

# KOSMOS

ENGLISH MARTINUS COSMOLOGY NO.4 1995

INTERNATIONAL SUMMER COURSE

MY SPIRITUAL WORK

MARTINUS'S FLAT AS A MUSEUM

IS BEING GOOD DANGEROUS?



# International Summer School 1995

by Mary McGovern

## International gathering

From USA, the UK, Holland, France and Iceland a group of English-speaking people gathered at the Martinus Centre in Klint, Denmark to take part in the 60th International Summer School for Martinus Cosmology.

## New translations

Every morning they donned headphones to listen to a simultaneous translation of a lecture in Danish or Swedish. After a short break the participants divided up into their various language groups for the study groups. The English-speaking group and the Esperanto group read the new translations of "The Eternal World Picture", Volume 2 (both yet to be published). Meanwhile the Russian group, consisting of ten Russians from St. Petersburg and the Ural Mountains, read the first volume of the same book in Lena Sorotjkina's new translation (also yet to be published). The German group read "Easter" while the Danish and Swedish groups could choose between study groups on a wide selection of Martinus' books.

## Explanations of new symbols

In the late afternoon there were symbol explanations in Danish, Swedish, English and German, including explanations in English of the new symbols from "The Eternal World Picture", Volume 4 which was published posthumously in Danish last November. These included such titles as: "The act of intercourse or the spirit of God in the darkness", "The cosmic cycle of the polar principle", "The structure of eternal life", "The veiled and

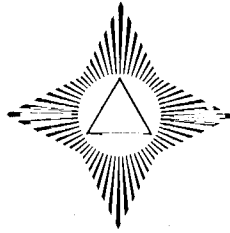
the unveiled eternal truth" and "Man and animal and vegetable food".

## Spiritual purpose

In 1934, after having bought the ground on which the Martinus Centre is built, Martinus wrote the following:

"Since my entire educational work is based exclusively on the substantiation of the identity of love as the highest factor of life, all *proper students* of this educational work will to the highest degree be true lovers of truth, pioneering spiritual seekers, pupils and trainers in the development of the understanding of everything and everyone. They ought to gradually become experts at tolerance, spiritual science and love. With this in view it should be unavoidable that an unusually light and happy atmosphere must arise where such individuals are gathered... Such a shining atmosphere cannot be experienced by any individual a single time without this experience creating in the same individual an irresistible longing to return once again to it. It cannot be experienced without being a feeling of the closeness of a higher and better world. The great goal that is the particular task of the new world redemption is to make this atmosphere a real fact that can be experienced and felt by all..."

The participants in Klint, myself included, are certainly not perfect yet. But in creating the Martinus Centre Martinus has given us the opportunity to study his world picture in the company of others who are more or less equally interested in becoming tolerant and loving. The atmosphere is such that I, for one, intend to go back next year.



# Information about my spiritual work

by Martinus (1932)

As that form of spiritual knowledge that has fallen to my lot to manifest is an expression of a completely new spiritual world-impulse, which in this case means *a completely new teaching about love and wisdom*, and which in no way can be seen as a plagiarism of any other way of viewing or conceiving life's highest problems that has existed up to the present-day on this earth, but on the contrary appears as an isolated result of my own purely cultivated, advanced spiritual or cosmic set of senses, aided by the extraordinarily mighty *Christ-forces* to which I have become receptive, it is possible that it may be difficult for the seeker after truth to understand straightaway my mode of manifestation or to become conversant with this new Christ-impulse. I have therefore thought it a good idea to give here some guidance and clarification especially because my material will not begin coming out in print until a couple of months have passed.

The basis of my entire mission, which is an expression of a completely new spiritual impulse, is, without creating a sect or any other form of segregated organization, to lead all those beings, who can no longer feel inspired or enlivened by

the current forms of religion or belief, and who have therefore partly or completely lost their belief in the divineness of life, forward to what for their intelligence and feelings is a really true and realistic recognition of the absolutely just, all-loving and exalted governing of existence, so that the law of existence or life's greatest commandment, *love one another*, more as knowledge than belief and therefore just are practically as theoretically, can in the future become the highest basis of life for all beings, and in so doing stabilize or build up *a lasting peace* within the sphere of which sorrow, war and mutilation are impossible. In this way the kingdom that previously was not of this world will also be able to extend over the continents of the earth.

