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CHRISTMAS EVE

MARTINUS' MEMOIRS

Part Four

MALE OR FEMALE
IN PREVIOUS LIVES?



In this issue...

...the fourth instalment of Martinus' Memoirs tracing the early development of Martinus' work, his association with Lars Nibelvang, Bernhard Løw, Erik Gerner Larsson and others who helped him in the early years, his transitional difficulties with clairvoyant abilities, the beginnings of his career as a lecturer and the publication of the first volume of *Livets Bog* (The Book of Life).

...and an article by Svend Åge Rossen on arguments for us not changing sex between incarnations.

...and enclosed with this issue the 1993 programme for spring, summer and autumn courses in English at the Martinus Centre, Klint, Denmark

Christmas Eve

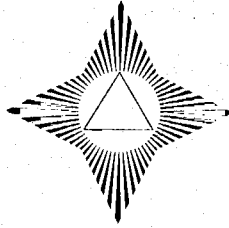
It was Martinus' custom to send a Christmas card to subscribers to KOSMOS. The following is an extract from his Christmas greeting of 1963.

Once again the great hourglass of the year is about to run out. Our beautiful world has once again completed an annual cycle in its passage through the eternal universe. We, the passengers on this divine vehicle, begin once again to notice that midwinter is close at hand. Gardens, fields and forests have long since cast-off their brilliant summer clothes and have put on their beautiful autumn clothes and for a while have caressed and delighted our minds with their colours and splendour. The transition to the epoch of ice and coldness, the season of death, is thereby tempered so that the nearness of God, even in this epoch of darkness, is made evident to the sensitive observer. And this feeling of the nearness of God is further strengthened by the light from Bethlehem. The star became a sun, whose heavenly light and warmth spread over the entire world and, with

intensified radiance, at every winter solstice switches on millions of lights in the city streets, market places and squares, just as it switches on lights in the poor hovel as well as in the halls of castles. Millions of gift parcels, loving letters and greetings find their way over the entire earth to relatives and friends and from relatives and friends. Large-scale collections take place to help the lonely and abandoned, who live in the shadow of life. Everyone wants to make everyone else happy. It is as if the voice from the hillside by the Sea of Galilee, like a gentle breeze for the soul, whispers over the Earth "It is more blessed to give than to receive." ...

Original title: *Juleaften* (Extract)

Translated by Mary McGovern, 1992



Memoirs

Part Four

Martinus

I had always had Christ as my model. Every time a situation arose where I was in doubt about what I should do, I wondered what Christ have done, and then I found the answer immediately.

Was "Lasse" Nibelvang not married?

He had been married, but now he was divorced. He later married another woman who could better keep up with his interests.

I had some wonderful years with Lasse. We were together almost every day, and we often had very earnest discussions.

One day we had to have something to eat. So Lasse went into the kitchen to boil some eggs in a saucepan. While the eggs were boiling we carried on our discussion and forgot them. Then we heard a bang coming from the kitchen - and then the eggs sat up on the ceiling. All the water had boiled away.

Sometimes we spent an entire Sunday together, and then we really talked and discussed things at great length.

Late in the evening when I wanted to go home (it was a 5 or 6 kilometre walk)

he would accompany me. The whole way we discussed cosmic problems and when we reached my lodgings in Nørrebro I would accompany him back to Amager!

It didn't take long for Lasse to realize that I had to give up my office job at the dairy. He had earned rather a lot that year and offered to support me financially. I was now freed from my job and could devote myself entirely to my task of drawing symbols and writing analyses. I told Lasse that his help should be regarded as a loan, which I would repay when I could.

Some months later, however, Lasse became unemployed or didn't earn as much money as before and so he had difficulty in helping me. But then there were other supporters of my work who stepped in and offered to help me.

Can you tell us who they were?

Yes - they were a dentist from Hillerød and his wife, who were very enthusiastic about my work, and they supported me for a while. His name was Palle Ivert; he was an old acquaintance of Lasse's.

But one day I realised that I had to try

to earn a living again for myself.

When I left my job at Enigheden Dairy the manager said that I could come back at any time I wanted to. So now I got in touch with him. I could certainly have my office job back, but I had the idea that it would be better for me to work in the dairy itself instead of in the office. I thought that I would then be less brain-tired and would thus be better able to manage my spiritual work in my leisure time.

But it turned out that every day I was far too tired to do any writing; so it lay almost entirely dormant.

The manager, who was always friendly towards me, understood my situation. He and his wife sometimes invited me to their home. He regarded me as an "oracle" to whom one could always turn when a problem arose.

One day I had to decide whether a driver who had swindled the dairy ought to be dismissed. The affair began one afternoon when the clerks were about to have their usual coffee or tea. A girl was sent down to the dairy for a bottle of cream. When the bottle was opened it turned out that it contained not cream but buttermilk. And now it was discovered that it was not the only cream-bottle containing buttermilk. It therefore had to be one of the drivers who was doing something illegal. The drivers had the right to return the bottles of milk, cream and other products that they had not sold in the course of the day; they then had the price of each refunded. But there was one driver who returned buttermilk as cream in order to make a little money illegally.

The next day we discovered which driver it was - an eighteen-year-old youth. The foreman decided to dismiss him immediately. The youth was very unhappy and ashamed, and hardly dared go home to his parents.

Some days later two control-drivers spoke to the manager about the case, asking if it was not possible to re-employ

the young man. But the manager could not promise anything. He came to me and asked what I would do if I had to decide. I answered that if it were up to me he would be allowed to come back.

"Yes - but we have to make an example of him," he said. "We cannot let the drivers steal from us like this!"

