

KOSMOS

ENGLISH MARTINUS COSMOLOGY NO.1 1993

THE TEMPLE OF THE PSYCHE

MARTINUS' MEMOIRS
Part Five



In this issue...

by Mary McGovern

Martinus guides us through the Temple of the Psyche to our own individual initiation and meeting with God. The solution of the mystery of life will be experienced directly and personally.

Then follows the fifth instalment of Martinus' Memoirs in which Martinus describes the early days of the holiday

colony that later came to be known as the Martinus Centre, his work as a lecturer, the disruption caused by the German occupation of Denmark during World War Two, and the acquisition in 1943 of the building in Mariendalsvej that is now known as the Martinus Institute.

News from the Martinus Institute

New EEC regulations

The new EEC regulations that took effect from 1 January 1993 mean that the Martinus Institute is forced to charge Danish MOMS (Value Added Tax), which is currently 25%, on all sales of books and magazines to private customers within Europe. This, combined with the devaluation of the British pound and other currencies, unfortunately means a significant increase in our European prices and a smaller increase in our prices for the rest of the world. A current list of publications in English and a revised price list are enclosed.

The above regulation does not, however, apply to shops, publishers and the like (who pay VAT). They can, as before, purchase publications from us free of tax.

UK customers

Watkins Books in London now stock all our books. They would be happy to send books by post to anywhere in the UK. This would be a cheaper solution for UK readers since they would then not have to

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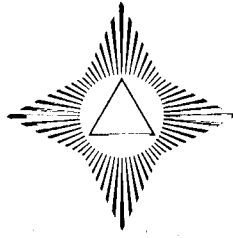
Correction - Spring and Autumn Courses

In the programme for the Spring and Autumn Courses at the Martinus Center, Klint I incorrectly wrote that the price for *four* weeks tuition and accommodation was 560DKK (Pav. 2) or 680DKK (Pav. A). The correct price is 560DKK /680DKK *per week*. A corrected programme is enclosed.

Esperanto books in UK

Martinus' books in Esperanto translation (9 titles in all) are now available from:

Esperanto Centre,
140 Holland Park Avenue,
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The Temple of the Psyche

by Martinus

Chapter One "The Forecourt"

Viewed from a cosmic plane the entire mental sphere of terrestrial Man can be divided into three different psychic planes of existence. These three planes of existence are symbolised precisely in the structure of the Jewish temple. We know that the Jews had the idea that a temple had to be divided into three sections. The tabernacle and Solomon's temple were both divided into the "forecourt", "the outer sanctum" and "the holy of holies" or "inner sanctum". This division was not merely a practical arrangement; it was, as already mentioned, a symbol of the three psychic or mental spheres that make up terrestrial mankind's spiritual terrain.

The "forecourt" could be entered by all. It symbolises the mental sphere above which all those who possess only "flock-consciousness" are unable to lift themselves. In this mental sphere we find the ordinary man in the street. If we look at these people we see that they consist of those who are not disposed to individuality but follow the opinions of the majority and act mostly according to

habit and custom. They are bound by religious sects and political parties; in brief, they are the "ordinary members" of countless unions and societies. Everywhere they are trapped in one flock or another. They have no independent opinions nor the ability to evaluate anything. So their answers to questions about the most important problems of life are not their own answers but, on the contrary, those of the sect, the political party, the union or the society to which they belong. Here life exists as a colossal, mental confusion. And here flock fights against flock, policy against policy, religion against religion, ideology against ideology. In this fight the single individual, because of his mental dependency on others or affiliation, imposed on him by suggestion, to his sect, party or leader, is merely a sort of mechanical apparatus that, without any kind of independent, logical thinking, automatically begins to react if his sect, party or leader is attacked, in order to destroy as quickly as possible the resistance or opposition.

As there are countless different unions and societies, flocks and

associations whose ordinary members consist of such automatically reacting "animal robots", who quite without independent, logical thinking immediately begin to react against even the slightest attack on their opinions, we are here at the root of all wars. As in this situation it is not independently thinking people we are dealing with but, on the contrary, people whose opinions have been imposed on them through suggestion that they automatically obey, any form of war between these individuals is in reality a war between "mental sleepwalkers", "animal machines" or "robots" who have been tuned by a "leader" to explode at the very instant they meet resistance from the followers of other parties, sects or leaders. All the forms of war or struggle touched upon here are thus not struggles between independently thinking people but, on the contrary, struggles between blind, lifeless automatons, whose individual feeling of self (I-feeling) and ability to think logically have become paralysed and put out of action through a suggestion that has been imposed upon them by their party, flock or leader. It is therefore not so remarkable that Christ used the following words about his executioners: "Father, forgive them, for they know not what they do." He saw that his executioners were individuals dependent on others who acted only on ideas that were dictated to them from outside themselves. They did not act on the basis of the real truth but, on the contrary, they acted on the basis of what they thought was the truth, what they thought was right and therefore moral. They did not act on the basis of a direct, personally experienced knowledge or cosmic analysis of the situation but, on the contrary, on the basis of a view that was entirely the result of belief. But believing something without, or independent of, accessible knowledge is the same as being subject to suggestion or hypnosis. Jesus' executioners were,

like all executioners, "mental robots" who began reacting automatically "in response to orders", regardless of what kind of defence he would logically have to be able to come up with.

