

No. 4 - 2011



MARTINUS  
INSTITUT

# Kosmos

MARTINUS COSMOLOGY

**Martinus:**

The First Christmas  
Carol on Earth

**Martinus**

**Writes:**

Livets Bog (The  
Book of Life) is  
the book of love

**Søren Olsen:**

Prayer and  
the personal  
relationship with  
God

**Svend Aage**

**Rossen:**

A meeting about  
reincarnation

**Ole Therkelsen:**

The language  
Esperanto



English

**Dear reader,**

It can happen that when two friends meet, one asks the other “How’s life?” It is something that we often say without expecting too deep an answer. But there are several levels to such a question. It could be asking us what is life giving us in the way of challenges or gifts at the moment? Is life nourishing us or is it draining us? How much effort is it taking for us to get our everyday needs met? In our state as unfinished human beings we are bound to have needs and tendencies, some of which we are not particularly proud of. They are what remains of our evolutionary past as pure animals, and as such they can clash with our wishes of how we might want to be.

Such dissatisfaction in us is the very thing that gives rise to the longing to change. It is what causes us to long to reach a higher level. And there is no end to the efforts we will go to in order to reach it. Just the idea that there is a more perfect form of existence is often enough to stimulate us to practise any of a variety of physical, mental or spiritual exercises aimed at achieving the sense of liberation that we imagine comes with cosmic consciousness. In Martinus’ view, however, the very “exercise” of dealing with the challenges of everyday life, for example meeting the dark aspects of life without responding to them with even more darkness, is the one that provides us with a large part of the experience needed in order to progress towards this higher level. The second article in this issue of *Kosmos* “Livets Bog is the book of love” partly takes up this subject.

In the first article, “The First Christmas Carol on Earth”, Martinus points to the anomaly of celebrating the birth

of a new standard of morality, the Christ morality, by the slaughter of animals to provide meat for Christmas feasts. He describes this remnant from our animal past with graphic clarity in one or two sections, while also explaining that changing such a tradition “through an externally imposed force would be totally unnatural as well as unnecessary”. In other words, we cannot demand of anyone that they behave in a way that is beyond their natural level of development, or the level that they have themselves attained.

The question I am asking myself is how much effort, and what kind of effort, is needed for us to reduce our animal tendencies so that we can become more loving and make headway on the path towards the true human kingdom. In the article “Freedom, liberation and peace” (*Kosmos* 2002/3) Martinus wrote that “Great preparation is needed in order to arrive at a loving disposition. The most essential part of this preparation is experiences of suffering or dark karma. A second part of the preparation is spiritual science; this can be an enormous help and support in everyday life for anyone who through sufferings and difficulties has arrived at a certain evolutionary level. But a third, also essential, part of the preparation for the state of love, and thereby for liberation and peace, is the example of other human beings, their loving behaviour, understanding and ability to be obliging and helpful”. So it looks as if it is not possible to answer my original, brief question – How’s life – with an equally brief answer – except perhaps, as a friend of mine sometimes says, “How’s life? – Life is eternal!”

*Andrew Brown*



# The First Christmas Carol on Earth

by Martinus

## 1. The promise of the Christmas gospel

At a time when so many traditions are crumbling and everything is undergoing such transformation, parliaments are being overthrown, more or less primitive dictatorships are arising, religious problems are being discussed, life's highest, occult or spiritual issues are on occasion being invoked in support of swindle or humbug, when nations are preparing for war and building up their store of armaments to a previously unheard of degree, and the very factors of any real importance for world peace are unpopular, there still remains, amidst this tumultuous confusion, a trace of a voice from the past, an echo of a song from the hills of Palestine: *Unto you is born this day a saviour. On Earth peace, good-will toward men.*

These were the sublime words of the first Christmas carol heard on Earth and the heavenly announcement of the first vibrations of the presence of another voice: *It is more blessed to give than to receive. Blessed are the pure in heart: for they shall see God. He that is without sin among you, let him first cast a stone. Whosoever shall smite thee on thy right cheek, turn to him the other*

*also. Father, forgive them, for they know not what they do. Greater love hath no man than this, that a man lay down his life for his friends.*

## 2. Christmas is a festival that resonates into the very hearts of human beings

This divine song and its words would resound over the whole Earth, making its way right into the farthest times and kingdoms. And it is this resounding that, each year with recurring force, in the form of "Christmas" sends its "waves" right up to the present generations in Christian countries. With the ringing of bells, the swell of organ music and Christmas carols it resonates into the very hearts of human beings. It unlocks the great treasure house of memory so that people become jubilant, telling each other about happy experiences from previous Christmases, about meeting kind and loving people, about charitable deeds, presents, festivities and happiness. These are the notes of a song about love. But they are also the undogmatic interpretation of the entry into the history of the Earth of the beginnings of an epoch of love. They are the unbiased notes of a song celebrating

the birth of a new world redemption, or the beginnings of a new, light world morality that will confirm love's great commandment: *Love one another*. They are a reminder of the beginnings of the neutralisation of the principle of *killing*, of revenge, war and mutilation.

There is something solemn, something magnificently sublime about these notes or vibrations of Christmas, something that is able to soften even the most harsh and unfeeling mentality. In all of us they give rise to the urge to be kind, to give presents and to send greetings to people far and near.

### **3. The atmosphere of a higher world embraces, permeates and inspires everyone in the form of the vibrations of Christmas**

It is therefore not so surprising that all this kindness and all this divine spirit, should penetrate into the mentality of almost everybody, since the vibrations of Christmas have despite everything gradually gained so much influence that, when seen with cosmic sight, they actually constitute a visit for some few hours of nothing less than the true, great "*peace on Earth*". For a brief while, from the sounding of the first chimes of Christmas until a little after midnight on Christmas Eve,<sup>1</sup> some of *the great peace* is visiting the world. For these few hours it seems as if the atmosphere of a higher world really comes closer. This divine atmosphere embraces, permeates and inspires all those people with open minds and loving hearts, all those people who, in contact with both the old and the new world-impulses, are engaged in transforming the Earth into a place where love, peace and true harmony can permanently dwell. But even though it is not directly visible to the physical eye, this atmosphere is nevertheless identical to the true "spirit of Christmas",

which is felt by all truly spiritually-minded people, as well as constituting the wonderful atmosphere that on Christmas Even can be felt to be resting everywhere, whether town or country.

The Earth, however, is still so steeped in darkness that the heavenly peace has to return to its own kingdom. Its presence here can only last a matter of hours and can still only be described as "*a visit*" to the Earth. And the human race continues to hasten hither and thither across the world, along new pathways, towards unknown goals, towards adversities that, even though people are not conscious of it themselves, will eventually bring about results that will cause "*Christmas*" to become permanent, or cause *the great peace* to become one with all the Earth's zones.