I answered that there were many other drivers whom I thought more appropriate as examples. "The young man is one of our best drivers; he has been here since he was a milkboy, and he has seen how the other drivers get drunk and cheat each other as much as they can. He has never learned anything else. He is not really a thief by nature. If he loses his job in this way a bad reference will follow him for years and it will be impossible for him to get another job. But if he is allowed to stay here one can safely trust that he will not do anything else unlawful. He has received a serious warning."

The manager answered that he might re-employ the driver; he would consider the matter.

One of the dairy's other drivers was an older brother of the driver who had been dismissed. I spoke to him and recommended him to persuade his brother to come and see the manager and tell him that he was very sorry about what had happened. I was almost sure that he would then get his job back. And before a week had passed the young man was back at work.

It was rumoured among the dairymen and drivers that I had defended the young driver in this way, which meant that I became extremely popular with them all.

It was of course wonderful to be popular with so many people, but I speculated every day as to how I could get on with my cosmic analyses and symbols.

But fortunately there were other friends who now stepped in with support so that from the autumn of 1922 I could devote myself entirely to my spiritual

work. I had, however, to live very frugally and austere.

Lasse wanted to introduce me to his family. He had a sister and a brother-in-law who lived in Frederiksberg; they were called Christine and Ole Sørensen. They had two small girls aged eight and five, named Agnete and Emilie. The family lived on the ground floor of a terraced house (7H Pile Allé), and I spent many happy hours there with them.

Lasse came too as a rule. He could never understand how I was happy to lie on the floor and play with the children when we had just been sitting at the table talking about profound spiritual problems.

One day a little room on the second floor became vacant; so the Sørensens let it to me and I moved in.

It was very convenient for me to move in there because I had suddenly

lost my previous lodgings. I had just moved out of my room in Jagtvej where I had lived for five years. From there I had moved to Henrik Ibsensvej, where a woman had sublet her flat to me because she had to look after another woman who was sick and lived somewhere else.

But my stay in Henrik Ibsensvej was very brief, because the sick woman died the same day as I moved in. I was therefore very happy that I could move in with the Sørensen family in Pile Allé, even if it I had only a small, modest room right up under the roof.

The family was always exceedingly loving and helpful to me. I ate with them, and Mrs. Sørensen washed and repaired my clothes.

It was very self-sacrificing of them, considering that their finances often gave them a great deal to think about.



Christine Sørensen, Karen Nibelvang, Ole Sørensen, Martinus, Agnete, Emilie.

Isn't it true that you could not at first really control the clairvoyant abilities you had?

Yes, it was very unpleasant. If I boarded a bus or tramcar and happened to sit opposite someone with a diseased organ, I felt it in myself.

One evening I was sitting in a tramcar - on my way home to Nørrebro - when a man got on and sat down just opposite me. I could feel that his organs were terribly affected by a serious illness. I almost fainted. I stood up and staggered out onto the back platform, where I tried to keep myself upright by clinging to a handle. The other passengers thought I was drunk. I could hear them saying that I was a terrible drunk.

Then the conductor came. "You'll have to get off here!" he said.

I answered that I had to go only three stops more.

"That doesn't matter. You have to get off here!"

I staggered off the tram and got up onto the pavement, but shortly afterwards I fell into the entrance to a basement passage, where I remained lying unconscious.

I came to when a couple of young people helped me to my feet.

"Was I lying down there?" I asked.

"Yes, we saw from the tram that you fell down, so we got off to help you."

"That was terribly kind of you."

"But you are not drunk at all."

"No - I have never been drunk!"

"Oh well, it was terribly warm in the tram - now you must take a taxi home."

"No, that won't be necessary. Now I feel better and can easily walk the rest of the way."

From that day onwards I was more careful about taking a tram. I dared to do so only when I could see that it was almost empty, because where there are many people there is always someone who is ill. I didn't dare go to the cinema either if the film dealt with violence and murder. But I did everything I could to

combat and overcome this weakness, and finally I succeeded.

A year before my "initiation" I experienced something that I thought very strange.

I had come home from the office and was sitting eating my evening meal. I had a book lying on the table and read a little of it.

Suddenly I started up and then found myself standing in the middle of the room. But at the same time I was still sitting at the table. I wondered if I was dead.

Then I felt myself start up again - and now I was sitting back at the table, eating.

I was very frightened by this strange experience. But now, since having gone through my initiation, I realise that I can leave my body without difficulty.

The first time I tried it I suddenly saw a strange city in radiant sunshine. There were desert-like landscapes around the city. I later realised that it was Damascus I had been in.

Another time I went in this way to Jerusalem. A blue cloud always formed itself first. Out of this cloud a landscape appeared. I could see that it was the field near Jerusalem that was called "The Bloody Field" because Judas bought it with the thirty pieces of silver he got for betraying Jesus.

On a later occasion I saved a man from being killed. The usual cloud formed and out of it there appeared a South Sea island. I saw a man sitting by a lake. He was almost black. There were also some Negro cabins. Now another man appeared from a cabin. He was armed with a club and he crept up on the sitting man. He looked very evil, and it was obvious that the man by the lake was about to be murdered.

Suddenly the evil-looking man saw me. He was horrified, threw the club away and fled.

Even though I could save people's lives in this way I realised that I had not

got my cosmic consciousness in order to carry out that kind of experiment. It was not my mission: I had to concentrate on writing my cosmic analyses and on drawing symbols.

Also it can be very dangerous to leave one's body in this way. I could see that I would destroy my intelligence if I continued with these experiments. And as I was destined to use my intelligence at a very high level, I did not dare to do such things any more.

If one looks at spiritualistic mediums one finds their feelings are very developed at the expense of their intelligence. They have no independent opinions but always have to ask the spirits, and they do not even know if they are real spirits that they are dealing with.

As I've said before, I had a piano in my room. I had never learned to play from music but I enjoyed playing short, easy pieces by ear.

One day I contacted a music teacher, because now I wanted to play the piano from music.