In this "forecourt", this mental or psychic sphere, we meet the temporary domicile of all individuals who are dependent on others, that is all those people who have not yet grown up to think independently and can therefore seek to safeguard their lives only through a solid affiliation to a flock whose ideals and structure they are induced to perceive as "the only thing needful". It is such people - dependent on others and mentally asleep or (when it comes to thinking) holding illusory views or notions about life and death - we meet everywhere that many people are gathered. It would therefore be sensible to find out if someone with whom one comes into contact is not such an animal robot, a "piece of machinery" of a larger whole before one has dealings with him or her. For it is no use coming with logical argument, instruction or information to such a person. He would either be absolutely impervious to such arguments or would very quickly explode in exactly the same way as any other automatic "machine of hell" and send a ray of intolerance, hate and aggressiveness towards one. Likewise one ought to be very wary of the enormous stream of suggestive influences that, in the form of newspaper advertisements and the glowing propaganda of the many unions, aim at lulling to sleep one's critical sense and ability to think logically so as to much more easily win power over one and make one an adherent of precisely their view of life or existence. So belonging to such a sphere means that one is never quite oneself. One has not yet found one's own individuality; one shares a collective consciousness; one must live by the opinion of the flock and defend this opinion because one has no

independence, nor is one able to hold any absolutely independent, personal view. So someone with a view of life that is dependent on others is not a free person but, on the contrary, a bound or imprisoned being. He is from a spiritual point of view a slave. It is said of these citizens of the "forecourt" that they may not enter the next psychic sphere. Only the "priests" may do so.

Chapter 2 **"The Outer Sanctum"**

Above the sphere described in the previous section, in which the majority of the earth's mankind finds itself, there is another psychic sphere, namely that which in the structure of the temple is symbolised by that part of the temple room which is described as "the outer sanctum". To this part of the holy place, this terrestrial human mental sphere, only the priests had access. But who are these "priests"? By "priests" one is to understand all those people who by virtue of their own development have begun to have their own opinions. These people are the obvious ones to be leaders of the others. Among them we find leaders for both the dark and the light mentality. They are the leaders of mission stations as well as of gangs of gangsters. They are great agitators for their own ideas and appear often as leaders of large organisations. With their ability to think independently they are born to seize power over the others, and there is no material area in life where we do not meet them. They are thus the fixed points of the "forecourt", and the forecourt-people are their "slaves", since they are entirely dependent on the opinions, ideas and views of these others, who are the people that become "dictators", "leaders" or "protagonists". It is they who in all the areas of life, both the dark and the light, inflame the others and, through their knowledge and insight, stir up the mentality of these others both in moral and immoral

directions.

But the fact that one has become an independently thinking human being, gripped by a desire that everyone else should have the same ideas and views as oneself, does not necessarily mean that these ideas and views are identical to the very truth or logic of life, which here means the laws by which the universe is governed. There is thus no guarantee that following these people is tantamount to avoiding unhappiness and suffering. No fact has been more clearly demonstrated in our century than precisely the danger of following the many "leaders" with which this century has been so richly supplied. How many thousands, not to say hundreds of thousands, because of their confidence in these prominent political leaders, have not been led directly to the horrors of the battlefield, to prison and hard labour? In reality all national boundaries, oppression of other states and the inhuman slaughter of entire peoples have been controlled by the most dangerous representatives of this type. But religious fanaticism and destructive intolerance within this area, which is so vital to mankind, has its deepest roots in the highest representatives of the "forecourt", and the same is true of countless other causes of reciprocal warfare and aggressiveness.

