

# KOSMOS

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PROLETARIAN CONSCIOUSNESS AND  
KING CONSCIOUSNESS

CHRISTMAS WITH MARTINUS

WORK AND IDEALISM



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# Born to be king

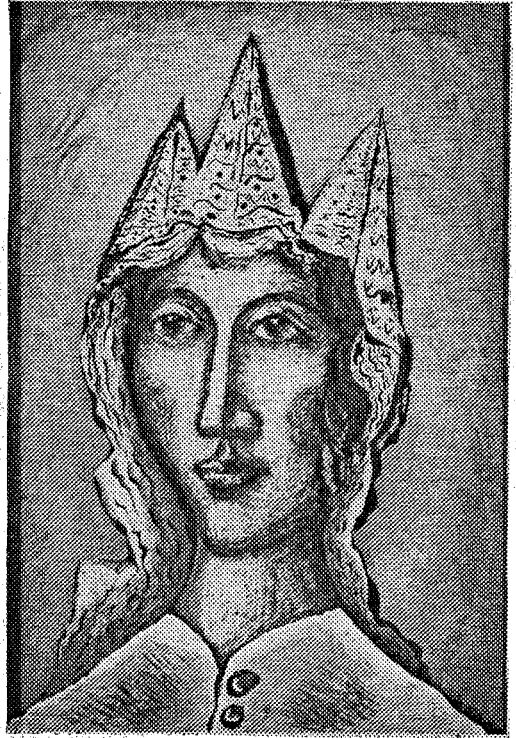
by Mary McGovern

The journey of the individual soul towards Paradise is a recurring theme in the work of the English artist Cecil Collins (1908-1989). With images of cosmic worlds he points to the continuity of living forms and the continual transformation of consciousness. His art attempts the manifestation "of the Face of the God of Life" (CC).

Martinus describes the journey of the individual soul from mineral, plant and animal forms to our present sphinx-like human form and beyond to the real human being "in God's image". The paradise Collins longs for will, according to Martinus, be realised on Earth.

The main article in this issue is "Proletarian consciousness and king consciousness". King consciousness is the humaneness in the human being. To the extent that neighbourly love governs our thinking and behaviour we are "kings". To the extent that egoism and materialism govern we are "proletarian". In ancient times kings and other rulers were partially or totally initiated into the mysteries of life. They were sovereign not only in flesh but also in spirit.

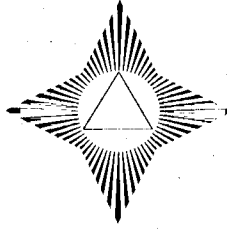
Kingship is, however, not for the few. We are all born to be kings. The



Head of a Fool (1949) by Cecil Collins.  
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*Head of a Fool* in Collins's painting bears a crown of pyramids. The innocence of the fool and the wisdom of the saint are united under the crown of initiation. The human soul progresses towards spiritual sovereignty and moral victory. Serving one's neighbour (see Tage Buch's article on p.8 and Martinus' letter on p.12) is the way. The true servant will become the king. In everyone and everything he will see the "face of the God of Life".



# Proletarian consciousness and king consciousness

by Martinus

**If Christianity really had been put into practice there would be neither slums nor shanty towns on Earth**

In this article we will make a comparison between certain external conditions in the society of terrestrial man and some spiritual realities within the human consciousness, the constellation of which is the cause of those external conditions.

In all large cities there are areas known as slums: poor, dirty districts, a great many of whose residents suffer from destitution, illness and misery. Many kinds of deviant behaviour tend to arise when people are forced to live under such conditions, and in slum areas all possible types of prostitution, fraud and other shady activities are also to be found. Gangs of criminals frequent such places, planning robberies, assaults, thefts and other crimes. In these dreadful surroundings a large number of children are born to grow up in an atmosphere of perversity and transgression of the law, of hunger, illness and brutality. Naturally, people who come into this world are not meant to have to break the law all the time in order to earn their