After my first lesson I sat the whole evening practising reading music. But the next day, when I sat down at the typewriter, I discovered that it was impossible for me to write a single line and I realised that I would have to give up my piano-playing if I wanted to go on writing. So I had to part with the piano. I passed it on to an acquaintance who undertook to pay the remaining instalments.

Now I had peace and quiet for my spiritual work in my little room in Pile Allé.

I slowly became more experienced as a writer, and, as I realised that it was a great help for the readers of my analyses if they were accompanied by easily understandable symbols, I gradually produced about a dozen. One of the symbols that I thought about most was the one that is today known as the "main symbol". I had to make several draughts and sketches before all the details were in place.

One day, as I was standing at my drawing-board putting the finishing touches to the symbol, I realised that I was not alone. On each side of me stood a figure dressed in white, a "spiritual master". Totally silent and passive, they stood for a moment with folded arms, looking at the symbol. Then they nodded and disappeared. From that day on I felt that I had the sympathy and support of the entire spiritual world.

One day I bought a second-hand slide-projector, and with great difficulty I transferred the "main symbol" and some of my other symbols to slide plates. I had to get help from a photographer, who showed me how one could colour the slides.

Now I was ready to demonstrate the eternal world picture. I felt that the time was ripe to show it to a larger circle of interested people.

I knew by name Carl Vett - he was the managing director of a department store - and I knew that he was very interested in spiritual matters. He travelled to a lot to occult meetings and congresses. I now felt I should contact him and wrote him a polite letter enclosing the preface to "Livets Bog (The Book of Life)".

I received a friendly reply from him. He had read my letter with great interest and would like to introduce me to a wise old man by the name of Bernhard Løw, who had been a manufacturer and lived in Ordrup. He had had a bell foundry. He was now the leader of the Anthroposophical Society. He would without doubt be aware of the value of my work.

For those interested he held meetings in his house (23 Kirkevej, Ordrup) every Sunday afternoon. The meetings took the form of a kind of study circle.

In September 1928 I was invited to one of their Sunday meetings. I travelled there by tram and had my slides and slide-projector with me. I found my way to the Løw family's house and rang the doorbell.

It was Løw himself who opened the door. He was an old gentleman with a white beard, very upright, with a huge mild face and lovely blue eyes. He welcomed me and I went inside and met his wife, their two daughters and a son-in-law, who were all very friendly. There were also some few others present who were interested in anthroposophy - including Carl Vett.

We sat in a large room and Løw asked me a number of questions and was very satisfied with, and impressed by, my precise and thorough answers to his spiritually scientific questions.

And then they were to see my slides, in another room. I told them what the symbols meant and explained the entire world picture for them.

They were completely enthralled. Løw said afterwards, "Well - I don't have cosmic consciousness, but if I had to create the world picture, I would have to do it like that. There is no other way to do it!"

At Løw's request I came again the following Sundays and showed more of my symbols. And Løw was prepared with a lot of questions, which I answered.

Løw had been a "seeker" his entire life. He had devoted most of his time to the writings of Rudolf Steiner, a universal genius who had had some "cosmic glimpses" and who, in 1913, had founded Anthroposophy.

Løw knew what answers Steiner had to various spiritually scientific questions, and now he wanted to hear my answers to the same questions. Every time he thought my answers were clearer and more thorough.

Løw had been so interested in Rudolf Steiner that the latter, some years previously, had invited him to his home in Switzerland. Steiner had his headquarters in Dornach in the north of Switzerland. There Løw had been his guest for a long period and so had had the opportunity to study this interesting

personality at close quarters.

Løw was acquainted with some old prophecies including those of Nostradamus about the coming world teacher, "The Man from the North", who should appear in precisely that decade. He longed very intensely to meet this world teacher. He had had the idea that it was perhaps Steiner himself. But when Løw, after his long stay with Steiner, was taking leave of him they had a last conversation.

Steiner said that in a hundred years there would no longer be anything called Anthroposophy. Løw then asked him, "But ... what will there be then?"

Steiner's answer was rather symbolic: "I see a break in the clouds above your own fatherland, Denmark. There, in a few years, a new world teacher will appear. As he will need support it would be wonderful if there was someone to help him!"

Løw now moved back to Denmark, where he resumed the Ordrup anthroposophical study circles and also set up study circles in the provinces.

And now he had come into contact with me.

Not all the participants in Løw's study circles were equally enthusiastic about me. One of them said to Løw, "It isn't Martinus but we ourselves who should bring these things to light!"

"Can you perhaps draw that kind of symbol?" asked Løw. "Or can you explain the world picture?"

Well, no - he could not.

"Yes, indeed, but I can't either - so it must be Martinus!"

Løw was always unshakably loyal towards me, even if some of the participants in his study circle gradually disappeared.

"They don't understand it, those camels!" was his comment.

I was very fond of my new friends, but financially I was very badly off and it preyed on my mind that I was unable to repay the money that Lasse had helped

me with. It was a matter of a sum corresponding to a normal year's income. And now Lasse was also in difficulties, because he was unemployed.

Since I at one time didn't even have the money for the tramfare to Ordrup, I had to stay away from the weekly gatherings at Løw's house for a time. Løw couldn't understand why he didn't see me any more. But a certain lady in the study circle said that she could well understand it: "Martinus has almost certainly not got enough money for the tramcar!"

"No - is it really as bad as that?", said Løw. "Then we must help him."

Some days later Løw turned up at my lodgings and asked me about my financial situation and got out of me how much I owed Lasse. Then he asked me to come to his house as soon as possible.

Both Løw and his wife were very happy when I once again came out to them and Løw gave me a large envelope, saying that there was in it enough money to pay the debt outstanding to Lasse. And there was also enough to pay the interest and the interest on the interest. And even more.

Lasse was of course happily surprised when he suddenly got all his money back, and he didn't want to accept any interest.