One particular area ought to be mentioned here and that is the various political parties with their hosts of journalists who, through their daily and weekly newspapers, each control enormous propaganda crusades with the single purpose of recruiting and thereby mentally enslaving their followers so that they, as blind robots, can be directed to fight against other rivalling systems. No wonder that human life has ended in the confusion, the chaos, that the two recent wars, one immediately after the other, have caused. And no wonder that countless people all over the world have begun to wake up from both religious and political suggestion and have begun

independently to seek more stable truths than those they previously so thoughtlessly accepted as "eternal truths". For life in its wisdom is so constructed that everywhere that the human being through suggestion displays a way of behaving, an attitude to life, that is against the cosmic laws, on which an unshakably happy state depends, life responds with pain, resistance and disappointments. Life becomes a veritable hell instead of the kingdom of heaven one had anticipated.

All terrestrial human beings who have passed through these two psychic or mental spheres have in reality passed the darkest part of their evolution or their "initiation" that must of necessity precede the entering of the third and final section, which we know by the term "the Holy of Holies" (or "inner sanctum"). These people have reached the stage of humility. They feel that, amidst their knowledge, they nevertheless know nothing beyond the fact that they can no longer be led by belief or the dictate of others. They feel helpless and cry for peace. They cry for the meaning of life because they feel that such a meaning must exist. They see that others have found this meaning and by virtue of this live completely sovereignly, liberated from every form of suggestion. They see that these people "speak to God as a man speaks to his neighbour", and their consciousness is filled with a deep longing to be like these people in thought and action. And with this attitude they have now become the true aspirants to the last part of the great initiation. They have, through their own personally experienced sufferings and the experiences these have caused, matured sufficiently to enter the third area of the great temple of the psyche: the Holy of Holies.

Chapter 3 **"The Holy of Holies"**

Beyond these two psychic or mental

areas described above there is a third, the Holy of Holies. It is said that only the "high priests" could enter it. The "high priests" may be identified with the human being who is so pure of heart, so united with the Godhead and so deeply in contact with the divine layers of consciousness and vibrations that he, without putting himself in mortal danger, can enter the "Holy of Holies". His mental state thus represents the peak of terrestrial human spiritual evolution. He is the complete "human being in God's image". He experiences the absolute truth by means of his own senses and has thereby become "one with the way, the truth and the life". So he has cosmically clear sight and senses beyond time and space, and experiences himself as identical with eternity itself. For him "one day is as a thousand years, and a thousand years as one day". He cannot be induced to believe in anyone or anything. He sees and experiences in everything and everywhere the true reality. But he can no longer induce others by suggestion or bind them and thereby make them his own followers or worshippers. He knows that he who binds will be bound himself. For this reason he wishes only one thing: to liberate everyone from the constricting mental and physical shackles of fate. With his being he conveys total love, understanding and forgiveness to everything and everyone. And since his highest mission and happiness are to liberate, he himself constitutes the culmination of liberation. He is absolutely sovereign. He lives with the Godhead day and night. He sees in the universe the Godhead's vast organism or means of recognition. He sees in his neighbour the sensory organs through which he, to a particular degree, experiences God and through which God experiences him, just as he, through the same neighbour, can recognise or read his own relationship to the divine I, the eternal Father, whom he acknowledges

as: "Thou who art in heaven". This heartfelt, harmonious, living relationship between the "high priest" and the Godhead, between the perfect human being and the divine Father, is expressive of the sphere of the psyche we, in the structure of the temple, have become acquainted with under the name "the Holy of Holies". Such a human being, such a high priest, is an initiated human being; he is a Buddha, a Christ or a cosmically conscious human being. And every human being who has in his life experienced meeting this state or is overshadowed by its powers, which are identical with those that in the Bible have been given the name of "the holy spirit", has in reality "completed the course and reached the goal". Such a human being has no longer any real sorrow or worry. He sees in everything and everywhere the divine will, purpose and intention of life, and experiences as inner, unshakable fact the absolute, basic solution of all knowledge and science, namely this, that everything is very good. He lives therefore in the greatest

security and, in all the situations of his own life, wishes only one thing, namely that the will of the Godhead may be done. Such a human being's way of being will in every respect be the divine light that impartially vies in its radiance with the suns and stars. By his impartiality, his inner, unshakable harmony and balance and with his genuine humility he constitutes with his entire way of being the personification of "the human being in God's image after his likeness".

Original Danish title: *Det psykiske tempel* from Book no. 21 *Beyond the Fear of Death*.

Edited by Erik Gerner Larsson from two lectures given by Martinus at the Martinus Institute, Copenhagen on 25th and 26th October 1946.

Translated by Mary McGovern, 1993

Spring, Summer and Autumn in Klint

- three study opportunities at the Martinus Centre, Klint, Denmark for English, German and French speakers

The spring and autumn courses last for four weeks each and are based primarily on private study with one to two hours study guidance per day. The summer course consists of two one-week courses with daily lectures interpreted into English, lectures in English and German on alternate days, daily study groups on selected books by Martinus and daily study groups based on the symbols contained in "The Eternal World Picture" by Martinus.