### **4. There are some Christmas traditions that humankind is growing out of**

As mentioned earlier, many traditions are at present on the decline, and consequently it will be a question of relevance to many of my readers as to whether Christmas and all its traditions will continue to be maintained and accepted by the world culture that is now coming into being. As a consequence I have felt compelled to provide a few words of guidance in answer to this question.

In order to understand this answer, one first has to become clear about what Christmas really is, and its significance as a "good" thing or a "bad" thing for humankind. If there is something in it that is "good", it must of course be retained, and if there is something in it that is "bad", it must be discontinued or got rid of.

On closer analysis, it cannot be denied that over the centuries many different traditions have arisen in connection with this festival that now begin

to appear unsuitable or not in harmony with the true spirit of Christmas, traditions that, when seen from a higher, spiritual viewpoint, prove to contribute, not to the glorification of Christmas, but rather to a darkening of the recognition of its true greatness and deepest meaning. Preventing these traditions by using an externally imposed force would be totally unnatural, as well as unnecessary. Each of these traditions, like all other traditions in existence, belongs to its own particular level of consciousness or step in evolution. As human beings outgrow these steps, the traditions that belong to this step become antiquated in the beings' consciousness and wither away of their own accord. Concerning the Christmas traditions, there are, as already mentioned, some that mankind is in the process of growing out of. To promote these traditions would serve no useful purpose for those beings that have already grown out of them. One cannot force traditions to be kept alive in any beings' consciousness in which they have already become antiquated, that is to say in any beings' consciousness in which they are no longer stimulating or enlivening, but have become boring or uninspiring. The beings themselves will in due course discard them. I shall now point out some of the traditions or habits connected with Christmas that many people are at present growing out of, as well as others that will be preserved and that human beings are increasingly growing towards. However, I am not pointing out these things as an attack or as a form of propaganda, but as an absolutely impartial analysis that can be of benefit to whoever is in need of it.

##### **5. The "heathen" elements in the "Christian" Christmas celebration**

In the Christian countries Christmas is celebrated in remembrance of the birth

of the world redeemer, Jesus Christ. This birth became the factor that gave rise to the beginnings of an idealism or a morality whose solid contours or most profound analysis pointed towards a one-hundred-percent rejection of the principle: *to kill*. Consequently a festival honouring and remembering the birth of such a morality cannot possibly be one-hundred-percent in contact or in harmony with this morality as long as it is not celebrated in a form that depends on a correspondingly one-hundred-percent rejection of killing. This means that to the extent that you celebrate Christmas, whether consciously or unconsciously, on the basis of the principle: *to kill*, your celebration will to the same degree be the expression of a different world morality than the one you really think you are commemorating, and for which you are actually claiming to celebrate Christmas. And this other world morality will be in direct contrast to the morality of love that teaches you to love everything and everyone, and as such, to the degree that it is manifested on the basis of the principle: *to kill*, it must be considered as more or less "heathen".

To many people this statement might sound a bit strong, since the majority of people are not really conscious that they are celebrating Christmas at the expense of other living beings' death and mutilation. The fact is that the majority of human beings have not come so far in their evolution that they have arrived at an understanding and recognition of the deeper meaning of the sixth commandment: "*Thou shalt not kill*". They therefore think that they are breaking the sixth commandment only by killing human beings, while it is not considered a violation of the law to kill animals. But there is no greater illusion than just this: to consider animals as outlaws or as beings outside the protection of the

law, and there is nothing whatsoever in the sixth commandment that gives any indication of such an exemption from the law. Seen from this point of view, it cannot be denied that the so-called “Christian” Christmas cannot be totally acquitted of the charge of being “heathen”. Is not the “Christian” Christmas precisely the cause of a tremendous massacre of living beings?

## **6. Christmas celebrations are the cause of a tremendous massacre of living beings**

Several weeks prior to Christmas the shops begin to be packed with mutilated, dead animals, beings that have been deprived of a life in healthy, physical bodies, beings that are so far advanced in their physical development that they have the initial qualifications for experiencing marital happiness, together with the joy of being parents that have the ability to love their offspring, at the same time as having the beginnings of an ability to use their bodies to express the nuances of their soul, possessing an embryonic form of “language”, these beings are now only a row of corpses destined for human beings’ “Christmas dinners”. Illuminated in bright, electric light, amidst sparkling Christmas trees, some decorated with shining “Christmas candles”, which are in reality symbols of “the holy spirit”, we find the severed limbs of pigs, plucked poultry, geese, ducks, hens, turkeys etc. piled high, sometimes artificially dressed up and decorated to look as if the animals are still alive. Why? Is this perhaps done in order to conceal or reduce the impression that we are in fact looking at carcasses? Is there perhaps something in the depths of the subconscious that is causing the shopkeeper to think that it would have been better and more beautiful if the animals were still alive?

The walls outside such big shops are usually covered with “game” from the fields and the forests: roe-deers, hares, pheasants, wild ducks etc. These corpses must furthermore be hung long enough for them to become “tender”, which actually means “tainted”, because in that state they are considered by the meat-eater to be a special delicacy, a circumstance that would inevitably lead us in our thoughts back in evolution to the stage to which “scavenging animals” belong.

This “Christmas display”, this parade of butchered animals, is based on making it easier for the intending purchaser to choose the slaughtered animals that they can take home to use in their “celebration” of the festival that is in honour of the abolition of the principle: *to kill*.

## **7. Greater love has no one than this: to lay down one’s life for one’s friends**

This article has of course not been written in order to make sarcastic remarks about human beings’ attitude towards the Christmas celebrations, but this attitude is still so little advanced and so far from being in harmony with the real or innermost essence of Christmas that a true and impartial analysis of the real facts will inevitably appear somewhat ironical. But I wish to add in this connection that absolutely nobody can be blamed for having such an attitude to the Christmas celebrations. It is the expression of the specific developmental stage that the beings in question are at. And one cannot expect them to give expression to or to manifest details or realities that belong to a developmental plane or step that they have not yet reached. A little child cannot do the work of an adult. And the people in question still do not understand their imperfect attitude towards Christmas,

since a recognition of the true analysis of Christmas has never yet been of vital importance to them. The inhabitants of Christian countries all of course know that Christmas is a festival honouring the birth of Jesus. This aspect of the matter is quite simple. But what these people have not fully realized is that this birth was, in reality, the birth of a new form of morality, whose innermost essence was, as mentioned in the first section of this article, *“to love one’s neighbour as oneself”, “to turn the right cheek to him that smites you on the left”, to find it “more blessed to give than to receive” and when crucified, whether mentally or physically, or when wronged in any way, to pray: “Father, forgive them, for they know not what they do” and to acknowledge that “greater love hath no one than this: to lay down one’s life for one’s friends”.*

As you can see, the essence of this new morality consists of, in its details, realities that, wherever they are able to take over, undermine or render impossible every form of contrast to love, which means that they render impossible all forms of revenge, murder, killing and mutilation, and all forms of slander, intolerance, hardheartedness, envy or unfriendliness, in short, *they promote the complete abolition of “the killing principle”.*

#### **8. In its highest analysis Christmas is a celebration honouring the abolition of the killing principle, honouring the influx of love into the mental atmosphere of the Earth**

It cannot be denied that the birth of the infant Jesus would have had no significance, and would never have become widely known, had he not been a being from a higher world, had he not been a “missionary” from a kingdom that is not of this world, a fact that made it possible for him, in the midst of the zones of

darkness and hatred, in a world that is in reality one vast battlefield of bloodshed, to leave behind an example of how to put this light morality into practice as a practical and theoretical reality, thereby giving it a solid confirmation on Earth as *a seed in which all the peoples of the Earth will be blessed.*

Since it is this “seed” that has led to Jesus becoming known, it is quite naturally also the true or rightful origin of the Christian festival of Christmas.