"You can keep that for yourself," he said. "You are in need too!"

The next time I visited the family, Løw showed me an expensive pocket watch that he had bought in Switzerland. It was a large gold watch with a chain, and it could strike the hour.

"You are to have it!" said Løw. "My wife and I have decided."

"Yes, and you may sell it," said his wife, "if you think that you are more in need of the money."

Of course I very much appreciated their beautiful thought, and I thanked them many times. It was a very beautiful watch that never needed to be wound up. This was something quite new and un-

known at that time.

Now I was very often invited out to Løw's, and he also invited those of his friends whom he knew to be really interested in my work. These also became my friends, and there were many influential people among them.

My new friends also wanted to have me visit them in their homes, and I was invited out almost every evening. They were all very interested, and I had to answer so many questions that our gatherings would last until long past midnight.

I also began to receive a lot of letters that had to be answered.

One day in the summer of 1929, Løw said, "You ought to have a younger man to help you; you cannot go on being alone with this task."

I too felt that I ought to have a younger assistant.

I was still writing the first volume of "Livets Bog", and Løw promised me that he would finance its printing and publication.

Rudolf Steiner had died in Switzerland in 1925. Some years later Løw invited his widow on a trip to Denmark. She stayed at the Løw's' house in Ordrup, and he told her about me and my work.

He thought she would be interested to meet me, and he would therefore arrange a gathering at his home, so that we could have the opportunity to meet each other.

But Mrs. Steiner did not wish to meet me. Her comment was "My husband has already given the world what it needs!"

Løw was very surprised at this reaction, but I wasn't.

I often visited my old friends in Hillerød, Palle Ivert the dentist and his wife, who spoke a good deal of a young man with whom they had become acquainted: Gerner Larsson, who was 22 years old and lived in Hillerød too. His full name was Erik Gerner Larsson. His father had a large market garden where Erik was an apprentice. For a while he

had been in Grenå, where he had taken over a flower shop.

But he had soon had to give up the shop because of ill-health. He had been in hospital with a serious stomach ulcer; now he lived with his parents again in Hillerød, but the doctors didn't believe he would survive the illness.

When I was visiting Mr. and Mrs. Ivert one Sunday I met the young man. He had been for a walk round the castle lake to say goodbye to it all.

When I greeted him I realised immediately that it was he who should be my first assistant. It turned out that he was extremely interested in hearing about my work.



ERIK GERNER LARSSON

At the age of 22 he became my first assistant or secretary. He established study circles all over the country and wrote numerous articles in our monthly magazine KOSMOS. In 1935 he established the Kosmos Holiday Centre, now known as the Martinus Centre, Klint.

I pointed out to him that the first condition for his becoming healthy was that he became a vegetarian, which he was very willing to do. After our very first conversation he declared himself ready to move in with me and become my secretary.

I could not promise him that his future with me would be a bed of roses but I felt convinced that Providence had chosen him to take up a prominent role in the service of my mission.

A family that had made my acquaintance and which was very interested in my work helped me to get a proper flat. I had up to then lodged in a little room, but now I came to live in a nice, cosy flat in Lykkesholms Allé in Frederiksberg. Now Gerner Larsson moved in there too. It was August 1929.

What did Gerner Larsson's parents say to this?

In the beginning they were very much against it. They did not understand anything about my work; but later they became very interested.

During the first year Gerner Larsson had to earn a living as a consultant to a various nurseries and flower shops. He went round to a number of large villas to arrange their flowers and potted plants. He had also a small income from decorating some of the city's largest cinemas with flowers. But that ended with Løw taking it upon himself to support him so that he could work solely for me.

As my first assistant or secretary Gerner Larsson was to be trained to give lectures and run study groups in Copenhagen and the provinces.

And it turned out that, from a spiritual point of view, he was a blank page. He had totally grown away from the orthodox Christianity he learned as a child; he knew nothing of any other religious teaching. He had been neither a theosophist, an anthroposophist, a spiritualist nor the like. In brief, he had never followed any religious direction or

movement. But his spiritual hunger was so strong that he, as a dry sponge absorbs water, absorbed the great main analyses of spiritual science through our personal conversations and my answers to his hundreds of questions. At the same time he had a developed faculty of intuition that enabled him at almost lightning speed to grasp the great cosmic analyses or truths without any long explanations. He possessed therefore all the particular, highly developed faculties that are necessary if one is to be trained in the shortest possible time as a teacher or expert in spiritual science.

He received a significant part of his training during our walks out in the open. We often went to Dyrehaven(1). From Klampenborg we walked up to Peter Lieps House and drank tea; then we strolled up by the Erimitagten(2), down to Springforbi, and back to Klampenborg.

There is a special atmosphere about Eremitagesletten (Eremitage Plain), a very special atmosphere. The air is lighter and cleaner than normal. Clairvoyant people can see that there is a "spiritual city" there, inhabited by highly developed discarnated people.

It is the radiance from this that explains the special atmosphere.

Is it true that Krishnamurti was informed of your existence and your mission?

Yes. Lasse, who had studied all the religious and philosophical teachings in the world, was also very familiar with Theosophy. Annie Besant, the author, was the president of The Theosophical Society, which had its headquarters in the Indian town of Adyar. She had named Jiddu Krishnamurti as the new world teacher when he was still a boy. But as an adult he protested against her idolization of him.

About 1929 Lasse wrote to

Krishnamurti. This letter made Krishnamurti aware of my existence and my mission.

On my 39th birthday, 11th August 1929, Krishnamurti disbanded the society that had been created around him, declaring that he did not want any followers.

How did you start giving public lectures?
One day Løw realised that I couldn't keep up with the many private gatherings almost every evening.

"Now we must rent a hall," he said. "Then everyone who is interested can come and hear you lecture."

So we rented a hall seating over 200 people. It was in Forhåbningssholms Allé 11. I bought a larger slide-projector so that I could show my symbols in the hall.