A programme (with corrected prices) is enclosed with this issue.



MEMOIRS

Part 5

by Martinus

How did Kosmos Holiday Centre arise?

In July 1933 I spent a couple of weeks with Gerner Larsson and a few of our friends at Veddinge Beach on Sejerø Bay. We were invited by a family who had built some holiday cottages there.

We had a wonderful time in these beautiful surroundings. The days were used not only for bathing, long walks and cycling tours but also for interesting discussions on various passages from the newly published "Livets Bog (The Book of Life)".

We agreed that it would be lovely if we could get some holiday cottages somewhere, a little holiday colony, where we could meet in the summer and so extend the winter study circles in a pleasant way.

One day in May 1934 one of our friends came and showed me an advertisement that he had seen in *Berlingske Tidende* (a Copenhagen newspaper).

"Here is exactly the piece of land we should have," he said.

The piece for sale was a large area by the beach in Odsherred near the little vil-

lage of Klint. The area was partly planted with pine trees, and the price was only 5 øre per square *alen*(1).

We agreed that we had to see this piece of land.

One of our acquaintances who had a car was willing to drive us to Klint. We set off one day at the beginning of June. There were four of us in the car: Gerner Larsson came too. None of us was familiar with Odsherred, but after some searching we found a place we thought to be the right one.

We thought that there was a lovely atmosphere about it.

"If only this is the right place!" we exclaimed spontaneously.

It was rather far from the nearest houses, but we asked around and decided that we had found exactly the right place. It was so large that it could easily accommodate at least twenty holiday cottages.

When, later in the day, we returned to Copenhagen we were agreed that we had to acquire this lovely beach area.

Next day we contacted the vendor and arranged to meet him on Constitution

1: One *alen* equals approximately two feet or 0.63 metres.

Day, 5 July. He would meet us on the piece of land with an estate agent.

We set off and reached our destination by noon. The vendor arrived a little later with the estate agent. After some conversation we agreed the price and where the boundaries should be.

The land was situated beside the Kattogat, and parallel with the water the boundary was formed by a narrow, rectangular plantation with newly planted pine trees. An old drainage channel, which emptied into the sea, formed a natural boundary along one side.

The deal went through, and now the land was to be built on. We agreed first to build seven holiday cottages beside each other with a view of the sea. The cottages were to be built in the plantation at a suitable distance from each other.

Who was to build the cottages?

It was to be one of our good friends, who was a master carpenter. His name was Peter Fixen; he lived in Odense.

We decided jointly how the cottages should look. They were to be built of wood and there was to be sleeping accommodation for four in each. Fixen sent a couple of his apprentices to Klint and they began building the cottages in July.

It was possible for me to acquire this large beach area and build these seven cottages only because of the financial support of several of my friends.

Next spring the cottages were finished and the opening took place on 15 May 1935.

Gerner Larsson, his wife and I lived in one of the cottages during the first three seasons. It was the cottage that lay furthest from the channel.

It was while I lived in this cottage that I wrote my book "Logic".

The other six cottages were filled the entire summer with our holiday guests who appreciated this beautiful, peaceful spot.

It was, however, not so easy for me

to get peace to write in this place. Every time I showed myself outside the cottage I was surrounded by holiday guests who wanted to talk to me.

We realised that the holiday colony had to be extended quickly, and before the next season started seven more cottages had been built. These new cottages, which were smaller and had sleeping accommodation for only two, were built along the channel at right angles to the first, down towards the sea.

Wasn't that also the year that the holiday colony got its own flag?

Yes, it was in the summer of 1936. I had drawn the flag at the beginning of the year and had got a flag factory to make it. It was to be dedicated in the colony at Whitsun.

We didn't realise that one had to have official permission to use such a flag, and we had therefore to apply in writing to the Ministry of State. We received the answer shortly after: it was a rejection; it could not be permitted. So I went to the Ministry of State myself. At that time Stauning was the Prime Minister. I was not, however, granted an interview with Stauning himself but with a permanent under-secretary.

I wanted to know why we had been rejected. I pointed out that on all the shopping streets of the town there were masses of flags of every possible size and colour.

He answered very amicably, "Yes - we don't normally give permission for that kind of thing. But nothing has ever been done about it!"

"That means then that we don't need to apply for permission?"

He wouldn't really say yes to that but he promised that he would do what he could to help us.