living. This is a most imperfect stage in the evolution towards a humane and truly democratic society. Some day people will look back on the times when there were slums as we today look back on the most primitive human societies of the past. The idea of calling one group of people in the society "the proletariat" and considering them inferior, as some people do, will in future be regarded in the same way as we now look upon the concept of slavery. But why, in our enlightened and Christian world, is there still a proletariat while at the same time there are people who live a life of affluence and luxury? According to the Christian teaching the man with two shirts must share with he who has none. If this principle were to be applied to the society of terrestrial man, and to the nations as well, there would not be any slums or shanty towns on Earth - that is if Christianity really existed in practical life. But it does not. The Christianity that has existed on Earth for almost two thousand years has been all theory and dogma; it has been founded on on man's religious instinct and on his religious

feelings and moods. Thus it has been of great importance in aiding evolution so that many people today *feel* what is right. But as a dogmatic religion Christianity has not to any particular extent been able to transform the actions and behaviour of men in daily life. This is not said in reproach against Christianity or humankind; things could not have been otherwise. But things will not stay this way. All evolution takes time, and what is eventually to develop into practical action must first exist in a spiritual state as feeling, thought and theory. This is a universal law and it applies to Christianity as well. But now Christianity is in a state of evolution towards becoming the basis for practical action in everyday life and consequently all slums and so-called proletarian districts will gradually disappear as mankind purges its own consciousness of the reasons for their existence.

### **All terrestrial human beings have some degree of proletarian consciousness**

Behind all physical phenomena there is a spiritual reality, a consciousness. Consequently there must also be a proletarian consciousness behind the proletarian condition. And there certainly is. But it is important to understand that proletarian consciousness is not to be found merely in slum areas. It is there, of course, but one can also come across it in noble palaces, surrounded by luxury and apparent splendour, among "fine" people who seem to live in accordance with the laws of nature and who are the objects of other people's respect and admiration. Proletarian consciousness can be found in all walks of life; indeed, all terrestrial human beings have it to a greater or lesser extent. This is the reason why there are slum areas. But in the mentality of terrestrial man there is also a contrast to the proletarian consciousness. In this context we can call it king consciousness, and just as one can

find proletarian consciousness in a palace one can find king consciousness in a slum.

### **King consciousness is the humanity in the human being**

What then is proletarian consciousness and what is king consciousness? Proletarian consciousness is the part of terrestrial man's mentality which is in conflict with the laws of life and of the universe, and which rests upon a great many false notions of life and death and which does not recognize and use the divine power of prayer in daily life. This part of terrestrial man's psyche is the remains of the animal kingdom he once belonged to, where the law of existence was "one man's loss is another man's gain" and where "the right of the strongest" was the only right there was. King consciousness, on the other hand, is something relatively recent which is in the process of asserting itself in the mentality of terrestrial man. It is the humanity in the human being that promotes neighbourly love and develops intellectual creativity for the benefit of the whole community. It is also consciousness of God, not as blind faith in a heavenly Father up in the clouds, but as the experience of the Deity in which "we live, move and have our being", whose body is the whole universe and whose spirit is forever "moving upon the face of the waters" in the sense that it is the power that causes the transformations and cycles of the elements and the evolution of the living beings throughout the macrocosmos, the microcosmos and the mesocosmos. There is constant and deliberate interplay between king consciousness and the eternal Deity in which all living beings are experienced as the tools and organs used by God to speak to man and to convey impulses, inspiration and experiences to him. To the man in whose mentality king consciousness is asserting itself more and more strongly prayer to

Providence will become a natural and necessary phenomenon in his daily life, not merely in the mornings and evenings, but many times during the day. When he is confronted with difficulties and hardship he prays that the will of Providence be done, that is, that he may do the right thing in the given situation - whatever is most beneficial to the totality. By doing this, man comes onto a wavelength that will bring him into harmony with the corresponding spiritual powers or guardian angels who are the Deity's tools on the spiritual plane and who are able to transform the energies from the high spiritual worlds down to the wavelength to which terrestrial man's consciousness can be tuned when he applies all his willpower and energy to being of use and benefit to other living beings in his daily life.