As the results or the fruits of this “seed” are therefore the abolition of *the killing principle*, Christmas is really in its highest analysis a festival that honours the abolition of this principle, and consequently it is nothing less than a festival that honours the influx of love into the mental atmosphere of the Earth.

That humankind has not come to this realization is fully proven by the wholesale massacre with which they manifest the festival. If they had been able to understand the true nature of Christmas, they would at the very least have gone about it in completely the opposite way. They would have understood that a real and absolutely true Christmas can only become a reality by first and foremost making the days of the festival into “meat-free days”, thus reducing *the killing principle* as much as possible for the duration of the festival.

Even though the Christian Christmas has been celebrated for hundreds of years, most people are still ignorant of the fact that, from Jesus’ own viewpoint and in accordance with his teachings and message, it is to a certain degree very difficult to deny that the way Christmas is kept is an extreme indulgence. By celebrating Christmas mainly with “festive banquets” consisting of butchered animals or the corpses of living beings, which are rather advanced in evolution, one is celebrating

Jesus' birth and moral standard with an indulgence that according to this very moral standard should in fact be done away with or removed. And it follows that a Christmas that is celebrated by killing as little as possible, instead of killing as much as possible, will draw the heavenly world or a higher plane of existence closer, resulting in a truly divine Christmas and one that is more intimately in contact with the true, fundamental analysis of Christmas, namely *the keeping of the sixth commandment: Thou shalt not kill*.

**9. The loving, mental atmosphere that pervades the Christian countries for a few hours on Christmas Eve will eventually continue from one Christmas to the next**

But even though terrestrial human beings have not yet arrived at the point of being in perfect contact with the moral standard that is commemorated at Christmas, they have nevertheless reached the stage where they are able to perform an infinite number of acts of kindness that are so blessed and so perfectly in contact with the true spirit of Christmas that, as I mentioned earlier, they cause a higher atmosphere to mingle for a few hours with the Earth's otherwise so dark and tragic mental atmosphere, making it so elevated, so pleasant and stimulating, that even people who are less sensitive and rather robust can be affected by it. These manifestations of kindness whereby humankind is in contact with the true standard of Christmas will eventually have come so far that the loving, mental atmosphere that pervades the Christian countries for a few hours on Christmas Eve will be extended further and further so that finally it stretches from one Christmas to the next. These manifestations that contribute to prolonging

the true spirit of Christmas consist of all those realities that tend towards loving one's neighbour or truly practising "giving rather than receiving". And it is a symbol of the true Christmas form of existence that we experience in the form of "Christmas gifts". All Christmas gifts that are merely given because it is the custom, or because one has received Christmas gifts oneself and therefore feels obliged to give gifts in return, are not truly given out of love and can therefore in reality be merely a "symbol" of the true gifts. On the other hand, those gifts that are, for example, given to those in need, those gifts that consist of food, clothing and shelter to the poor, homeless and those who have fallen on hard times, be they human or animal, they are the true Christmas gifts. These are gifts that are in harmony with he who gave human beings the story of the good Samaritan, he who taught human beings that "he that is without sin among you, let him first cast a stone", he who gave the greatest gift of love and thereby the greatest Christmas gift possible, namely, to sacrifice of his own life in support of the "salvation" of humankind, that is to say in support of guiding humankind out of the dark zones of ignorance, naivety, superstition, intolerance, hatred and killing, and it is this very guidance that Christmas should rightly be a true remembrance of, both now and in the future.

**10. The Christmas traditions in many different fields will become more and more refined**

As you can see from this article, Christmas is a festival of love or a festival commemorating the initial stages of the abolition of the killing principle, and as a result all those things connected with this festival that stimulate or promote this principle will not survive, but will "die out" or decline with the



advancement of the new world-culture. Among the traditions that will be the first to “die out” will be Christmas dinners consisting of meat and fish. But the feelings and the sensibilities of human beings will steadily become more and more refined and will lead to the fir tree no longer being used as a Christmas tree, since people will eventually not be able to avoid feeling it to be a desecration to use the Christmas festivity as an opportunity for slaughtering plant-life in its prime. And one will eventually react in the same way towards the use of ordinary “Christmas candles”, because also here it will be seen as wrong to celebrate the abolition of *the killing principle* by inflicting on the life-units in the candles an extremely unpleasant and unnatural death by burning such candles<sup>2</sup>.

As a symbol of the festival of Christmas, the “Christmas tree” will be increasingly replaced by a specially made candelabrum in the shape of a Christmas tree or pyramid with electric lights attached. There is no killing involved in using such electric lights, since the all the “life-units” in the electric current are “fire-beings”, which means that they have their natural evolution and life-experience in the element of fire, or in the form of fire or light.

*In this way the Christmas traditions in many different fields will become more and more refined, until they become united with such a pure conscience that the Christmas festivities become a totally true and absolutely perfect festival in honour of universal love and respect for every living being's right to life.*

## 11. A friendly Christmas greeting

I hope that you will be able to understand that this article is in no way intended as an injunction against meat-eating or the traditional form of Christmas trees and candles etc; it is an objective and unambiguous analysis of some of the most important details in the process of refinement that Christmas celebrations will undergo as humankind progresses in its evolution. I therefore accept that acquiring this analysis is, on every point, completely a matter of conscience or something that everyone absolutely has to decide for him or herself. It cannot therefore be imposed on any being, but is intended solely for those people who think that they can learn from it. I therefore ask all my readers to receive this article as a friendly Christmas greeting together with my heartfelt thanks for all the support that, through your subscription to Kosmos, you have given to my work over the past year.

With a sincere wish that we can continue to work happily together in the new year, I wish all my readers a Happy New Year.