My first lecture took place on Monday, 1st December 1930. The hall was completely full of people and I felt very nervous and shy. To save the situation, I had written out some pages that I could read aloud, if necessary.

I said a silent prayer, and after I had got a little way into the lecture I felt so inspired that I could lay the manuscript aside, and then I gave a lecture that held the audience's attention for two hours.

After my first public lecture I gave a couple more lectures in the same hall.

But after that, because of the large attendance, we had to find a bigger hall. We found one on Frederiksholms Kanal, where Borups High School is situated; its large hall could accommodate over 500 people.

Here for nine years I gave monthly lectures during the winter. The lectures were illustrated by slides, first and foremost of my symbols. The hall was as a rule full to the last seat.

A couple of times a year I also gave lectures in some of the larger towns in the provinces.

1: A large country park to the north of Copenhagen.

2: A royal hunting lodge (no longer used) in Dyrehaven.

Can you remember the titles of any of your lectures?

I dealt with many different subjects: "Through eternal zones", "The formation of fate", "The basic analysis of the universe", "Through the gates of death" and so on.

Løw ran some study circles in the provinces, mostly in Jutland, and he wanted me to give lectures there too.

We went on several lecture tours; Gerner Larsson came too. Later he was to take over these lecture tours.

We travelled by train and on one occasion when we got to Ålborg, Løw and Gerner Larsson wanted very much to see the area where I was brought up.

We went to Sindal and visited Moskildvad, my childhood home, which had now been taken over by a family I didn't know. I showed them the farm where I had been a herdboyc. We saw my old school and the presbytery too.

In 1930 I finished writing the first volume of "Livets Bog (The Book of Life)", and now the book was due to be printed and published. Løw, who had undertaken to finance the printing, did not want us to skimp on the equipment or the materials. We were to have the best printer and the best paper. Since the book was to include a number of my symbols in many colours, it became a rather costly affair. The sum that Løw put at my disposal was enough for 1000 copies. It was, however, possible to increase the number printed to 2000, thanks to some good supporters of my work.

Løw never managed to see the finished book. He died quietly and peacefully during the night of 16th June 1931 at the age of 88. His wife Augusta Løw loyally honoured her husband's promise to finance the book, which was published in July 1932.

Lasse had all the time believed that the book would immediately become a best-seller, and that my work would spread very quickly and that I should

very soon become famous.

I, however, did not share his optimism and I had no ambitions about becoming famous as long as I lived here.

I wanted to have peace to work in, but this was sometimes hard to come by since more and more people wanted to talk to me.

There were also many letters needing answering. My secretary, Gerner Larsson, could, however, take care of this correspondence. And in 1932 he established study circles in Copenhagen and in the provinces, where he gave many lectures.

In Copenhagen the study circles took place in a hall in 1 Gammel Mønt; later they were moved to Borups High School's smaller hall.

In 1932 we moved to a larger flat (31 Joakim Larsensvej), and here we set up an office that we called "Livets Bog's Bureau".

In September 1933 Gerner Larsson married Thora Hammarlund, who like himself was from Hillerød. The newlyweds moved into a new home in Vanløse.

Seven years passed before the second volume of "Livets Bog" was published. During these seven years I wrote a number of shorter books: "Logic", "The Ideal Food", "*Bisættelse* (Funeral)", "Easter", "On the Birth of My Mission", "The Culture of Giving" and others.

These books were published first in serialized form in our monthly magazine KOSMOS, which we started in April 1933. They were later published as small independent books.

The books were to serve as material for beginners in cosmic thinking.

TO BE CONTINUED IN THE NEXT ISSUE

Original Danish title: *Erindringer*

Translated by Mary McGovern, 1992

Were You
MALE OR FEMALE
In Your Previous Life?

by Svend Åge Rossen

If one accepts that Man is immortal and has evolved over many lifetimes, the question naturally arises as to whether one can change sex between lives. Martinus says very clearly that one remains the same sex for all the lifetimes in one evolutionary spiral cycle. As his cosmology contradicts many other spiritual attitudes in this matter, as well as research carried out under hypnosis, one might wonder who is right. Because of this confusion I would like to investigate Martinus' arguments in more depth.

Sex and personality are integral to each other

In Martinus' cosmology one can find at least four arguments proving that one must have been the same sex in previous lifetimes and will remain so in the future.

Firstly, a person's sex and their personality are integrated and inseparable parts of his whole being. A male or female organism, with its particular shape, appearance and sexual organs, is not a costume or mask which is worn for a

time by the individual and then taken off when he is finished with it. On the contrary, it is exactly matched to the individual's mentality at his present level of development. A man has "masculine" ideas and thinks in a masculine way, while a woman thinks and feels in a feminine way. Men tend to be more physically powerful, assertive and achievement orientated whilst women tend to be more emotional and sympathetic. However, the extent of these differences depends on how humane and evolved people are, a point which we shall investigate shortly. But regarding this first argument, it is important to realise that ones sex is not a facade which has been pasted on, but an inseparable part of the person's nature at his present level of development. So if a man was to become a woman in his next life, or vice versa, it would mean a complete transformation of that whole individual. They would become a completely different person. Imagine Tarzan turning into Jane, or Humphrey Bogart becoming Greta Garbo!

Changing sex between lives also raises the question of where the characteristic sexual faculties come from. For generations men and women have had their specialized roles for work, with men generally involved in activities outside the home and women tending to stay indoors, and they have each developed certain faculties associated with these roles. It is difficult to imagine these faculties lying dormant during one or more lives waiting for one to be the appropriate sex!

To conclude this argument, one can say that changing sex between lives is a complicated theory which does not contain the same straightforward continuity as remaining the same sex does.