### **In times long past men were governed by initiated kings**

But why use precisely the term "king consciousness" for the humanity that is developing in the mentality of terrestrial man? There is a special reason for this that we can discover partly through considering mankind's past and partly through concentrating on the teachings of Christ. In times long past mankind was led and governed by initiated kings through whom the divine power could be brought into closer contact with the human beings who were then still very primitive. Those kings had been initiated into the very layers of consciousness of mankind. These kings were absolute rulers and had tremendous power, but the fact that they were initiated guaranteed that they did not abuse their power and that they used it solely for the benefit of the people whose guardian spirit on Earth they were. They were king, high priest and chief justice in one person, formulating the religious myths, symbols and customs suitable to the level of development of their people and passing the judicial laws necessary for

the maintenance of calm, order and justice in society. Terrestrial man at this stage of his evolution had no doubts that there was a god or several gods behind nature and its powers. Their religious instinct told them that this had to be the case. But their god or gods quite naturally bore the stamp of their particular power of imagination and primitive ideals and not least of their fear. As the cry of anguish is the animal's only form of prayer, anguish is also an important element in the prayer and worship of the primitive peoples. They watch the forces of nature lay waste in a moment what has taken man years to build, and they imagine that evil spirits or the wrath of the gods lie behind this. Their greatest ideal is the brave warrior who has the power to punish and to revenge himself for what they consider to be unjust, and therefore the very gods of these peoples are punishing and revengeful deities who are first and foremost to be feared. In the eyes of the people the king was the son of the gods, indeed perhaps they even considered him a god incarnate. His words were law, and he had power over life and death.

### **A divine democracy is gradually developing on Earth**

In the eyes of modern people all this is primitive paganism and superstition but nevertheless there was divine guidance behind these conditions. The people of the future will look upon the present-day civilization as primitive and pagan but they will know that behind the proletarian condition of today's humanity lay the germ of the development of king consciousness, not in one single divine dictator but in the consciousness and behaviour of the entire people. What is happening in our time is that a divine democracy is gradually developing that will succeed the dictatorship, which, because of its degeneration, has long since ceased to be divine. History demonstrates how the principle of

initiated kings changed. From being "holy men" who really were holy because of their spiritual knowledge and power, on the strength of which they were able to exercise a divine dictatorship, they degenerated into mere figureheads whose initiation turned into just an outward show. King consciousness no longer governed society, and soon proletarian consciousness became the ruling factor. Revolts, wars and revolutions put new kings on the throne, and the social life of terrestrial man gradually developed a class system in which the ability to elbow one's way forward at the expense of others determined whether one belonged to the upper or lower layer of society. The "bottom layer" is the so-called proletariat which to a large extent consists of people who are having one of their first incarnations in a civilized society or of people who, in previous incarnations, have destroyed certain faculties and talents so that this time they are either psychopaths or apathetic and indifferent to their surroundings. As previously mentioned, though, it is possible to encounter king consciousness even in the proletarian districts. There may be people living there who have been destined to incarnate in such a place in order to have certain experiences and to prove that it is possible to live in "hell" and still be in the "Kingdom of Heaven", provided one has it within oneself. Such people always have a special mission in life and therefore generally do not stay in the slum district, but all the same the fact that they have lived in that particular area is of great importance both to themselves and to other people. Through a variety of incarnations all people must experience what it means to be at the top and at the bottom of the social ladder, so that eventually they will be able to participate in transforming this society into a true democracy where real value does not lie in money obtained at the expense of

other people but in man's working capacity and creativity in so far as it can be deployed for the benefit of the whole community.

### **The development of Christ consciousness in the human mind gradually saves mankind from the dark destiny created by proletarian consciousness**

Such a transformation of the structure of society cannot happen all at once. There are many lessons to be learned before then. But it is not through revolution and violent upheaval that a better social order will be brought about, but through a change in human consciousness. For that purpose a true king incarnated almost two thousand years ago in the midst of the proletariat and showed humanity how to display king consciousness without the trappings of royal pomp and glory. He was the greatest servant of mankind, the model of what man will ultimately become on this Earth. They say that Christ will return, but it is not Jesus in person who will appear on the clouds of heaven somewhere above the Earth. He himself said, "Then if someone says to you, 'Look, here is the Messiah', or 'There he is', do not go there and do not be misled". The second coming of Christ, however, will be a reality and will be the "salvation" of mankind, as they say. It will be the development of Christ consciousness or king consciousness in the human mind that will save man from the dark destiny or karma that his proletarian consciousness has created. The greatest victor will always be the human being who can free himself from the selfish desires of his proletarian consciousness so that he can experience joy through manifesting love and helpfulness, through being of service to his fellow men and through contributing to the growth of enlightenment and the creation of peace in the world. Such a being will experience a sense of freedom and

sovereignty that is totally different from the egotistical liberty that materialistic man is dreaming of and which only ties him down harder and makes his destiny dull and "proletarian".