Notes:

1. In Denmark Christmas Eve is the highpoint of the Christmas celebrations.
2. Martinus is referring to the use of candles made from stearine, which is processed from animals and therefore consists of animal micro-beings. Nowadays it is more common to be able to buy candles made from paraffin wax, which consists entirely of mineral matter. (Notes added by the editor)

*Original title and publication: Den første julesang på jorden, Collected articles 1.*

*Translation: Ingrid Okkels, 1979, Andrew Brown, 2011*

## Livets Bog (The Book of Life) is the book of love

*When Martinus published the first volume of Livets Bog in 1932 he was met with criticism. Some thought that the “cosmic consciousness” he allegedly had could definitely be attained in one lifetime, as long as one had sufficient persistence in resisting one’s own desires. Others thought that it could probably be attained if one could exclude the influence of religion. And there was yet another group that assumed it was all a question of living in the present. In this extract from a longer article Martinus answers these criticisms.*

Since *Livets Bog* – with its high and certainly not commonplace content, its difficult analyses and its all-inclusive interpretations of life’s hidden, fundamental problems – will for many people not be an easily accessible book, but one that, in order for it to be understood fully, demands of its reader such an enormous effort of concentration that it might seem at times like having to climb a sheer cliff face, it will be quite natural for the question to arise: is it really necessary to study this book? This question has become all the more relevant due to the fact that a certain religious school of thought seems to interpret the road to liberation as involving the rejection of all desires, religions, books, sects, prophets, in fact even the world redeemers. It seems evident from this interpretation that these realities have even been misleading and therefore downright harmful to human beings. Moreover it appears from this interpretation that “liberation”, which really means “the great birth”, and which is in turn the same as the individual’s ability to sense with the help of “the holy spirit”, should be able to be attained by all present-day individuals merely through an act of will.

I have to admit that from a certain viewpoint this interpretation can be justified since the problems in life when seen from this viewpoint do certainly appear that way, but at the same time I have to make it clear that this viewpoint is absolutely not the highest, and is consequently not positioned at the very centre of life. It is not what I, in *Livets Bog*, call “the Father’s own viewpoint”, from which the world plan or the absolute meaning of life can unfailingly be surveyed to its full extent.

Since from a lower viewpoint one cannot survey a higher point, the true view of an area can therefore absolutely only be obtained from the highest point. And the same principle also holds, albeit in another dimension, in the spiritual field. If, from a certain viewpoint, it seems advantageous to let go of all desires, it is merely an expression of the fact that this viewpoint is so low that one is not able to see the true analysis of desires, which from a higher viewpoint can be shown to be the absolutely only basis for the creation of the individual’s zest for life. Counteracting the desires is equivalent to counteracting the zest for life. A total cessation of desires can only take place on the basis of a one-hundred-percent indifference. It is true this indifference is a “liberation”, but this “liberation” is the same as a correspondingly one-hundred-percent balance or equilibrium. But since such an equilibrium is the same as absolute stillness, which in turn is the same as lifelessness, this “liberation” therefore amounts to – death. Since death in turn amounts to the I being tied to a one-hundred-percent state of powerlessness, to guide mankind towards such a “liberation” would be to violate the laws

of Nature and as such be an expression of its originator's primitive or excessively low viewpoints.

As desires are therefore in reality the very threads that connect the I to life, people should not be guided away from their desires. But since desires can be divided into two categories, namely those that are natural for the individual's evolutionary step and those that are unnatural for that step, the unnatural ones creating ill health and the natural ones good health, guiding the individuals towards those desires that are natural for each individual will eventually give rise to a one-hundred-percent healthiness in mind and body, which is the same as an exalted existence. Only this form of existence can be identical to absolute liberation. But this liberation is not devoid of desire, since the absolutely only way it can be maintained is through the satisfaction of the desire to be able to love one's neighbour as oneself, this satisfaction being the same as complying with the highest commandment in existence: the love that is the "fulfilment of all the laws".

Regarding a proclamation that is aimed at guiding people away from religions, books, sects, prophets and world redeemers and that at the same time describes these realities as falsifications, this can likewise only be the outcome of a primitive or lower viewpoint. The reason is that from the Father's own viewpoint these realities are indispensable, elevated links in the evolution and ongoing guidance of human beings. From this viewpoint each and every one of these realities can be seen as a fundamental factor in the manifestation of *"the voice of the Godhead"* or the illumination of the eternal facts clothed in an interpretation that suits the evolutionary step or understanding of the people to whom it is specifically given. As this interpretation is clearly identical to a certain, physical set of words, that is to say a created physical body, it must quite naturally, like all other physical bodies, eventually

become outdated, or turn into dogma, as the individuals continue to evolve, gain experience and as a result become equipped to understand more of the eternal facts and grasp more in depth details of the divine world plan. The fact that these realities have become outdated certainly does not mean that they have been false or have not served a purpose – quite the opposite. Religions, sects, "holy scriptures", priests, prophets and world redeemers are all manifestations of a divine father-principle, that is to say a divine caring for the still child-like mankind, a mankind that is still ignorant and fumbling. They constitute a "wheel chair" that supports mankind for as long as it is still not able to "stand" or "walk" by itself, which means for as long as it is still not able to use its own senses to experience and observe life's highest problems. That it is now making attempts to manage without this "wheel chair" is merely an expression of the fact that it has grown up, but it is definitely not an expression of the fact that the "wheel chair" has not served a purpose. But as it is not yet universally the case that terrestrial mankind has "cosmic consciousness" or is overshadowed by the "holy spirit", and consequently is itself still unable to gain a view of life's highest analyses, it would be dangerous to take its spiritual supports, or this "wheel chair", away, as it would inevitably fall to the ground. To expect this "fall" to not give rise to a certain degree of "mutilation" would be an expectation that one can rely on as much as one can rely on a castle in the air.

To tell people that they can *all* right away dispense with religions, sects, spiritual books and guides and that they can regard these realities as unnecessary is a very great and dangerous illusion. Such a view of the matter is no "liberation" but a chain binding mankind to decline and mutilation, to darkness and suffering.

The view that all people today should be able to attain true liberation or "the great birth" is totally devoid of all deeper

insight in the actual facts. It is the very highest contrast to all logic. It is, however, a commonly accepted fact that people today are not all on the same step regarding their morality and talents. That individuals do not possess the same level of intellect is due to the fact that they have not all had the same amount of experience and consequently their ability to understand has not developed to the same extent. But if the individuals do not have the same ability to understand or to gain experience, then neither can they all today understand and have control over the experiences, analyses and moral standard on which the true liberation, the great birth or cosmic consciousness is based.

A proclamation that all people can attain absolute liberation on the very same day can only have its origin in a being that has not yet itself climbed to the height from which a full view of the laws of life or the divine world plan can be experienced, and as a result has not yet personally experienced the true, great liberation.