The law of organ formation and repetition

The second argument concerns how organs are formed in an organism. Changing sex means that sexual organs such as the womb, ovaries and testicles can be created spontaneously with each new birth. But Martinus explains that these organs, in common with all other organs and organisms, develop gradually over millions of years of evolution.

Organ formation follows the same laws as the development of skills and other accomplishments. There are three stages of which the first involves the *wish* to acquire the skill in question. Martinus calls this stage "A-knowledge" and it is here that the motivation arises for the next stage, the stage of *practice* or "B-knowledge", in which one trains through trial and error to function more and more consistently and precisely in the area concerned. The duration of the practice phase depends on the extent and nature of the skill, but to attain perfection or "C-knowledge" in organ formation - and especially the sexual organs which are so central and vital to life in that they maintain reproduction and have provided conditions for the continuation of the species throughout aeons of time - one would imagine that it takes millions

of years.

From a biological point of view we can note that the first stages of sexual development are already evident in plants, where asexual cell division is supplemented by sexual reproduction with the development of seed production and plants which produce seeds. Throughout the animal kingdom the sex organs are developed and established, so that today they are the completed result of an evolution lasting millions of years. (See Martinus' analysis in *Livets Bog V*, section 1937.)

This whole biological evolution concerns the single individual of today because we actually repeat these evolutionary levels in a general way as an embryo. And sexual characteristics appear at a very early stage, so that at birth the baby is clearly a boy or a girl. For example, in the case of a girl, eggs are already present in the ovaries. According to Martinus the repetition of earlier lives proceeds not only during the embryonic stage but continues throughout childhood and adolescence up to the age of about thirty, with the repetitions gradually becoming more and more specific. So the previous life is repeated during a person's late twenties, the one before that during the middle twenties and the one before that again when he is in his early twenties. The younger one is the more quickly the repetitions occur, so that during the embryonic stage, as we said, one goes through all the evolutionary levels of the animal kingdom.

So the third argument for remaining the same sex between lives is the principle of repetition. If one changed sex this would also be evident during the period of repetition as frequent sex changes up to the age of thirty. Fortunately this does not happen; repetition can be difficult enough as it is!

Pole transformation

The fourth argument can be found in Martinus's revolutionary analysis of

Man's pole transformation. Although in accordance with our animal origins we appear as either men or women, we all have both sexual poles in us. However in the animal kingdom the opposite pole is latent or "dormant", so animals generally appear as clearly male or female. To use Martinus' terminology, animals are "one-poled beings", whilst Man is no longer completely "one-poled". In fact, according to Martinus, our opposite pole is already clearly evident. But what makes Martinus' analysis of the poles so revolutionary and inspiring is that he equates the development of humaneness with the growth of the opposite pole! As far as I know no one has considered this before.

All human - as opposed to animal - characteristics within us are the effects of the feminine pole in men and the masculine pole in women. In both sexes intellect, neighbourly love, creativity, a sense of humour, devotion, delight in nature, cooperation, flexibility, religious feeling, the desire for knowledge, tolerance and so forth, are directly proportional to the development of the opposite pole.

So the essence of the animal's transformation into a human being and its continued evolution into a "real" human being lies in the psycho-organic growth of the opposite pole. And the goal is attained when the poles are equally balanced. Then the human being is perfect and undergoes "the Great Birth" through which cosmic consciousness is attained.

This analysis of Man's gradual pole transformation is, of course, inconsistent with the theory of changing sex between lives. If the feminine pole in a man has reached a developmental level of, say, 60% and will grow the other 40% during future lives, it would break the continuity of that growth if he suddenly appeared in his next life as a woman with a 100% feminine pole, and it would be quite unreasonable that his masculine pole, which was 100%, should now suddenly drop to 60%.

For one to bring together the theory of changing sex with the analysis of pole development one would have to presume the existence of two parallel lines of development for one individual during different lifetimes. But this would, at the same time, suggest a personality split that would negate all ideas of unity and continual development within a person. In fact, therefore, one must conclude that the idea of changing sex between lives is incompatible with Martinus' analysis of pole transformation.

Hypnotic regression

What directly initiated the writing of this article was Raymond Moody's book "Life after Life" (1990). Previously Moody had been known for his books on near-death experiences. He tells of how, after lecturing on this subject, he was often asked whether he knew anything about experiences before this life. He became more and more concerned that he had no answers, so in the end he decided to attend a known hypnotist to see if he could be hypnotised back to a past before this life.

The result was staggering. During one afternoon he was hypnotised back to what at the time appeared to be nine previous incarnations. In one of these he went right back to prehistoric times and experienced himself as an ape-like creature living in very beautiful surroundings in the tops of trees which had brilliant flowers. He and the other ape-like creatures could not speak but jumped up and down hysterically when they were angry. They lived off fruit and he had a clear memory of eating a juicy red fruit and the juice running down over his chin. In another "existence" he lived in an African tribe in the tropical rainforest. In the third he was a mammoth hunter and "re-experienced" a dramatic mammoth hunt in which one of the hunters was caught by the animal's trunk and crushed against a cliff wall: "I saw it not only with my own eyes, but also as a detached obser-

ver who watched the event as though it were on a cinema screen."

In a fourth "existence" he was a Teuton who was taken prisoner by the Romans and thrown to the lions. Again he "re-experienced" this in an extraordinarily vivid way: "I suddenly caught a glimpse of one of the spectators. He had the most evil face I have ever seen, devoid of all compassion or feeling. He had long brown hair which was cut short on top of his round head. His left eye was red and inflamed which made him look even more callous. He sat next to a stout man wearing a dirty toga."

For eight out of the nine "incarnations" Moody was the same sex, but in the ninth and last he was a woman. He experienced a life as a female artist in China. This life ended dramatically when, as an old woman, she was tortured by a young man: "I had the sensation of sitting like a passive spectator of a film. The action unfolded scene by scene like sitting in the cinema. All the details were in colour and very clear; I need do nothing except watch."

