayer and meditation in which I focussed on my heart, I said quite spontaneously and out loud to myself, "What ever happens I will never abandon you, Per-Anders". Straight away I felt a deep feeling of warmth, joy and peace in my heart which spread throughout the whole of myself, almost as if we were at last making contact with one another! In one way or another, as a result of the love and care I was giving myself, (there may have been an invisible angel that also helped) I came into contact with the loving power in existence. I sensed an inner gratitude that resulted in my thoughts changing for the better – "I must get on with everyday life and not sit here being annoyed with it". Every day I set aside time for prayer, in which I surrounded myself with light and warmth focussed on the region of my heart. I made an effort to eat more healthily and regularly than usual, which certainly brought more joy to the microcosmos in my body. As I had no consultations and no income from my alternative medical practice, I used my energies to try

to help to make things easier for the other people that I came into contact with, for example my wife who has a full-time job. After a few days she asked me, "Has something happened to you, Per-Anders, you are so helpful and kind?" I explained how things were, and how glad I was to have come out of my insecurity and isolation... Strangely enough I think I have never been so happy and secure as in this period of my life. I would probably never have attained the feeling of happiness – that lasted some time – had I jumped over being loving to myself. To the extent that I filled myself with loving feelings and care, there arose an even stronger need to be able to pass it on to others. It was a wonderful experience.

Finally, I will mention something about evoking feelings of happiness, and about what science can teach us in this area – at least in the bodily or physical part of it. Just as we have various organ systems in the body that work together (the digestive system, the nervous system, the immune system etc.) we also have a "happiness system" that has its centre in the brain. Even though there is a fair amount of documented evidence, there is much that is unresearched and that still cannot be explained. What we have known for a long time is that we have a so-called "reward system" or "pleasure centre" the middle of the brain (the limbic system). When it is stimulated we have a feeling of happiness in our body and soul through a series of biochemical substances. It is stimulated, for example, by food, sexuality or other closeness, touch and intimacy. Physical activity, exercise, work and humour are other examples. Even the mere thought or expectation of something nice can activate the stimulant (the placebo phenomenon)!

Unfortunately the pleasure centre is also activated by sugar, alcohol and narcotics. One can easily become harmfully dependent on these, with the consequence that the dose has to be constantly increased in

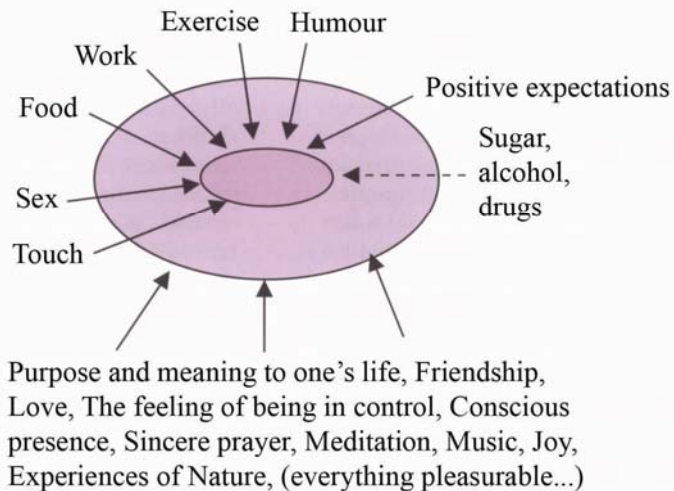
order to achieve the same pleasurable effect. This road therefore becomes an extremely "unpleasant" road to travel. Martinus describes, for example, how all unnatural substances cannot possibly give us a natural feeling of satisfaction. These easily give rise to habits or talent kernels that become more and more difficult to get rid of. It may take several lives if one does not receive effective help.

We are able to experience a significantly more pleasant scenario if we make use of all kinds of natural substances and activities. If we look at the "pleasure system" of the whole brain, which we have at present begun to map out, there are many

activities and experiences that stimulate this system. The writer on scientific issues, Stefan Klein, has dealt with this in his book, "The pleasure formula". He mentions among other things the feeling of having a purpose and a meaning in one's life as being an important factor. Other significant factors are: alertness and concentration, meditation, sincere prayer (a deeper, greater contact with the world), the feeling of being in control, music that you like, experiences of nature (everything that is a pleasure for the senses) and not least love and friendship.

*Translation: AP and AB*

The pleasure system:



"Terrestrial human beings know perfectly well that, in the case of the plant kingdom, there is no point in being angry with a thistle because it isn't a rose, but they nevertheless expect that everything and everyone should be roses and lilies, in the case of their fellow beings and surroundings."

*Quotation from chapter 18 of Martinus' book, "The road of life"*

# 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 differentiating between good and evil. The human being of today will thus finally appear as a real human being – "Man in God's image after His likeness".

THE MARTINUS INSTITUTE in Copenhagen was established in 1932 in order to make Martinus' literature available.

THE MARTINUS CENTRE in Klint, Denmark, is a school for the study of Martinus Cosmology. Courses are available in English.

Martinus Cosmology is not the basis for any kind of sect or association.

## LITERATURE

Martinus (1890-1981) was a Danish writer. His entire output is known collectively as "The Third Testament" and comprises "Livets Bog (The Book of Life)" in 7 volumes, "The Eternal World Picture" in 4 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) 1, 2 and 4  
The Eternal World Picture 1  
The Eternal World Picture 2  
The Eternal World Picture 3  
The Eternal World Picture 4  
Logic

The Fate of Mankind (1)  
Easter (2)  
The Ideal Food (5)  
The Mystery of Prayer (11)  
The Road to Initiation (12)  
The Principle of Reincarnation (16)  
World Religion and World Politics (17)  
Meditation (20)  
The Road of Life (22)  
The Immortality of Living Beings (23)  
The Road to Paradise (25)  
Marriage and Universal Love (a 29-page article)  
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 differentiate between evil and good. We will become perfect; we will become "the finished human being in God's image after His likeness".

## KOSMOS

### Editorial Office

Martinus Institute  
Mariendalsvej 94-96  
DK-2000 Frederiksberg  
Denmark

Tel: +45 38 34 62 80  
Fax: +45 38 34 61 80  
Monday-Thursday: 1pm-4pm  
Friday: 9am-12am

E-mail: info@martinus.dk  
Website: www.martinus.dk

### Editor

Andrew Brown  
E-mail:  
andrewmousehole@yahoo.co.uk

### Layout

Ove Koldsø

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