That such a being can possibly find itself in a state in which it does not need to believe in future lives or does not feel any desire for knowledge of life's highest analyses, but is quite content to live totally in the present, is no liberation but rather a paraphrase of the view of bliss of a primitive level of consciousness that merely has as its aim such an idle life as to stand dressed in white clothes waving palm branches around what is presumed to be the Godhead sitting on a golden throne. Such a form of bliss is perceived as divine by the level of consciousness that has still not to any particular degree been able to raise itself to more beautiful or higher forms of existence, but is perceived as outdated and lacking in inspiration by those beings that have received the divine power of intelligence and intuition and thereby, through the eyes of the "holy spirit", have become able to perceive a form of bliss that makes all movement and vibration into a fellowship with

God and through which it becomes clear that no life can be experienced without it being identical to *the transformation of ignorance into knowledge*.

As *Livets Bog* is based on precisely this principle, it is therefore totally in harmony with life or existence itself. Whether one needs to make the necessary effort to really study this book will therefore depend on which of these two forms of bliss one wishes to strive for. If one merely wishes for the idle form of bliss such as that represented by living in the present with no desire for knowledge of the real analyses of the living being itself or its future lives etc., then of course one has no need for this book. One can then perfectly calmly go on living in one's presumed state of liberation. But if one wishes to come truly into contact with *the highest living being*, with the Godhead itself, this can only take place by coming into a corresponding contact with life itself, since this is *the Godhead's own personal voice or speech*. Being at one with this speech is the same as being practically and theoretically familiar with its analyses. But this process of becoming familiar is the same as being "*the way, the truth and the life*", which is in turn the same as being "*one with the Father*" or *the Godhead*. This existence alone is *the absolute liberation*. Such an exalted existence, however, cannot be obtained through a cultivated "indifference" or lack of interest in everyday life, but exclusively by developing and satisfying the desire to manifest love. And in this respect *Livets Bog* can be of enormous value since, as we will now see by looking at the content of the book, it is nothing other than – *the book of love*.

*An excerpt from Martinus' "Interpretation of the Preface to Livets Bog".*

*Original title and publication:*

*"Fortolkning af Livets Bog: Fortalen".*

*Danish Kosmos 2011/6*

*Translation: Andrew Brown, 2011*



# Prayer and the personal relationship with God

by Søren Olsen

I know two people who have been cured “miraculously” from life threatening diseases. In both cases a clairvoyant had a vision that there was a team of spiritual surgeons connected to the healings. So in reality these healings were not miracles – as miracles do not really exist – but were the result of a mental-physical operation performed by spiritual beings. This fact has strengthened an acknowledgement in me personally of just how wide the boundaries are when it comes to spiritual healing of illness. The big question then remains: why is illness and disease still so widespread?

The conditions for many human beings on Earth today are extreme, and cause many sensitive and intelligent people, quite understandably, to deny the existence of both God and a spiritual world, because if God existed, “he” would not allow this much suffering. Conclusion: God does not exist, and prayer as well as many other aspects related to the spiritual dimension is only for naive believers. This is how I used to think myself at one time before my interest in Martinus’ spiritual science was awoken.

Martinus writes that prayer works, even if you do not believe in it. Everyone is free to put it to the test. Throughout the many years that prayer has been a part of my daily life, I have experienced several small “miracles” as well as several surprising effects, just as I have

experienced many occasions where it has been very difficult to note any effect at all. It would not have been so good to have been without any so-called positive response at regular intervals, but nevertheless I must say that I have probably learned the most from all those times when it was impossible to notice any effect of the prayer. The highly recommendable short book by Martinus called “The Mystery of Prayer” provides an answer to much on the subject of prayer including the question of why the effects are often not visible.

## The Mission of Prayer

Many people believe that the primary objective of prayer is to save people, or even save the world. And this in spite of the fact that the person who prays is well aware that prayer does not work directly from the person praying to the person being prayed for. Prayer works through the dimension of spiritual beings, who like serving spirits represent the listening organs of the Divine tuned into the physical world. The fact that a prayer is heard is therefore never only due to the person who prays.

But does this mean that prayer is about activating these apparently half-deaf spiritual beings, who obviously do not have much knowledge of the mayhem taking place on Earth? There are three possible answers to this question: 1) They, the angels, do not exist. 2) They do not know what is happening

on Earth, which is why they must be woken up through prayer.

3) They possess knowledge and insight into every single person's necessary destiny and development, which causes them only in rare circumstances to liberate the person from his or her suffering. It is the final explanation that is worth reflecting over, also due to the fact that it places the person who prays in a completely different role: it is the person who prays who has a lot to learn in the area of gaining insight into the grand perspectives. According to Martinus, the primary objective of prayer is to develop one's personal relationship to God. Those who are permanent "citizens" in the spiritual world and who take on the role of the listening organs of the Divine, have insight and abilities that I do not have yet but that I need to acquire in order to become like them at some point in the future. Prayer is thus primarily about developing a day-to-day conscious correspondence with God. It is to make God your personal guide and partner in all aspects of life. What more can you ask for?

Martinus confirms that prayer is always responded to, but not always in ways that you expect or want. The effects of prayer are precisely measured according to how it is possible to help the person prayed for, without forming an obstacle to his or her development in the long term. As long as illness and suffering is viewed from a one-life perspective, independent of the overall context, not much will make sense, neither when it comes to the effects of prayer nor when it comes to the general understanding of what we call life.

### **A question of perfection**

"If life has any purpose at all, then suffering must also have a purpose". Nobody has put it more clearly and with more underlying force than the doctor

and psychologist Viktor E. Frankl. He survived 3 years in Auschwitz concentration camp and has written several books on existential psychology, as well as a matter-of-fact account of his stay in the camp. Spiritual science confirms the purpose of life as well as the purpose of suffering – not suffering for suffering's sake but suffering that is bound by fate and that cannot be avoided. There are many illnesses and difficult life conditions that cannot be got rid of through medicine or all the money in the world.

Seen from the point of view of spiritual science, there is a 100% bound-by-law consistency in every single living being's eternal life. Without the experiences of suffering over the millions of years our evolution in the animal kingdom, to which we still belong, we would never be able to experience human qualities, compassion, empathy, and not least, incipient love for our neighbour. It was all said by Jesus in his statement that as you sow, so shall you reap. Even though the harvest is tough at times, it has great meaning for the development of each individual.

We know that smoking leads to suffering, among other things because the smoker over time makes life impossible for the many types of cells that constitute the lungs, thereby impeding the necessary oxygen intake of the entire body. The same principle is valid for all kinds of illness and suffering, but the connection between cause and effect – seed and harvest – is often hidden and the cause cannot always be traced back to the current incarnation. One needs to be careful when thinking that one has found a cause, because even a so-called cause forms part of a chain of cause and effect, which can in most cases be traced far back into the past. The true cause can always only be led back to the I.

Throughout one's development, nobody can avoid reaping suffering simply

due to lack of knowledge. We need to get to know good and evil in our own body and spirit as a result of our own experiences. The experience of suffering is rooted in our higher spiritual structure and we bring it with us from life to life where it comes to play an often invisible but decisive role regarding our conscience and consideration for others, as well as our ethical and moral norms, in other words what we have it in our heart to do unto others.