### **Prayer is a magical power through which king consciousness can be developed**

Prayer is a magical power through which king consciousness can be developed. If man only knew the magical power of prayer he would use much more of this power in his daily life. In every situation he would ask for strength and patience to act from his king consciousness instead of from his proletarian consciousness. Prayer is the concentration of "regal power" within yourselves, a power that increases through being used. As this power gets control of your mentality you will no longer be disappointed by the people and circumstances that previously used to disappoint you. You will no longer let yourselves be overwhelmed by physical events and other people's words

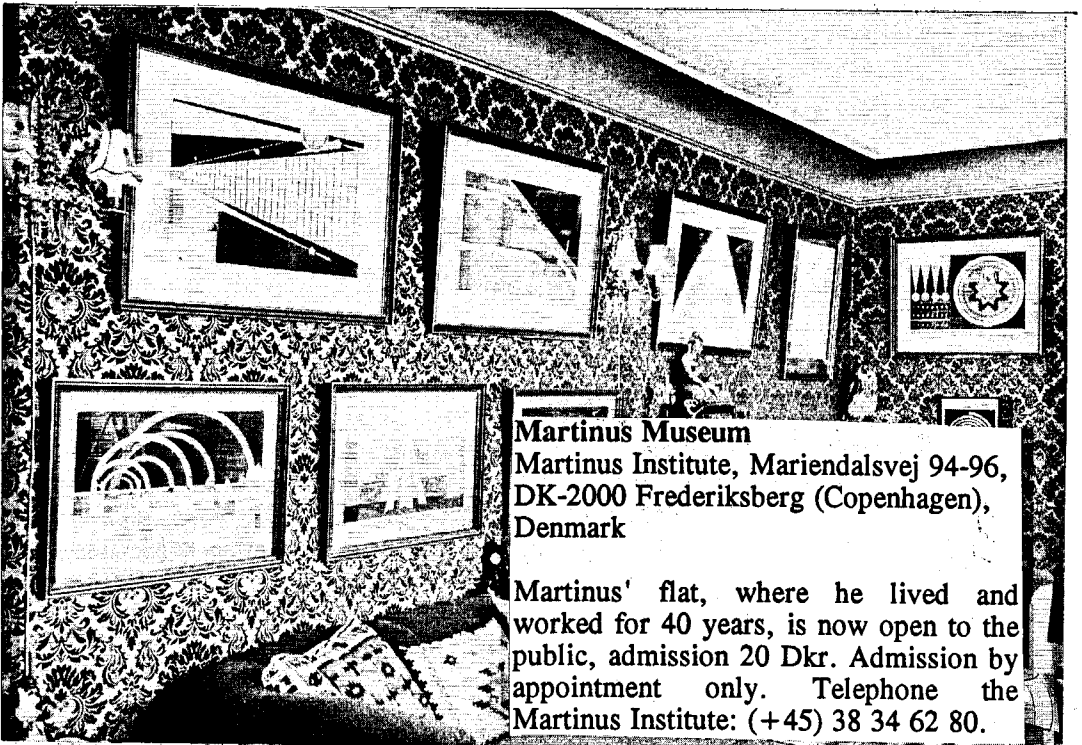
and actions. Within yourselves you will say, "Father, forgive them, for they know not what they do", and you will notice how the new consciousness in your mind gets the upper hand of bad, old habits belonging to proletarian consciousness. And when your king consciousness governs not only your relations with people around you but also your attitude to food and drink and other physical needs, then "the Kingdom of Heaven" is within you and will beam forth from you in thoughts, words and actions.