So the purpose of my mission is really to clear the way for all the main spiritual realities to become real knowledge for people. But in order that a thing can become knowledge, it has to be experienced. It is not enough that these realities are knowledge for me, and that I can explain them to other living beings. These other living beings naturally have to do extensive work themselves studying

this explanation. The explanation is a signpost, but the road has to be travelled if the goal is to be reached.

So as my work constitutes a spiritual signpost, the individual's interest in it will be all the more obvious to the extent that he admits that he is unfamiliar with the road to be travelled, while the opposite is the case to the extent that he admits that he is content with his own knowledge or supposes in advance that he knows the road, or has had it pointed out from another zone of consciousness that suits him better. And this is of course quite natural. There is nothing more to say than that naturally everyone has to seek their spiritual teaching where, by its nature, it has the greatest inspirational power for that person, and where it can therefore be only what is for him or her the greatest and most stimulating basis for the development of what is good and elevated in that being's innermost self. There alone is every being's proper place in existence. Whether these teachings of other beings are seen as naive, superstition or fanciful, or whether the individual is a Buddhist, a Moslem, a Jew or a Christian etc. is quite immaterial. The main thing is that the individual adopts precisely that spiritual teaching which is of such a nature that it has the aforementioned influence on his daily life and consciousness.

As I said before, my work is designed for beings who have no spiritual anchor, or for beings who are really seeking, which means individuals for whom spiritual teaching is of such importance that they have enough desire, courage and energy to be able to overcome any struggles that may crop up, which are the price of becoming familiar with a higher form of knowledge and the ensuing widening of the horizon and consciousness of their daily lives.

That this form of teaching, which is one revelation of the new world-impulse, turns the highest precepts and ideals of

life to a greater extent into knowledge rather than belief, which means it shows the greatest laws, principles and basic realities of life in detail, you will be able to understand that this impulse is something you cannot become familiar with just by listening to a single lecture; in this way you can perhaps even misunderstand the whole thing.

Just as in order to become an expert in languages, music or art you have to make a thorough study and practise daily similarly in order to develop the faculties and aptitudes that will turn all the invisible realities and causes behind the visible physical world into real knowledge and experience, you have to do some thorough work here too in your day-to-day existence in the form of studying, practising and training, the extent of this work being absolutely no less than that needed in the development of the realities I mentioned earlier, especially because the development of spiritual or cosmic consciousness requires training in being able to think independently of time and space. So you have to get used to working with completely new fields of consciousness, fields that perhaps at the moment seem to be the most far-fetched fantasy or unreality. Just as you can be born with a talent for music or languages etc., you can also be born with a special aptitude for the development of a spiritual consciousness. What is first and foremost in this respect is a distinctly well-developed faculty to love, which means an outstanding faculty for loving all living beings, or to dissociate yourself from anything that causes pain or suffering in the existence of the beings around you. If you furthermore in connection with this have a correspondingly well-developed intelligence, you possess the most supremely favourable talent for the development of a divine spiritual consciousness or cosmic consciousness, which is dawning now, a consciousness that is raised above the ordinary terrestrial human being's level of conscious-

ness just as much as this is raised above the level of consciousness of those beings we call "animals".

You can of course also notice in other ways whether you have an aptitude for understanding the newly expanded divine impulse. If you, for example, have no ill-feeling whatsoever towards beings who think differently to you, which means that you feel a far-reaching tolerance towards beings with a completely different understanding of existence, a completely different outlook on life, it indicates that you are at a stage in evolution where you to some extent will in fact understand the new impulse. As, within this impulse, you will meet the revelation of the identity of beings as eternal realities, which means the recognition of the fact that their present physical life is not the only one that has fallen to the lot of all these beings but is simply a single present-day link in a chain of physical lives continuing from the past that these beings have experienced. Furthermore you will be confronted not only with the recognition that planets, suns, solar systems and galaxies are all "*living beings*" but also with many other ideas that you are not accustomed to. So after this you will in fact be able to feel whether you have an aptitude for the new spiritual knowledge, because if you have, you would harmonise with these ideas. If you, however, have not, you would only be able to see them as fanciful or unnatural. This new spiritual impulse would succeed only in being a completely closed book and not a source of inspiration which it otherwise would be. But there are of course enough divine sources in life, and you have to seek your God and your spiritual guidance in other ways that suit you better.