For instance, if we have tasted the painful effects of an abuse, this experience will eventually turn the abuser into an ex-abuser and make him immune to being tempted by all artificial stimulants. Notice the freedom we each possess to hit the gutter. You can beg and plead with an abuser to stop his abuse but usually you cannot force him to stop. An abuser must himself ask for the necessary help. The necessary sour experience must first be reaped and at that point the helpers should be ready to step in. This rule applies to all helpers, both those on the physical plane as well as those in the spiritual dimension.

Martinus goes so far as to call all illness or suffering a “question of bringing to perfection”<sup>1</sup> – basically saying that it is a matter for “Nature” to teach us something and bring us forward in our development, the aim of which is perfection. Seen in this light, it is not so strange that the so-called “miracle healings” are rare and possibly only last a short time. “Healing” is from the point of view of spiritual science quite a big word because if the spiritual cause of an illness has not been outlived, the person in question will continue to “sow” the illness, which will eventually reappear. It is a long process for “Nature” – the school of life – to correct all the damages that we, in our ignorance, continue to bring upon ourselves. In addition, we

must remember that we are not only talking about correction, but rather an ongoing development.

### **Not my, but thy will be done**

If you were an angel in heaven or on earth and therefore had deep inside yourself your own proof that success and failure had formed your personality and development in a perfect way all the way to the angel stage, would you then by means of a “miracle” – just because you were asked wholeheartedly – cheat a suffering or ill person, depriving them of a decisive evolutionary step in his or her personal history? The answer would normally be no. This would *not* be an act of love that in the long term would be beneficial. It would go against the loving perfection with which God leads every single one of us imperfect human beings towards gaining the same insight as God himself.

One of the most difficult parts when you are praying for yourself or another person in pain is to honestly finish the prayer as Jesus did: “But not my, but thy will be done!” Do not take away (my or) this person’s suffering if this would not be beneficial for (my or) his/her development. It takes tremendous humility to admit that I cannot possibly know what is good for someone in need. But I should still as a professional or as a “good Samaritan” do everything in my power to help the person using earthly means.

When Martinus writes that prayer is always helpful, he means in the sense of instilling the person who is suffering with energy, life force, and strength so as to be able to withstand the sufferings, which might be lessened, but maybe not taken away completely. It is a fruitful approach to prayer to ask for help to solve the challenges of life, not to remove them, as this will normally not teach you much.

## The good God

Do not help me to achieve this or that if it is not in my best interest. Being able to pray in this spirit requires that we are clear about the purpose of both suffering and prayer. This clarity is in turn built on a vision of God as the absolute expression of almightiness, infinite wisdom, and unconditional love. It has nothing to do with a Lord that must be feared. It has nothing to do with a God that would punish people for their sins or demand offerings and sacrifices. It has nothing to do with a partial God who is for some people and against others. But it has everything to do with a God in whom we all live, move and have our being, no matter what belief or knowledge we hold. I am in “him” and “he” is in me. For this same reason, God is of course also represented by my neighbour and, as Martinus explains<sup>2</sup>, it is therefore not necessary to seek help in the spiritual realms in cases where it is natural to receive help from the physical dimension. Hospital personnel as well as alternative healers are also representatives of God. They might not be

aware of it but they represent a broad spectrum of what we on earth believe, know, understand and can help with.

So close is the connection between God and our neighbour that it is impossible to love God and at the same time hate our neighbour, even in those cases where our neighbour behaves in an unfriendly manner. As we know, Jesus recommends that we do something that is completely contrary to what we would naturally do, that is pray for our enemies and forgive seventy-seven times seven times a day – in other words always. We are faced with significant challenges in our personal development out of the animal kingdom, and it is in this great perspective that the development of a personal relationship to God through prayer must be seen, not just as something useful but also as a necessity.

1. Martinus “Answer to a letter from a sick person”
2. *Livets Bog* Vol. 3, section 754

*Translation: Mette Holland*







## A meeting about reincarnation

by Svend Aage Rossen

*The author of this article was contacted by a minister from the North of Jutland and had been asked to give a speech on the subject of reincarnation to a group of ministers formed by the bishop of Aalborg with the purpose of studying new religious movements. This article is about the author's experience of this meeting.*

On Tuesday 14 March (1995) I arrived at a beautiful, modern rectory with stylish offices and meeting rooms. I received a warm welcome from a group of 13 people, one from each congregation of the parish. The head of the meeting initiated the meeting by reading a beautiful, poetic meditation text, which gave a nice reverent atmosphere.

I had of course carefully considered how to most purposefully introduce the thought of reincarnation in this setting. In order to avoid wasting time on endless interpretations of the scriptures, I had decided to completely exclude any references to biblical texts. Instead, I wanted to build my arguments on logic, humanity and experience.

To start off, I introduced Martinus' beautiful main symbol in order to establish the religious basis from the beginning. With most other listeners in the materialistic age of today, it is normally wiser to let Martinus' concept of God stand out as a conclusion to the lecture instead of a prerequisite, but with this particular group it had to be done in reverse order. For the same reason I also spoke already in the introduction about

Martinus' initiation in 1921, where, among other things, he saw a shining figure of Christ who entered his body and triggered his cosmic consciousness.

As for the subject of reincarnation, I started by pointing out how our daily lives are marked by recurring events: how we every day repeat the same routines, as well as there being activities that we repeat once a week, once a month or once a year, like for instance birthdays. I emphasized the great importance of cycles in our lives and how great an advantage it is that we rarely finish something for good but have the joy of returning later to the same people, events, and activities, and even doing so with increased knowledge. I showed them the symbol of the "body of eternity", in which Martinus with all possible clarity shows that our immortal I is the centre and point of departure of an infinite number of small and large cycles.

But next I wanted to point out that all cycles are built on a basic form, which is an oscillation between spiritual and matter-based conditions. The most simplistic and best known form is the psycho-physical cycle between thought and action. It repeats itself every awake second of our entire life and all formation of experience is built on this cycle. I described our cycle between being awake and asleep over a 24 hour period as a large version of the same basic cycle, and consequently it was natural to describe the cycle of reincarnation as an even larger example

of the same principle, distinguishing itself, however, by being a complete change of organism and a longer-lasting stay on the spiritual plane.

The lecture was extensive and included many details that I cannot go into here. There were also quite a few “camels” that one can assume were hard for this particular crowd to swallow. I had to voice, for instance, that if we assume that the individual only lives once, Nature (God!) over the millions of years of evolution had shown an incredible waste of effort and complete lack of concern toward the individual in the survival struggle of the species. However, by introducing the idea of reincarnation, the whole picture is changed as the ladder of evolution then really becomes a ladder by which the individual can climb, incarnation by incarnation. I did not hide the fact that it is most difficult to accept – assuming that God is all-wise and all-loving – that only the few people who lived during the past 2000 years of Christianity had the opportunity to inherit eternal life, while the uncountable millions who lived before this era had no opportunity to do so. But not one eyebrow was raised among my interested listeners, and some were even scribbling down actively.