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Original Danish title: *Proletarbevidsthed og kongebevidsthed*

From a transcript of a lecture given by Martinus at the Martinus Institute in Copenhagen on Sunday, October 15, 1950. Edited by Mogens Møller.

Translated by Gunilla Lindblad, 1993.



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# Christmas with Martinus

by Tage Buch

Of all the year's festivals Christmas for Martinus shone with a special light; he felt a conspicuous joy for the wonderful atmosphere there was around Christmas-time. That time where neighbourly love between people is displayed more than usual: where generosity and the wish to please others was greatest, where contact is made between people through millions of letters, Christmas cards and presents. Martinus too sent his own Christmas greetings. Handwritten in the beginning. For several years in the 40's he wrote a common Christmas greeting to the friends of his cause in KOSMOS, just as he also during several years wrote special Christmas articles. But every year from 1948 onwards, when the Martinus Institute got its own first little printing works, he sent specially printed Christmas greetings to all those interested in his cause. This continued until his last Christmas in 1980. Every year he himself received very many Christmas letters and greetings from people, for whom his cosmic analyses had become an indispensable inspiration and help in daily life; these letters and greetings are in the institute's archives neatly bound in order of year.

In the first years of his cause Martinus celebrated Christmas with the

few co-workers he had at that time. For many years it was in Gerner Larsson's flat at the institute with Gerner Larsson and his family. Over the years they were joined by a few others. When the Christmas party was over Martinus went for a long walk in the Copenhagen streets and enjoyed the quiet city now that all was happy and peaceful. He felt that this lovely atmosphere was something of the great peace on Earth that at some time in the future would become universal. In "The First Christmas Carol on Earth", an article in the KOSMOS annual of 1964, he describes this special atmosphere:

"There is something festive, something magnificently celestial about these sounds and vibrations of Christmas, something appeasing to the most robust and hard mind. They create an urge in everyone to be good, to give presents, to send greetings to those near and far.

"But all this goodness, all this divine atmosphere that thus inevitably penetrates almost all minds is not so strange, for the vibrations of Christmas have in spite of everything gradually got so much power that they, for the cosmic sight, constitute simply some few hours' visit from nothing less than the true, great 'Peace on Earth'. For a short while,





Christmas Eve 1978. Martinus (right) with Tage Buch and Martinus' Christmas tree.

from the chiming of the Christmas bells to a little past midnight on Christmas Eve the world is really visited by something of the great peace. In these few hours the atmosphere of a higher world has really, as it were, come closer. This celestial atmosphere embraces, penetrates and inspires everyone who has an open and loving mind, all those who work in contact with the old and the new world impulse to transform the Earth into a permanent residence for love, peace and true harmony. But even if this atmosphere is not directly visible to the physical eye, it is that which is identical with the real, true 'Christmas atmosphere' in every rightful, spiritually attuned mind; it also constitutes the won-

derful atmosphere that can be felt pervading land and city on Christmas Eve."

At Christmas-time Martinus decorated his living room. He cleared some space on a table or on his chest of drawers and lay first a layer of white cotton wool to create an illusion of snow. Then he arranged a Christmas crib with Joseph, Mary and the baby Jesus and the animals (maybe the shepherds were there too, I can't remember). There was a background of blue cardboard with gold stars stuck on it - a starry sky that shone over the holy family. Martinus did not want any flowers or a fir tree because, as he has accounted for in his analyses, he did not want to contribute to any life being cut off. But he got a Christmas tree all

the same. It was probably one of the very first artificial Christmas trees in Denmark. One could not buy them at that time, but Martinus had a wood-turner make a tree for him; first he turned the "trunk", which was thin at the top and got thicker towards the bottom, and fixed it onto a round foot. He bored some holes into the trunk into which he put some pegs, small ones at the top and larger ones at the bottom. In that way Martinus got a "stand" that he could decorate as a Christmas tree. On the tips of the "branches" Martinus placed a garland of Christmas "candles" with small electric lights. They had to be electric lights because he would not burn Christmas candles made of stearin. The "tree" was decorated with glitter and tinsel made from strips of silver paper, so much so that one could not see that there were no green spruce needles. Some coloured glass globes were also hung on the "tree", and at the top there was a pointed glass figure, which, however, broke later and was replaced by a star made of some silvery material. For Martinus is was a real Christmas tree that he and his co-workers could enjoy because it did not harm any form of life. This little tree served him like this for several years. But in 1945 in Villa Rosenberg, just after the end of the second world war, some small artificial Christmas trees were found that had been left behind by the German soldiers who had lived there and in "Klintegården", the neighbouring property. The *Wehrmacht* had apparently seen to it that the soldiers could celebrate Christmas with artificial Christmas trees. Now Martinus could cut branches off these small trees and tie them to his own little Christmas tree, so it came to look more like a real tree.