I have felt prompted to make these things clear to you in order to give you, in advance, some idea of the serious and vast nature of what I am working with, and in order for you to understand that my lectures do not constitute some easily

understood evening entertainment, but are on the contrary *a sphere of activity* where you need the whole of your concentration, your focussing of thought and an impartial attitude to get even a few glimpses of the immense divine principle of wisdom that a higher world administration has now decided should be realisable even in the zones of the earth. Furthermore if you have the desire and energy that is needed to take up the struggle with your inborn and habitual lower tendencies and passions, by which one is bound to the dark zones with their illness, sorrow and suffering, and if at the same time you carry out a thorough study of my work "*Livets Bog*", the first volume of which will be coming out soon, I can promise you that you will be guided towards the experience of the spiritual initiation that in "*Livets Bog*" I call "*the great birth*", which in fact is a releasing of the individual's present latent, cosmic organs, and which makes permanent this being's ability to sense spiritually or cosmically. The individual experiences this like waking up to behold "*a completely new world*" behind the usual physical world. In this new world or in this new panoramic area the individual experiences seeing the eternal life of the universe and itself as *an immortal being*. Where previously they had to make do with getting information about everything from other beings, they now see everything for themselves as realistic facts. After this the physical world constitutes just a single localised region in the panoramic area that they now have access to. So in short the individual experiences the divine form of consciousness. In the midst of a temporal physical state, elevated to *an eternal transfigured existence*, glowing with the beautiful glory of the almighty Godhead in the form of other worlds, other human races and other forms of experiencing life, this will now, to the *son of God*, newly returned from the dark zones of hatred and war, all freely appear in detail before his

eyes as he gazes in wonder.

It can perhaps seem strange to many people that I don't give lectures more often, because looking at the situation in the world, you can have good grounds for seeing them as being very much needed or necessary. Against this I have to say that the vast matter that I am working with is still in its infancy, and that the demands upon my person concerning the transference or transformation of my cosmic material into the physical form of pictures or text is so great that I cannot feel justified in giving up my time exclusively to giving lectures, because I would thereby be held back from representing in written and pictorial form the remaining part of my spiritual material, which is so important for my mission. This is also the reason why my lectures *are not public*, but are held only for my personal friends and for people who in advance are assumed to have the requirements that render them able, with special receptivity and in-

terest, to come into contact with my cause.

Later, as the manifestation of my material gradually begins to progress, my qualified helpers will carry it on further in the form of teaching and lectures, just as my book "*Livets Bog*", the first volume of which is coming out in a couple of months and contains text and pictures, will speak fundamentally to and guide the receptive being to a divine, personally experienced view of life, *to an experience of God as knowledge*, and through that to *a higher form of existence*.

In the hope that the reader will be able to understand me correctly, I send him or her my best wishes.

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Original Danish title: Orienterende oplysninger angående mit åndelige arbejde. (1932)

Translated by Andrew Brown, 1995.

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## Martinus's flat as a museum

*An interview with Willy Kuijper*

The flat at the Martinus Institute in Frederiksberg, Copenhagen where Martinus lived and worked for over 37 years is now open to the public.

*Isn't there a certain risk that his flat being made into a museum could be regarded as a personality cult?* I put the question to Willy Kuijper, co-worker and member of the Council of the Martinus Institute.

"The purpose is not to direct exaggerated attention to Martinus as a person; he himself was completely against any form of personality cult. But he did want his flat to be preserved. In this way those who come into contact with his work and who may also feel curious about the man behind it will have an opportunity to enter into the simple conditions of his life."

Near the entrance there is a narrow

staircase leading up to the first floor flat, and down there Martinus's outdoor clothes still hang from a hook. There are several paintings on the walls, and the whole place looks almost like a miniature art gallery. In a niche halfway up the stairs there is a rather large copy of Thorvaldsen's famous statue of Christ; the original is in Copenhagen cathedral. In the little upstairs hall the walls are covered with symbols and other pictures, including a copy of Michelangelo's "The Last Supper". On the first floor is the flat itself, consisting of a living room, two smaller rooms - a dining room and a bedroom - furnished rather spartanly, and finally a toilet and small kitchen with relatively few modern conveniences.