After this personal experience Moody himself began to induce hypnotic regressions in his clients as part of his therapeutic practice, and was soon working along similar lines to regression therapists who, during the New Age movement of the 1980's, began helping people with psychological problems through "re-experiencing" and working with experiences from "previous lives".

But is it actually past life experiences which surface into the person's consciousness from the depths of their unconscious? In many cases I believe people have these experiences partly because someone who is hypnotised can easily be influenced through powerful suggestion, and therefore unconsciously will want to do as the hypnotist wishes. The powerful effects of hypnotic suggestion have been demonstrated through experiences with post-hypnotic suggestion when the individual is told under hyp-

nosis, for example, to open his umbrella up five minutes after he comes out of hypnosis, and he does so, even though he may be in a room full of people who are laughing at him.

Moody cites many examples which sound convincing, for example a patient who had been to a traditional psychotherapist for a long time because he was seriously depressed. He had a number of vivid dreams in which he experienced scenes from the trenches during the first World War. A friend recommended he should try regression therapy and so he reluctantly agreed to a treatment using hypnotic regression.

Under hypnosis he suddenly found himself in a battle during the first World War. He was an infantry man at the front, and due to heavy artillery and machine gun fire was ordered to seek cover in a trench. This experience of the war and of being in constant danger of death made him fall into a deep depression. He started breathing heavily and sweating profusely as he described the fear which was his constant companion, and his face twisted in pain and terror when he talked about how the other soldiers were murdered: "It was horrifying. Wherever I turned I was faced with death. Although we sought refuge in the trenches we were pelted with grenades; they came down like hail from the sky." The therapist made the following comments about the session: "I have rarely seen such an emotional hypnosis. From my experience as a therapist I can say without any doubt that no patient could feign such strong emotions. Both the feelings and the description were completely genuine."

One notices that in this case there was no objective distance, as Moody himself had experienced, where he felt himself to be the passive spectator of a film.

This difference in emotional involvement is one of the reasons why I do not think it is always a past life that is being experienced. But what awakens my sus-

picious the most is, as I said, those instances which happen now and then where the person experiences himself to be the opposite sex; this does not agree with Martinus' analyses.

The world of night consciousness

Naturally, one begins to wonder what other explanation there might be for these regression experiences, and one possibility is the question of night consciousness.

Martinus' description of Man includes two forms of consciousness: day consciousness and night consciousness. Day consciousness is the consciousness we have during the day involving our existence in the physical world - experiences from our physical surroundings and other people. It also encompasses the knowledge we have and memories of this life as far back as we can remember. Night consciousness is, as its name suggests, the consciousness we have during the night when our body is asleep and physical day consciousness is interrupted. At first one might imagine that night consciousness only includes dreams, but these are in fact only "leaks" from the world which night consciousness actually gives us access to.

The world of night consciousness or the spiritual world is the primary plane of existence. It is a world of ray energy where thought and the conscious creative faculty play the main roles. Just as one needs a body with organs for sensing and creating to experience the physical world - in other words the physical organism - so experience of the spiritual planes also requires bodies for sensing and creating. And this is why the living being has five spiritual or ray bodies of which the bodies of feeling, intelligence and intuition play the major part in facilitating the experience of the spiritual plane. It is the level of development of these bodies which determines how vivid and detailed the experience of night consciousness can be from a human and intellectual point of

view. These bodies do not only determine what an individual can experience during sleep, but also when they are "dead", because the worlds of sleep and of "death" are in principle the same; they are both the spiritual plane of existence.

In animals and unfinished human beings there is a barrier between day consciousness and night consciousness. This is because of mankind's development. The area of day consciousness is a place for working, where a person's feelings and intelligence can be developed, because here he has to make use of concrete experiences gained in the physical world and through social interaction with other people in his daily life. If at the same time he had access to his night consciousness he would very often be able to find solutions to his problems without having to do the necessary brain work himself. It would be like looking up the answers without learning the calculations or using the calculator without having practised elementary arithmetic. Martinus also states that people who use artificial methods to develop occult skills and thus gain a forced access to their night consciousness weaken their intelligence and over-expose their feeling faculty so they can become highly strung.

The spiritual world is the primary form of existence, while the physical world is secondary. The experience of night consciousness is therefore of a higher quality, more "alive" and "realistic", one might say. So form, structure, colour, intensity, clarity and relationships with other living beings are all far greater there than in the physical world.

There is also the advantage that, in relating to other people, communication happens through direct thought transference. One needs neither writing nor speech; one can receive other people's opinions, experiences, wishes etc. directly in "thought material" like a kind of super-video which is a true copy of their actual experiences. This, of course, does require that one has had similar experi-

ences oneself, for one cannot leap away from ones own stage of development and experience states belonging to higher levels than one has reached. But within the limitation of ones own stage one can "enter into" another person's life history if they produce it in thought material. And there is no doubt that this sharing of each other's experiences, destinies and development during sleep and "death" will have a powerful effect on us and be incredibly inspiring!

So what does this information about night consciousness contribute to our subject? Well, it gives an alternative explanation for the events and circumstances which are experienced under hypnosis. Hypnosis is, in all probability, only one of a number of possible artificial means of entering the area of night consciousness, and it allows direct transference of thought from people - perhaps people we know - who are now on the spiritual plane because they are "dead" and whose life and destiny one has been particularly interested in. Through hypnosis perhaps some connection is made which was particularly important to the person being hypnotised when they were on the spiritual plane and which they would very much like to re-experience given the opportunity. The strength and conciseness of the pictures that appear, which is interpreted as a re-experiencing of the person's own past lives, could then be explained as stemming from the very realistic quality that experiences on the spiritual plane have.