Until 1965, when Erik Gerner Larsson took up permanent residence in Villa Rosenberg in Klint, Martinus celebrated Christmas with him. After that until his death in 1981 Martinus cele-

brated Christmas with other friends and my wife Sysse and I in our flat in Vanløse. The circle of friends who celebrated Christmas with Martinus changed a little over the years but some were faithful Christmas guests throughout all the years. There were Danish, Swedish and Dutch guests. And during these years Martinus pleased us not only with his own presence but with his little Christmas tree, which he brought with him. It stood there decoratively on every one of the 15 Christmas's he celebrated with us. It came to shine forth for Martinus and his friends. These occasions became unforgettable red-letter days that still sit firmly in our memories, especially at Christmas-time when the little tree, which we were allowed to keep, is lit again. After our death it will go back to Martinus' flat, which has been turned into a museum.

Christmas Eve began with Christmas dinner consisting vegetarian "roast" (made of lentils and beans), caramelised potatoes, red cabbage, halved apples with jelly and non-alcoholic grape juice. The dessert was rice à l'impératrice, and in the rice there were, in addition to the finely chopped almonds, one or two whole almonds. Those who found the almonds got a little "almond" prize. Martinus was always invited to take dessert first. I have a suspicion that Sysse always placed the spoon so that Martinus could not avoid finding at least one of the almonds and so getting one of the prizes, which could be the humorous magazine "Octopus" or some other little thing.

After dinner went into the living room where the Christmas tree stood with its lights switched on. Some helped Sysse to do the washing up while others had a cosy chat with Martinus. After that we gave each other presents. Everyone had brought presents and lain them on the sofa in the dining room. When we had drunk tea or coffee and eaten biscuits the handing out could begin. There

was no "Father Christmas" to hand out the presents apart from one year where one of the Dutch guests, who had bought a pixy hat, did it. There were presents for everyone. Martinus could be given for example a tie, a record or some useful things in the so-called "soft packages". He was often given a diary so that he could continue writing down the events of the day, which he did for many years. He was also often given a subscription to "The Reader's Digest". For all the others there was a rich variety of Christmas presents.

The entertainment consisted often of good conversation. Sometimes someone read aloud from one of Martinus' books, "The Christmas Gospel" for example, so that none of us forgot why we were celebrating Christmas. There was also time to watch a little television, particularly in order to hear some Christmas carols. The evenings passed in a lovely atmosphere of friendship and love, and the warmth that beamed forth from Martinus "infected" us all.

The Christmas party seldom ended before midnight. We all got a big hug from Martinus when he was leaving. Sam Zinglensen, who took part on these occasions for many years and who lived next door to the institute, drove Martinus home. (Sam invited us to his New Year's Eve parties, where many of the same friends gathered around Martinus to celebrate the beginning of the new year.)

Martinus never tired of emphasising the true message of Christmas. In articles, books and Christmas greetings he described the mission and purpose of Christmas. In "Christmas Candles" he writes:

"The principle of the many millions of lit Christmas candles with their reflections in glistening gold and silver decorations or trimmings in the darkness of the midwinter night is a gift from heaven. They constitute a divine symbol of God's goal for mankind. Every lit Christmas candle is a symbol of a human being.

Just as the lit physical Christmas candles contribute to illuminating and festively decorating people's lives both indoors and outdoors, in the streets and squares, at work and in the home, on Christmas trees and other places around us in the darkness of winter, so is each human being who has neighbourly love in his heart and intellect a Christmas candle lit by God in the cosmic winter darkness, the Armageddon in which people at the present time live. And it is this heavenly light in the heart that fulfils the angels' prophecy of peace on earth and the ensuing goodwill to men."