The flat give an impression of great simplicity, but also of colour and variation, mainly due to a great number of many different kinds of ornaments from all over the world. Almost all of them were gifts to Martinus. Besides the ornaments there are also many photos of good friends and acquaintances. On the walls hang some symbols, a couple of which are Martinus's originals from way back in 1928-29. There is a marked mixture of styles, but I find the whole place imaginative and very personal. On the far wall of the living room one's glance is automatically caught by a tapestry depicting the pyramids. In another corner of the room there is an old piano.

"In this room Martinus had tea in the afternoon, and it was here that he received visitors", Willy tells me. The council meetings also took place in the living room.

In the dining room he had all his cooked meals. In this room there is also an exercise cycle, which he used for a few minutes every day. But the most touching room is Martinus's small bedroom. There we find the desk that he worked at, a TV set and his walking stick in the corner.

"During the last years Martinus's physical strength diminished, and by then

it seemed more practical to have everything gathered in one place. That is why he spent most of his time in the bedroom", continues Willy. "Here he sat working to the last. The institute bought him a computer at the turn of the year 1980-81. Despite his failing eyesight he could continue writing with the help of this machine; the letters on the screen were bigger and easier to read than those on paper. He used his computer for only about two months before he died in March 1981."

*Could you tell us how it came about that this particular building came to be the seat of the Martinus Institute?*

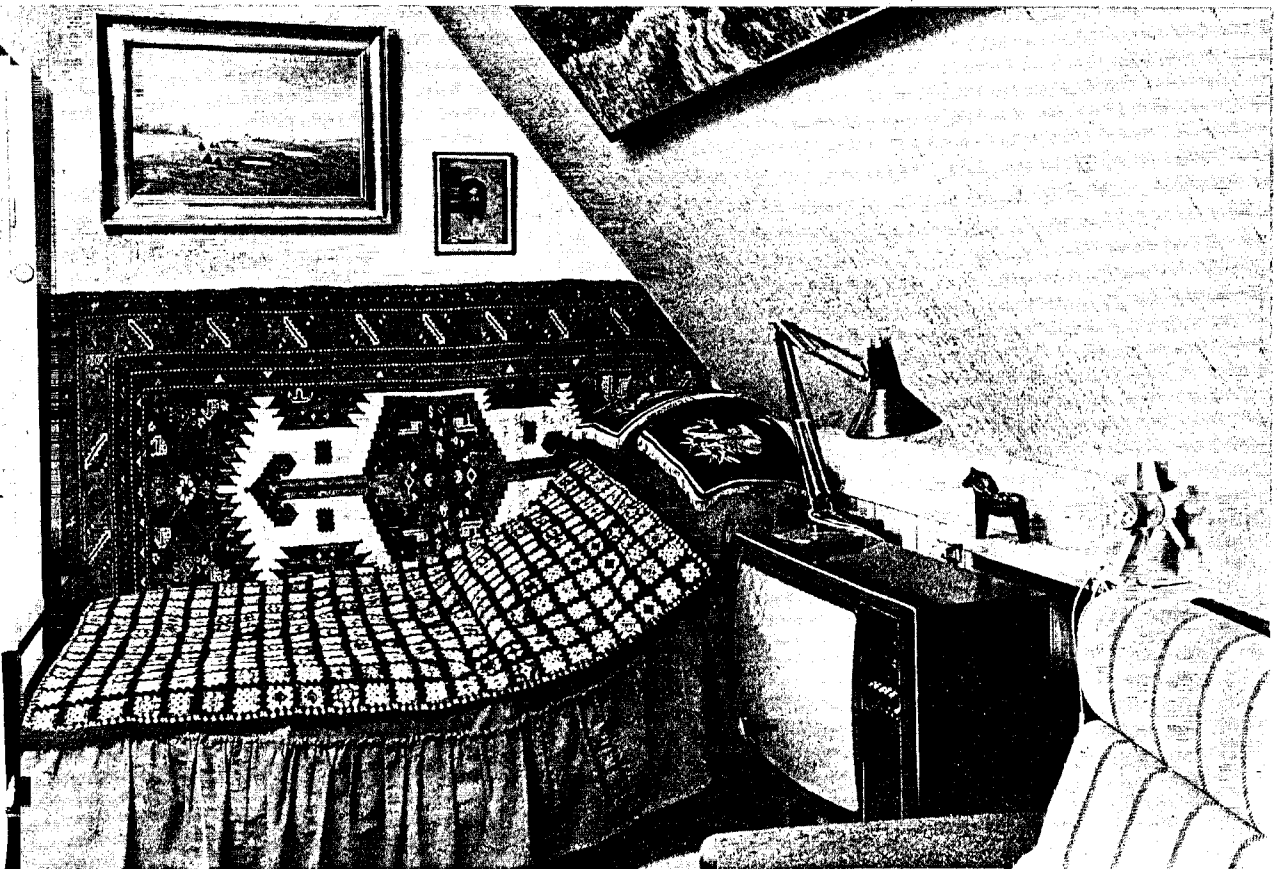
"The house was built around 1918 with the financial aid of some wealthy person, and was intended specifically for a small congregation founded by a woman who was a medium. Seances were held here, among other things. If you look at the lecture hall, there is hardly anything like it in the neighbourhood, or even in the whole of Copenhagen. And in each corner of the house there is a flat."