Another sensitive subject was the different abilities with which children are born. I showed pictures of a musical child prodigy and a retarded child with Down’s syndrome. If neither of these two children had lived before, these differences had to be a direct product of the hand of the creator! Why such unequal living conditions? Reincarnation on the other hand can explain the conditions as consequences of the way the person had lived in former lives. And we see today many people who are well on their way to destroying their physical and mental health, for instance

through the consumption of alcohol and drugs. Which option would you choose: a final and irrevocable damnation or new lives where we have the possibility of righting wrongs and finding our way to a more valuable existence? With this particular crowd, I could not help using the term “mercy”, saying that one could maybe consider it a gift of mercy from God that the individual is granted new chances in life, so that everybody will finally be able to reach the goal.

I know that the church does not see eye to eye with the law of destiny and perceives it as the mechanical law of karma from the East. I therefore took the opportunity to emphasize that the law of destiny can never justify that one does not care about the suffering of others, on the basis that it is their own necessary destiny. We can never know, when witnessing the misfortune of others, if it is not we ourselves who are meant to be the instruments of destiny or God in bringing their unfortunate destiny to a halt, thus representing their good destiny.

From time to time you might hear it said that Martinus believes that we are saved by our own morals or actions, contrary to the Church’s doctrine that we can only be saved through our faith and not by our actions. I therefore showed Martinus’ symbol of the principle of prayer and accentuated that the exit from the zone of darkness both required the effort of the individual as well as help from God through prayer. I also told that Martinus did not recollect one day of his life when he did not pray to God. With this I hoped to discard all misunderstanding on the subject.

So what happened after the lecture? After a short break to gather their thoughts, the crowd asked many questions. One of the more close-minded believed that we should not try to give so many explanations, given that we

would never be able to understand the ways of God. But apart from this, there were no protests, only questions going into greater depth and genuine interest.

A question that kept coming up was with regard to “evil”. I repeated the analysis about the great importance of suffering as a promoter of maturity when it comes to our emotional life and our morals, and I touched upon Martinus’ analysis of the symbolism of the tree of knowledge: how we in order to become perfect human beings must get to know all about evil. As I felt there was a need for it, I continued by telling them about the principle of contrast as a condition for any type of experience, but as we were running out of time, I did not go into details about the spiral cycle. I did mention, however, that the myth of the Fall contained a deep truth – not about obedience and punishment – but about a periodically recurring need to renew the knowledge of darkness in order to once again be able to find joy in the light.

The young female minister who had contacted me at the Martinus Centre wanted me to elaborate how Martinus explained the crucifixion. I told her that Christ was a role model for us as humans and that through the crucifixion he showed us how far it is sometimes necessary to go with regard to turning the other cheek and not trying to combat evil. He did so for our sake, but not so that we could be released from our sins. She seemed content with this explanation and eagerly scribbled down in her note book.

One male participant asked, with a glimpse in his eye and to the great amusement of the audience, whether reincarnation gave the opportunity for a woman to become a man in a subsequent life. I answered, in the same tone of voice, that the opportunities were even greater than that: a man could become a woman. This of course was said in the way of a joke, so I quickly went on to explain that it is mentally that the woman becomes more masculine and the man becomes more feminine until a balance point is reached where we are mentally double-poled. For this audience, I left out the fact that the organism will also eventually become double-poled.

The subject of cremation also came up so I got the chance to tell about the multitudes of small microbeings in our organism which all suffer a horrible death if we allow our body to be burnt once we have passed over to the spiritual plane.

It was agreed that we would have dinner together. They served traditional Danish meat on bread and were all amused as I had my vegetarian sandwiches instead. Even during dinner, they continued to ask questions and the meeting, which was set to end at 7 o’clock, continued until 8.

We said our warm goodbyes and I left with the impression and memory of a group of ministers who were studying these new thoughts with an open mind, but who would most likely also have some difficulty in their daily work in making the two ends meet.

*Translation: Mette Holland*



# The language Esperanto

by Ole Therkelsen



## 1. Esperanto is a planned language and a modern Latin

Esperanto was from the start created with total logicity, regularity and completeness. It is free of the illogicality, irregularities and incompleteness found in all the national languages. Already, as a pupil in school, Zamenhof had a vision to create an international language which would be a modern Latin.

Thus in Esperanto 80% of the word stems are of Latin origin and Latin did function in the Middle Ages as an international language for theologians and scholars. In the other 20% are to be found many words from the Germanic languages and some from the Slavonic languages. Esperanto is solely based upon words from the Indo-European language stem, which is the largest language stem in the world.

Zamenhof when creating his language considered all the existing international words as a treasure chest. The language allows for further development by constantly allowing for new word stems to be adopted into Esperanto, which are used, however, in the combinations and the ways that are consistent with the language's grammatical rules. In the first book *Unua libro*, with Russian explanations, presented in Czarist Russia in 1887, are to be found the 16 basic grammatical rules that make up the language's foundation. This foundation is sacrosanct, or as it expressed in Esperanto, "La fundamento de esperanto estas netushebla".

But apart from this foundation, the language is freely given over to the user's creativity, and altogether Esperanto is a gift from its creator to the whole world. In a similar way, Martinus Cosmology is also freely given as an unconditional gift to the whole of mankind.

## 2. Isn't Esperanto a dead and technical language?

Unlike Latin, Esperanto is incredibly simple and easy to learn. It is easy to learn because there are no irregularities in the language. But this simplicity does not mean that it is less expressive than the existing national languages. This is because Esperanto contains a wide range of language elements that can be combined logically and freely into new words, which accordingly increases the possibilities of expression. *Esperanto is therefore more expressive than any existing national language on the planet today.* Esperanto has been used since 1887, and it turns out that it works just like a natural language, where one can also express oneself in literature and poetry.

Esperanto is a mathematically, logically attuned language, where one, as with mathematically, logically attuned piano strings with whole tones, semitones etc. can express all feelings. The fact that the tones are mathematically attuned in relation to each other, does not detract from the possibility of expressing oneself with emotion at the piano. It is a prejudice or a misconception that one cannot convey emotions

in Esperanto, because it is mathematically, logically constructed and attuned – analogous with the strings of the piano. On the contrary, owing to its perfect construction, it is an even better tool for precise and nuanced expression. One could say *that to speak a national language is like playing on an untuned piano, and to speak Esperanto is like playing on a tuned piano.*

There are as mentioned many international words in Esperanto, and all word stems originate from existing natural languages. Thus the words in Esperanto are not technical or dead; they have life and the same mythological charge as in the other languages. For example the Devil is “diablo”, God “Dio”, the world “mondo” and flagstaff “flagstango”. *Livets Bog* and *The Eternal World picture* are called respectively *La libro de la vivo* and *La eterna mondbildo*.