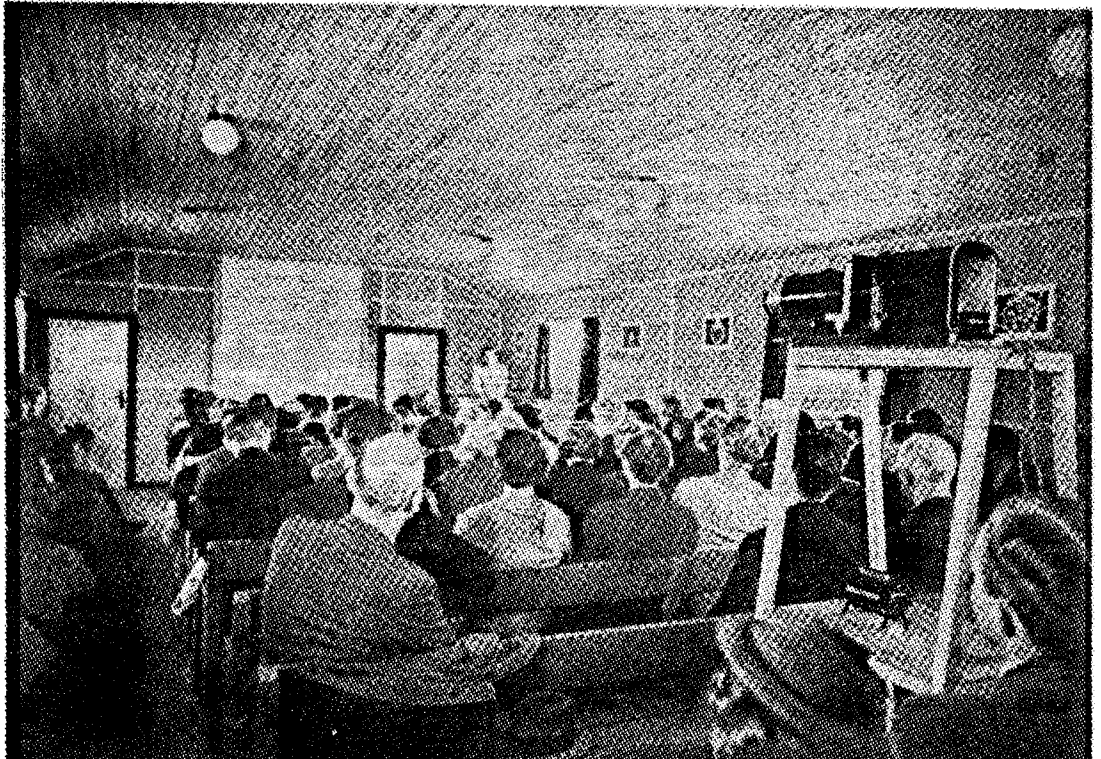
It must not be possible to confuse the flag with a national flag; there was therefore one condition - there had to be some lettering on it.

I went home with that answer, and we



Holiday guests came from all parts of Denmark to the new Kosmos Holiday Colony

I inaugurated the lecture hall on 16 May 1937. There was not an empty seat to be had



then decided that the letters "L.B.B." could be placed at one corner of the flag. They stood for "*Livets Bog's Bureau*".

At last we received written permission; we are probably the only people in the country who have official permission to fly any flag other than the *Dannebrog* (the Danish national flag).

As I said, the flag was to be dedicated on Whit Sunday. It was 31 May. I had informed people about it during my public lecture in March.

On the day of the initiation almost 100 people turned up at the holiday colony, which was remarkable. The weather was anything but wonderful, and at that time there were very few families with a car.

The time for the ceremonial raising of the flag was set for 12 noon. The people gathered around the flagpole and I gave a little speech, an extract of which follows:

"We are assembled here today because we have the pleasure of witnessing the symbol of the holy spirit, the mathematical formula for the divine world plan, the expression of the eternally perfect world picture, in the form of a banner, now raised for the first time on Earth.

"I will not give a long explanation here since you know the details and particulars from my work and from the study circles. I will go straight on to carrying out this ceremony!"

Who raised the flag?

I did - and I finished my speech with more or less the following:

"As you know from my work the coloured fields each symbolize the six basic energies through which the composition of the universe manifests itself. The white triangle or pyramid with the rays symbolizes 'the divine something', that is that which experiences life in every organism, while the violet field symbolizes the divine creative ability.

"This holy symbol, as you see it now waving in the wind, is an outer visible

expression for the very highest thought-climate. And, by virtue of its identity as a symbol of love, it could not be flown in the service of war and unrest without constituting a parody of its intention.

"Where this symbol of light shall rightfully fly in the world, all war, brutality and unrest must be anathema. And in the same way a mental copy of this must fly in our hearts. Here it is also a matter of its not being torn to shreds by the strong storms of passion and of its always being able to fly and gleam in an atmosphere of the fresh breezes of forgiveness and love.