All Martinus' friends in their time together with him were allowed to experience that such behaviour could be put into practice, that he in his daily life over all the years spread only light and warmth around him. He shared his wisdom with everyone who wanted it. Jesus said of himself, "I am the light of the world...". He has now shone for the millions of people on Earth for almost two thousand years. In Martinus we have received yet another source of light by which to see and warm ourselves.

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Original Danish title: *Julen med Martinus*

Translated by Mary McGovern, 1993

# Rather cross the Atlantic on a raft than work in an office



*Martinus received many letters, often from people seeking his advice. He did not make copies of his answers. On occasions, however, recipients or their relatives have sent copies to the Martinus Institute. The following is an example.*

Dear Anon.,

I have long since received a letter from you dated ... Please excuse me for not managing to answer you sooner.

I see from your letter that you are very dissatisfied with your life. You write, among other things, that you detest and loathe nothing more than the thought of being "employed" in an ordinary job with all that that entails: having a fixed plan for the day (and always the same plan at that), having to obey others, having to let yourself be pulled around like a puppet and do things that do not interest you at all. You hate any office or business "like the devil himself". You would rather cross the Atlantic on a raft with the danger of being swallowed up there than enter the office or business world to be swallowed up by it, if you got the choice.

You then write that P.P. cannot understand this, despite the fact that you think it is easy to understand.

Well, dear Anon... your condition is easy enough to understand. You have more than sufficiently revealed it in your letter. But the cause of it - that is what matters. And here I can well understand that P.P., who himself is an exceptionally hard worker ready to do any work whatsoever that in any given situation

may be demanded of him, has difficulty in understanding your condition, which is one hundred per cent the opposite of his. But now you have asked me for help and I will try once more to enlighten you.

Your attitude to life is really hatred towards being "employed", hatred towards an ordinary job, hatred towards being subordinate to others, hatred towards being forced to do things that do not interest you. You mention here the office and business world and hate all this "like the devil". What all the people the world over have been brought up to since they were children, that is to be able to earn their food themselves and earn their living so that they will not come to be a burden on others, this absolutely healthy and vitally essential attitude to life you dismiss completely. You emphasise this by saying that you hate it "like the devil".

But have you thought about how much you yourself owe ordinary jobs? If all others hated ordinary jobs and like you had been able to avoid having a job or an occupation, how could you then have been able to enjoy all the good things that you daily, since you were born, have consumed as a matter of course? When you can wear nice, com-

comfortable clothes and shoes, when you can live in a lovely house or a lovely flat, when you can go to hospital or the doctor if necessary, when there are factories, power stations and gasworks, schools and colleges, literature, art and science etc etc, it is exclusively due to people who to a greater or lesser extent have to disregard what they want and what they do not want. So you live, dear Anon., every day on the work of all these people and therefore owe society and ordinary jobs very much. Can you not see that it is a derailment to want to live and enjoy comforts and amenities at other people's expense? We all owe it to our neighbours in ordinary jobs to make our contribution to their maintenance. If we all, like you, cursed them and fled from them instead of understanding their importance society would collapse. If everyone wanted to be a parasite on other people's work, how could the work be done? Why should you be an exception? Why should you not work in an office or have another position that you are capable of?

Maybe you want to work with things on a higher plane than the purely material, physical plane. But who among the many workers bound to factories, workshops, offices and the like, who take part in seeing to it that you can enjoy the good things of civilisation, does not want that? But a higher plane or stage of civilisation than that which the present, materialistic, atheistic civilisation represents is idealism. True idealism is neighbourly love. It means preferring to suffer oneself than to let others suffer, to bear the brunt of the work oneself rather than letting others do so. It means understanding that everything in one's fate is designed to transform one into a "human being in God's likeness". It means understanding everything and everyone. Only this understanding will give you the freedom for which you really hunger, but which you cannot possibly get because you are far from having this understanding and