When *Livets Bog (The Book of Life)* was to be published for the first time, an office was set up for the administration of the publication of the books and of the magazine *Kosmos*, which started in 1933. As early as 1942 Martinus was given a special offer to buy the house in Mariendalsvej through a factory owner called Jespersen who had begun taking an interest in his work. At first Martinus turned down the offer, as he thought it was too early for such a bold venture, but only a year later the public interest in his cosmology had started to grow to such an extent that he found it reasonable to buy the house. It was meant to be used partly as an administrative office, partly for courses and lectures but also as a home for Martinus and his assistants.

At the time of the inauguration in 1943 the star symbol on the gable above the entrance was put in place, as was the statue outside in the street. The statue

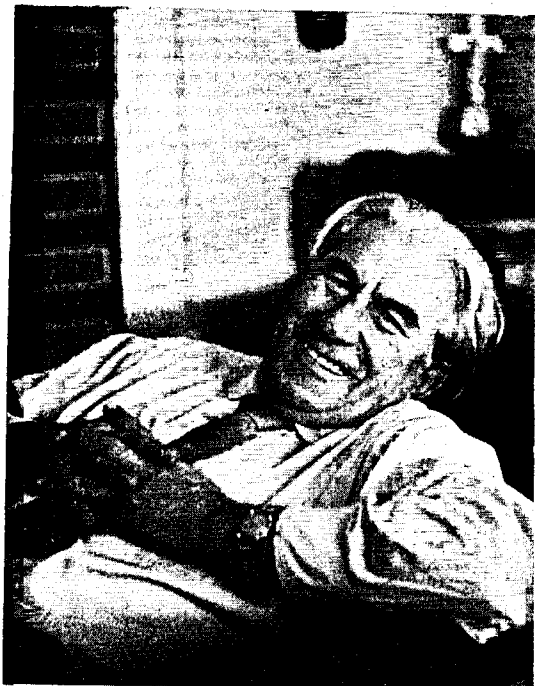


*The Martinus Institute*



*Martinus's bedroom*





*Esperanto-speaking Japanese visitors*



symbolises motherly love and was a gift from the sculptor Isenstein who had escaped from Nazi Germany and had become interested in Martinus Cosmology. There were several hundred visitors at the inauguration, so Martinus had to give his opening lecture twice. During the second world war the interest in Martinus's work kept growing and after the end of the war in 1945 the house was reconstructed to enlarge the basement and the lecture hall. In the mid fifties Martinus passed on everything he had received as gifts to the self-governing institution that became known as the Martinus Institute of Spiritual Science. Since then the institute has been the administrative centre of operations.

Martinus's assistant Erik Gerner Larsen and Larsen's wife moved into the two storeyed flat on the right. The lower part of the flat on the left was taken up by the office. On the first floor Martinus took up residence and lived there until the day he died, 37 years later. For a short period there were actually five people living in the institute: Mogens Møller in the upper part of the flat on the right, Per Bruus-Jensen in the lower part, Rolf Elving in a small room off the staircase up to Martinus's flat, Bertil Ekström in a room in the basement and Martinus himself on the first floor of the flat on the left.