"So I would like to close by asking you to accept my most heartfelt and warmest thanks for turning up here so faithfully and in such numbers to be by my side when I, for the first time, raise this for us so holy symbol!"

The next year the holiday colony was extended considerably; a large area behind the plantation was acquired. Here there was space for a lecture hall, a nursery garden, an orchard, a guest-house and some more holiday cottages.

An old farmhouse, whose ground adjoined this newly acquired area, had already been bought and renovated the year before.

Gerner Larsson found good use for his training as a gardener; he now began realising our plans for an orchard and a nursery garden with greenhouses and garden frames. The goal was to make the holiday colony self-sufficient in vegetables.

While Gerner Larsson was busy establishing the orchard and the nursery garden, others began erecting a lecture hall. The lack of such a hall had been very noticeable during the first two seasons.

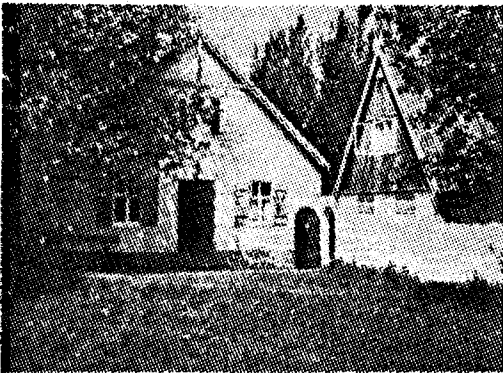
In order for it to be financially possible to build a lecture hall the work had to be carried out almost exclusively by some of my faithful friends working voluntarily in their spare time. They began the work on the fourth Friday after

Easter (*Bededag* or Prayer Day - a Danish public holiday) and finished it by the Ascension Day holiday.

I inaugurated the new hall on Whit Sunday - it was Sunday, 15 May 1937 - and the hall was full to capacity; it could seat about 150 people. When the holiday colony's third season started a little over a month later I gave lectures in the hall twice a week.

Wasn't it the same year that you took over Villa Rosenberg?

Yes, but that was later in the year. It was very convenient to buy this lovely villa, which was situated close to the colony, as we were gradually in severe need of an administration building. It was almost impossible to get peace to write when I lived among the holiday colony's guests.



The villa had belonged to Holger Rosenberg, the author, for over twenty years; he had used it as his summer residence. Now that he was almost seventy he felt he was too old to look after the house and garden.

He was a great idealist and was very interested in our work. For many years he had, as a globetrotter, travelled in unknown areas of Asia and Africa; he was known for his travel-writing in *Familie Journalen* (Family Journal) and other publications.

He had often told me about his exciting experiences in distant countries, and he showed me various things that he had brought home from his travels. Now he

wanted to hand over the villa to us on very favourable and moderate terms; the furniture and all fittings were included.

Since the villa had a red-tiled roof he called it "Red Hood (*Rødhætte*)", but we renamed it "Villa Rosenberg". Gerner Larsson began felling trees that grew too close to the house and in their place planted flowers and fruit bushes.

We took possession of the house in the spring of 1938.

In Copenhagen in April 1939 we moved our office and my private residence to a larger flat on the first floor of 33 Glahns Allé. Here the office could get a much-needed extension, and my secretary could run study circles for 40-50 people.

I took a couple of rooms for myself where I could have peace for my work.

Is it true that you were assaulted one evening by some hooligans in Copenhagen?

Yes. In the evenings I often took the tramcar into town. I liked looking at the street life.

One evening I was walking along Øster Voldgade by the Botanical Gardens. It was late in the evening and there was not a soul in sight. Suddenly five young men stepped out from behind some shrubbery. They took up a threatening attitude, and one of them was just about to punch me in the face when the largest of them, who was apparently the gang leader, shouted, "No, don't hit that man!"

He then stepped forward to me and said calmly, "We only want your wallet and your watch."

I took in the situation equally calmly and answered, "I'm sorry I don't have my wallet on me, but I have this pocket watch. If you think you have more right to it than I have, then you must take it!"

He took the watch and went over to the four others. He stood there a moment and conferred with them. Then he came back and said, "No, we don't want your

watch after all. You can have it back. You just have to stand here a moment until we are gone - and then this matter is closed."

I realised that in the future I must be more careful about walking in dark, lonely places.

One day I was walking along Nørregade when suddenly a tramcar stopped right beside me. The tram-driver shouted to me, "Martinus, Martinus!" Now I recognised him. He was one of my old fellow-marines. His name was Alfred and he was very pleased to see me. He could not forget that I had once helped him out of trouble; now in return he would like to give me a free ride all the way home to my door.