Forgotten knowledge

One explanation for hypnotic regression which many scientists favour is that it involves forgotten knowledge from the present life which the person has carried with them unconsciously and which comes to the surface under hypnosis. Moody himself cites one example where this explanation is plausible. It concerns a psychologist, Ted, who while under hypnosis experienced an existence as a

North American Indian in south west USA. He could not remember experiencing anything like this before; however later his mother found an old amateur film, in which Ted and his family had visited the ruined village of these Indians, which showed exactly the same images that Ted had re-experienced under hypnosis.

Although it is only in rare cases that it is possible to explain regressions as forgotten knowledge, it should nevertheless be taken into consideration.

Hypnotic regression and spirit possession

But there is yet another, particularly significant, possible explanation. The American psychologist Edith Fiore has worked with over 1000 people under hypnosis. In her book "The Unquiet Dead" (Balantine Books, New York 1987) she claims that at least 70% of her patients are possessed by spirits.

In accordance with Martinus she has experienced that many people who die suddenly, in accidents for example, become confused and do not understand where they are. They can be so fixated on the physical plane they have just left and what they have been involved in that they ignore the guardian angels from the spiritual world who will help them on their way: "When they see their dead body they refuse to accept it; they believe they are asleep or that there must be some other explanation..."

"After dying in an accident they become confused and can remain in the same place for hours, months or sometimes even years. They enter their familiar surroundings and cannot understand why people cannot see or hear them."

One can imagine that in this state these uncertain souls might try to cling onto people still on the physical plane in order to take part in physical life again which for them is still reality.

The average mentally balanced individual with enough self-control and will-

power need not fear being possessed or influenced by the dead. However there is a risk if one has a weak aura or has tendencies which materialistic spirits are attracted to. Martinus warns against the use of spiritism, pendulums and automatic writing because these activities particularly are an invitation for spirits to enter ones nervous system. Also over-indulgence in alcohol or drugs attracts those dead spirits who have been alcoholics or addicts and who now have to be content with being a parasite on the intoxication of people in the physical world.

Edith Fiore has also found that accidents which cause temporary loss of consciousness can give a dead person access to the aura and organism of that person, as can being under general anaesthetic in hospital or during dental treatment. In this connection she also mentions that dentists themselves often have a number of spirits attached to their aura. So it is possible to have several different "guests" in ones aura. Because of this she has developed a hypnotic technique by which she can influence the uninvited guests through suggestion, getting them to face the spiritual world with a more positive attitude.

Martinus writes that it can be disastrous if primitive spirits gain access into ones aura because they can start controlling ones thoughts and actions.

Martinus: "People do get possessed and this is often a leading cause of crime, murder and manslaughter. In those cases where a crime is due to being possessed the criminal cannot give any explanation for his actions. He has almost been in a kind of semi-trance. He remembers only that he became overcome by an irresistible urge to commit the crime."

Martinus' advice in this situation is to direct ones thoughts to God each time you feel anything psychically unpleasant around you! (Kosmos 10/1990).

Apart from the situations already mentioned which create the risk of being

possessed, Martinus also mentions in the above article the risks involved under hypnosis. So one might easily imagine that it is not only the client in the chair who is being hypnotised, but also one or more of any spirits who may be possessing that person. And if hypnosis is an attempt to regress to past lives one is unlikely to know whose past life it is. I believe that this is the most probable cause of wrong interpretation in hypnotic regression.

Let me finish with an example which strongly indicates that one might be dealing with the previous lives of possessing spirits rather than of the person who is being hypnotised. It is taken from the work of the Swedish researcher, doctor and hypnotist John Bjorkhem: A twenty-one year old woman suddenly changed while under regression into an elderly woman who gave an incredibly detailed account of her life and that of her husband. It later became apparent that her information fitted the wife of her music teacher, who had died some years before. She hardly knew the wife and it was impossible to explain how she had obtained such a complete knowledge of her life.

On the basis of the above analysis it is clear that the dead woman had attached herself to the twenty-one year old woman's aura, perhaps in an attempt to re-establish contact with her husband!

Translated by Caroline Norris, 1992

Martinus' books available in London

All of Martinus' books in English are now available from:

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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 which can be summarized as follows: All living beings have eternal life. Man has reached his present stage through evolution through the mineral, plant and animal kingdoms, and is at present a sphinx being, part animal and part real human being.

The temporary goal for our evolution is the establishment of a real human kingdom, a union of all nations in one global state capable of guaranteeing every living being on earth peace, justice and a completely happy life.

Through reincarnation and evolution Man gradually develops new faculties which change his way of

thinking and acting. The law of karma, "what you sow you must also reap", guarantees that he gradually becomes perfect, a moral genius capable of differing between good and evil. The human being of today will thus finally appear as a real human being – "man in God's image after His likeness".

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

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

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

LITERATURE

Martinus (1890–1981) was a Danish writer. His entire output is known collectively as "The Third Testament", and comprises "Livets Bog (The Book of Life)" in 7 volumes, "The Eternal World Picture" in 3 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) Vol. 1
The Eternal World Picture Vol. 1
Logic

Easter
Marriage and Universal Love
Meditation
The Fate of Mankind
The Ideal Food
The Mystery of Prayer
The Road to Initiation
The Road of Life
Martinus Cosmology – An Introduction

COVER SYMBOL

The symbol on the front cover, which is called "The perfect man 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 man (yellow). The rectangular areas symbolize 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 which stretches from the left side to the middle symbolizes an unpleasant or so-called "evil" action which is sent out towards someone. This is answered by friendliness and understanding symbolized by the heart and the yellow arc. The symbol therefore shows the perfect man's total initiation into fate and the mystery of life, his understanding of eternal life, evolution and the law of fate: "as thou sowest, so shalt thou reap".

Through this eternal law we will all learn to differentiate between what is evil and what is good. We will become perfect; we will become "the perfect man in God's image after His likeness."

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