### **3. Can it be said that Esperanto is a natural language?**

It is hard to find theoretical and systematic descriptions of planned languages, but the English linguist John Wells has described Esperanto by means of the methods, the systematics and terminology, which are used in modern linguistics. He demonstrates from the linguistic basis that Esperanto is a natural language, and so one can only regret that Esperanto is often called *an artificial language*. Erik Hansen, a former Professor of Danish, at Copenhagen University, and President of the Danish Language Council, writes, inter alia, in the foreword to Preben Baggers book *Esperanto lingvistisk set*: “...it can be clearly shown that *Esperanto is a language, a natural language – if anyone should have been in doubt about it*, the structures and phenomena that are found in the national languages are found everywhere in Esperanto.”

### **4. How does it feel I wonder to learn Esperanto?**

Already in school many lose the desire to learn a foreign language, because one can easily lose self-confidence when one makes mistakes, which often happens when languages are difficult, illogical and contain irregularities. But for most people it is a successful experience to learn Esperanto, because one feels more secure because of the language’s regular structure.

From studies of children who learnt Esperanto early, it is found that they are more creative when they express themselves in Esperanto than in their mother tongue, because Esperanto with its many combination possibilities and free structure is inviting to new constructions and creativity.

Many people regain the desire to learn languages after a successful experience learning Esperanto. One will also be better at grammar, almost by a kind of natural method, since every word in Esperanto bears a grammatical signal or sign which indicates what kind of word it is. If a word in Danish ends with the letter -r, it can be a noun in the plural, but it can also be a verb in present tense, an adjective, an adverb or again something else. In Esperanto the suffix -o is reserved for nouns, -a for adjectives, and -e for adverbs, and, for example, -is, -as, -os for the verbs in respectively the past tense, the present and the future. Each word form or part of speech has its own grammatical signal.

Most people who learn Esperanto, experience at some point, a huge inspiration and joy in learning Esperanto. One feels happy and almost “saved”, just as when one is overshadowed by “the Holy Spirit”. This may sound very religious, but for Martinus “the Holy Spirit” is the same as the spirit of truth, and he refers thus to the present

terrestrial science as “the Holy Spirit in the embryonic stage” (*Logic* Chapters 30 and 66, *Livets Bog*, vol 1, section 180).

Martinus also defines art as “high-intellectuality incarnated in matter” (*Livets Bog*, Vol. 4, section 1150). When life’s universal truths are expressed in art, it is also the spirit of truth, which incarnates in matter, in literature, in music, painting, sculpture, singing, theatre, ballet, film, photos, etc. Just think, what joy people have experienced with, for example, music and literature. The euphoric happiness and joy that one experiences in art and the religious life, meeting with the spirit of truth, one can also experience by learning Esperanto, since it is based on divine principles. It is like art – *high-intellectuality incarnated in matter*.

### 5. Why is there so much scepticism towards Esperanto as a world language?

A lot of resistance to Esperanto is due to a lack of knowledge. Most people who speak out against Esperanto as a world language, have not themselves learnt Esperanto and therefore their arguments are often based upon prejudice and preconceived ideas instead of linguistic facts.

Many people are searching for the reason for the as yet modest prevalence of Esperanto in the language itself, in its structure and composition. But the reason is not because of anything lacking in the language, but on the other hand, people’s egoism, flock mentality and nationalism.

Nationalism can be a great joy and inspiration at certain stages of evolution, but it will be replaced in the future by the joy of being internationally minded. Many people today find themselves at the stage of evolution where they are perhaps more nationally than internationally minded. Very few are willing to give up their own national languages in favour of an impartial, perfect international language.

Cosmically seen nationalism is an expression of the individual nation’s selfishness or egoism, while internationalism is an expression of the nation’s unselfishness or altruism. But by following the global development one can see the development of internationalism by observing that the selfishness of nations is on the decline, while their altruism is on the increase (*Livets Bog*, Vol. 1 section 100).

*Translation: Anne Pullar*



The group of Esperantists who took part in last summer's International Weeks at Klint. The participants came from 8 different countries: Romania, Lithuania, Russia, Spain, USA, Sweden, Norway and Denmark.

## What means the most to you?

The Danish newspaper Politiken and the Danish tv channel TV2 have carried out research among the Danish population into what circumstances have been the most important to them.

One question was phrased: "Which of the following events has been the most positive in your life?" In first, second and third places came:

- finding a partner / marrying (57%)
- having a child / children (56%)
- receiving my education (29%)

In the last of 15 places came:

- a religious or existential experience (2%).

To the question: "What means most to you – your work, your family or your leisure activities?"

- 81% answered "My family!"

while only

- 4% answered "My work!"

In all probability many people are mixing up their ideals, causing them to forget to a certain extent that they are spending so much time at work that in practice they do not have much time to spend with their family. This is probably the reason why they place being with their family so highly.

If we look at the research in the light of spiritual science and not least the transformation of the poles, we can say that in the future there will be fewer people who answer "finding a partner / marrying" and there will be more who answer "A religious or existential experience". But that does not alter the fact that in the long run it will be the love that we feel for our neighbour that is the factor in life that creates the most joy.

*Source: Politiken, 27 Feb 2011*

*Søren Olsen*

## INFORMATION ABOUT THE THIRD TESTAMENT

The purpose of the magazine Kosmos is to give an insight into the world picture that the writer Martinus (1890 - 1981) has described in a series of books under the common title: The Third Testament. Martinus' world picture is a logical analysis of the spiritual laws and principles of life. Anyone can study this new world picture by reading Martinus' books, which are published by the Martinus Institute, or by attending lectures, courses and study groups as well as through information on the internet. Each summer courses are held in various languages at the Martinus Centre in Klint, Denmark and at other times of the year at many other places in both Denmark and abroad. Further information can be obtained from the Martinus Institute. The dissemination of knowledge of The Third Testament involves no membership or setting up of any association.

Frontpage picture: © Showface, Dreamstime.com


Publisher: The Martinus Institute,  
Mariendalsvej 94-96,  
DK-2000 Frederiksberg  
Tel: +45 3834 6280,  
Monday-Thursday 1pm-4pm,  
Friday 9am-12am.  
fax: +45 3834 6180  
E-mail: info@martinus.dk  
Website: www.martinus.dk  
Bookshop: shop.martinus.dk

Editor: Andrew Brown.  
Layout: Dan Elhauge.

Subscription  
4 issues per year.  
Within EU: DKK 150 Incl. tax  
Rest of world: DKK 120  
Single copies: DKK 37,50

Copyright © Martinus Institut

No part of this publication may be reproduced without the permission of the publishers.  
ISSN 0107-7929.



The Kosmos team and  
all of us at the  
Martinus Institute  
send all our readers  
Warmest good wishes  
for Christmas and  
the New Year!