It was one day when we were both marines posted to the Naval Barracks that I had done him a favour. He had to appear at an enquiry because he had shouted at a petty officer one morning. The petty officer in question came into our dormitory every morning at 6 o'clock and woke us. That morning Alfred had shouted back at him. This the petty officer would not tolerate.

He saw to it that an enquiry was held in which Alfred had to appear before a superior officer. I was called as a witness because I had seen the episode from my bed in the dormitory. My bed was right beside Alfred's.

During the enquiry I was asked if I could confirm that Alfred had shouted. I could certainly confirm this, but I had to mention that I lay almost every night listening to Alfred shouting in his sleep; he had almost certainly not been completely awake on the morning in question.

The affair ended with Alfred getting off with a warning.

Some friends of mine sold us a good used car. This was a great relief for us since we had to travel from Copenhagen to the holiday colony so often. Now I had to have a driving licence. I passed

the test easily: at that time it wasn't so complicated.

In 1940 the colony was extended by 7 more cottages, a guest-house and a little grocer's shop.

The Second World War, which had broken out in 1939, put a damper on our activities. Even though Denmark was a neutral country we were all the same invaded by Hitler's Nazi army on 9 April 1940.

I was on a lecture tour of Jutland when the invasion took place. One Monday evening, 8 April, I gave a lecture in Vejle. Early the next morning I was woken in my hotel room by the noise of the Germans' tanks and hyge aeroplanes. I realised what had happened: Denmark had been occupied. I had this confirmed when I went down to the restaurant a little later.

The German troops had already paralysed Copenhagen. With great difficulty I succeeded in making telephone contact with the office in Copenhagen. My secretary and the others in the office were of course very frightened by the violent events and they wanted me to break off my lecture tour immediately and return home. But I calmed them down, and, since I didn't want to let the audiences down, I went ahead with the tour; that same evening I gave my lecture as planned in Horsens.

But on returning to Copenhagen the following week I took a rest from lecturing. This was temporarily the end of my big public lectures. There was no reason to draw the Germans' attention to us unnecessarily. Now I could, on the other hand, devote myself entirely to my writing.

In the spring of 1941 a very large flat became available on the 4th floor of the property in Glahns Allé, where we lived on the 1st floor. We took over this flat and moved from the 1st to the 4th floor. In this flat by turning two large rooms into one we made a lecture hall for 80 people. In this hall my secretary and I

gave lectures alternately, but because of the German occupation there was admittance only for those who had enrolled in advance.

I also had my private flat on this fourth floor. It had a fine view; it was a lovely place to live.

I was still writing my main work, "Livets Bog", and in between times I wrote some shorter articles for our monthly magazine, KOSMOS: "Doomsday", "Peace", "On the Creation of Livets Bog", "Microcosmos" and "Leaves of God's Picture-Book", to name only a few.

"Livets Bog" came to fill 7 large volumes. With the exception of the first volume the books were published, 16 pages at a time, as a supplement to our magazine. So I had to write 16 pages per month. In addition I had still to draw new symbols and prepare my lectures.

And through the years I had to talk to many hundreds of unhappy people who sought me out with their sorrows and problems in order to get help and comfort.

For a long time I searched without result for a term that could be used to describe our activities. I did not think that

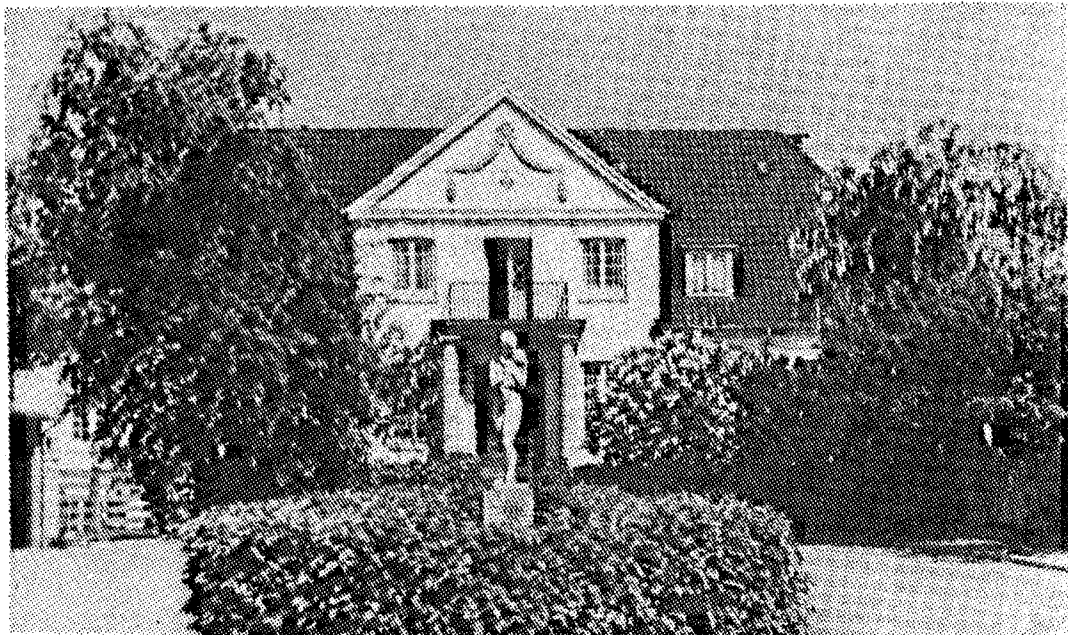
words like "enterprise" or "business" were suitable. As a temporary solution I used the term "my cause" or "the cause"; this term was gradually accepted by all.