the idealism connected with this. As long as you, dear Anon., do not prepare yourself to be in touch with what you owe mankind on the material plane, everything about the ordinary jobs that you say you hate, you are not an idealist. You are not a good example for others. And without being a good example you cannot possibly belong to a higher plane than precisely that on which these others find themselves. So you are in reality today, from a cosmic point of view, in precisely the right place. You have a slightly too highly developed intelligence in relation to your talent for humaneness. This allows you vaguely to sense a higher stage of civilisation, to which you would very much like to belong. But your as yet lacking humane development means that you are not prepared to pay what it costs to belong to such a plane. You will not make the effort necessary in order to travel the road up to this stage or to this freedom for which you so strongly hunger. But other people cannot walk the road for you. You must do the work yourself. And this work is precisely what you say you "hate like the devil". You must therefore see to it that you combat this hatred and so be willing to be a washerwoman as well as a princess, a factory worker as well as an office worker, prepared to serve rather than let yourself be served, and so prepared without hatred or bitterness to carry out any work whatsoever that God in the form of your fate might demand of you. Get away from the idea that you are too good or too highly developed to do any honest job that fate in a given situation has called upon you to do.

As long as you have not learnt this, as long as you go on hating honest work you will meet it again and again and will finally be chained to it. It will in this way block the road to the freedom you so strongly invoke. On the contrary, when you have learnt to see that the work or ordinary job you today hate is in reality a vitally necessary phenomenon in

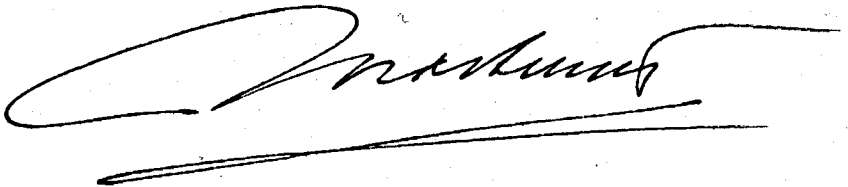
God's transformation of you from "animal" to "human being", and that you in reality should bless it rather than curse it, then the sunlit epoch of freedom will rise above the horizon of your fate. Then you yourself will begin to shine forth for others.

You must not think that the greatest wise people are those who are afraid of carrying out simple work, and that this is why they have reached so far in spiritual development. On the contrary, they are all people who are ready to do any work whatsoever if they thereby can help people towards greater light and a better existence. They have come so far solely because they live in the belief that they have come to the world to serve and not to be served. It would also be worth you remembering that Christ was a carpenter's apprentice, just as his disciples were not without ordinary jobs. I myself have had ordinary jobs since I was 12 years old. I was a herdbooy, a farmhand, a dairyman, a night watchman and finally an office clerk. Then into my life entered the spiritual state that gave rise to the freedom for me to work with life's highest problems. I had, however, once more, after I had begun my large main work "Livets Bog (The Book of Life)",

to take a job as an unskilled worker in order to earn a living. But I have never in these situations felt bitter or hateful, though I of course did not feel that these were the fulfilment of my life's ideals or goals. I always felt in these situations that I worked for God and that it was something I had to go through. I felt that I to a great extent lived on the work of others. I too had therefore to contribute to carrying out the work others could live on, as long as I was not mature enough to be able to carry out the spiritual work for God with which I later to such a high degree was blessed.

Well, dear Anon.! I would have liked to have been able to write a different letter to you that would have been more pleasant, but then I would not have been honest with you. I have judged your condition from your letter, and I can feel perfectly well how painful it must be for you. I have tried therefore from the bottom of my heart to find the information that could unfailingly help you out of your purgatory and, as far as you yourself want, give you the great joy it is to live only to serve one's neighbour and thereby be a joy and a blessing for all living things.

With this I send you my most loving greetings,





## **MARTINUS CENTER**

**Klint, 4500 Nykøbing Sj., Denmark**

**International Courses 1994**

**Spring May 8 - June 4**

**Summer July 23 - August 6**

**Autumn August 28 - September 24**

Spring and Autumn programme: private study with one or two hours daily tuition

Summer programme: daily lectures in English or German, daily explanations of Martinus' symbols from *The Eternal World Picture*, daily study groups on Martinus' literature. A detailed programme is enclosed with this issue.

# 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  
Readers are welcome to contribute articles to KOSMOS. Please send them to English Department, Martinus Institute.

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