The many short articles that I had written in our magazine over the years were to be published as small books, but it wasn't until 1942 that we succeeded in publishing three of them. Our finances were constantly strained, but now one of the good friends of my cause wanted to finance the publication of "The Ideal Food", "On the Birth of My Mission" and "Easter". These three books came out in the autumn of 1942.

The newly furnished lecture hall in our flat in Glahns Allé could accommodate, as I said, only 80 people, but that was far from enough when I gave lectures. I had often to give the same lecture twice in the same week in order more or less to accommodate the large audiences. But this took too much of my time.

I realised that we would before long have to look for more spacious accommodation.

It had long since become a tradition in my work that problems are solved in a wonderful way when they are at their



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most pressing. Now this problem too was solved. One of the faithful friends of my cause, a wholesaler named J. Jespersen, offered us his large property at Mariendalsvej 94-96 in the Fuglebakke quarter of Frederiksberg on extremely moderate and easy terms.

The building contained among other things a lecture hall, two flats and some offices; there was also good potential for extending the building at a later date.

I had known Mr. Jespersen since the summer of 1932. He was at that time staying for a couple of weeks at Løkken Seaside Hotel in the west of Jutland, and here he had happened to come into possession of the first volume of "Livets Bog", which had just been published. The book interested him enormously, so he quickly got in touch with our office; since then he has been one of my close friends. He had also on an earlier occasion given my cause a helping hand.

This beautiful building was originally built by a spiritualistic community, who had held their seances here. Later this community was disbanded and the building lay empty for several years.

During this period the youth of the area had amused themselves by breaking windows, breaking into the building and causing damage.

But then Mr. Jespersen had bought the building and put it in fine order. He was very interested in spiritualism and other spiritual subjects, and he had, I suppose, thought that seances would again be held in the building. For this reason he furnished the hall as a church with an organ, church benches, large chandeliers and a rostrum with plush velvet and golden fringes.

But now he offered us the possibility of taking over the building very cheaply. He had already spoken to me two years previously about this matter, and I had then had the opportunity to view the building. But at that time I was afraid that my cause was as yet too small for this large building.

He had therefore temporarily found some tenants for the two flats that the building contained.

His renewed contact with me came as a lifeline.

We could not, however, move in immediately and take possession of the building because the lecture hall, as I mentioned, was furnished as a church. Radical changes had to be made - light colours, modern lighting and new chairs.

Jespersen could not really understand that this was necessary. But I explained to him that the people who would come here are finished with the church, and if they came and saw this, they would be frightened off; they had had enough of that sort of thing.

We moved into our new home on 15 August 1943; I came to live in the flat on the first floor where there was a balcony. My secretary and his wife moved into the other flat in the building.

I inaugurated the hall with a lecture on Sunday 3 October 1943. Because of the occupation of our country there was still only admittance for those who had enrolled in advance. Since over 400 had enrolled I had to give my initiation lecture at both 2 o'clock and 5 o'clock.

As I said, there was good potential for extending the building, and before two years had passed, a cellar was built under the entire house so that we had acquired enough space for a printing-room, a book-binding-room, an office and a store-room.

Harald Isenstein, the sculptor, gave us a beautiful figure called "Mother and Child", which was put in the little flower patch in front of the building.

TO BE CONTINUED IN THE NEXT ISSUE

Original title: *Erindringer*

Translated by Mary McGovern, 1993

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."

KOSMOS

Editorial Office

Martinus Institute
Mariendalsvej 94–96
DK-2000 Frederiksberg
Denmark
Tel: +45 38 34 62 80
Monday–Friday:
9am–4pm

Editor

Mary McGovern
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