*Could you tell us anything about the furnishings of Martinus's flat?*

"The flat has been preserved the way it was when Martinus lived there. Almost everything there, including furniture such as the writing desk, the couch etc., were gifts from various people, but he arranged it all himself. The decorations are a little unusual. He kept the original furniture that he received at first, and there is a great mixture of different objects. In additions to figures of Christ there are also religious objects from other parts of the world, e.g. statues of Buddha from his journey to Japan and India. He had a predilection

for objects made of glass, crystals etc. For instance, he was fond of seeing the light reflected in the crystal chandelier. The owl with luminous eyes in one corner of the living room was sent to him by someone after one of his visits to Iceland. People often gave things to Martinus that he taken a liking to. He himself was very generous and used to give things to other people.

In spite of the many ornaments the rooms give a very modest impression. The flat bears the stamp of his simple way of life, and one cannot perceive any real luxury. He chose the wallpaper in the living room himself. It was just the one he wanted, although other people thought its intense red pattern was a little too colourful. He like colour. On the walls Martinus hung several of his symbols, and, besides some original symbols, there are also photocopies which he tinted afterwards. Those originals that are not in the flat have been filed away at the institute. Unfortunately the colours of the symbols fade as time goes by, but then there is always the choice between keeping everything as close to its original state as possible or renewing whatever has decayed. Martinus tried to protect his symbols with blinds. In the impoverished environment in which he grew up people always tried to protect the colours in their homes from being faded by the sun.

*There are some other interesting pictures in the flat, e.g. pictures of Christ and the tapestry with the pyramids.*

"He was very interested in everything to do with Jesus. He had declined several offers of trips abroad, since he did not think he could spare the time for them, owing to his special mission in life. But later, when he had finished "Livets Bog", he accepted Sam Zinglensen's offer to accompany him on a journey to Israel and Egypt. On that occasion he visited the pyramids. One night at his hotel he had a vision of the pyramids the way they had once looked, all white with golden tops. He was also very interested

in seeing the historical places in Israel that are connected with the life of Jesus, although he thought the original atmosphere around them had been destroyed by the construction of churches everywhere, where Jesus is worshipped like a god.

Martinus also took great interest in the man Jesus, not least because he considered his own life's work as a continuation of his mission. The copy of Thorvaldsen's statue of Christ by the staircase to the flat is probably a gift. Martinus was inspired by the original statue in the cathedral which, according to him, reflects the true essence of Jesus. I do not know whether he owned such a statue before March 1921, when he experienced the so-called white baptism, the beginning of the great dawning of cosmic consciousness in his current physical incarnation (read more about this in the article "On the Birth of my Mission" in the book "The Road to Initiation"). In connection with the white baptism he saw Thorvaldsen's sculpture come to life, come walking towards him with outstretched arms and finally enter his own body. There are also other pictures of Jesus in the flat, e.g. on the dining room wall; a picture of the portrait of the so-called Sudarium of Veronica kept in Turin.

*How have you solved the technical problems of converting the flat into a museum?*

"The visitors have to be able to see as much as possible of the flat, but in order to avoid unnecessary wear and tear of furniture etc. in the rather cramped rooms, which are also full of small ornaments that can easily break or disappear, we thought it was not enough to just cordon off the rooms. That is why we have chosen, in our opinion, the least evil solution of putting up transparent Plexiglass screens in the doorways. In this way you get a good view of everything in the flat, even though you cannot

actually enter the rooms. An extra carpet has also been fitted to protect the original flooring.

*What does one have to do if one wants to see Martinus's flat?*

"You simply call the Martinus Institute, tel: +45 38 34 62 80 during office hours (9am - 4pm) and make an appointment. Usually Bertil Ekström or Henry Hedegaard are in charge of the tours. It is particularly important for guests from far away to call in advance. Just turning up without an appointment can create practical problems for the institute. The entrance fee is 20 Danish crowns and includes the showing of Jørgen Knudsen's video "Martinus - the Man and his Cosmology" and some slides with close-ups of some of the objects in the flat that are otherwise difficult to see clearly. The video and slide show take about an hour. Visitors will also have the opportunity to ask questions. *I.F.*

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Translated by Gunilla Lundblad.

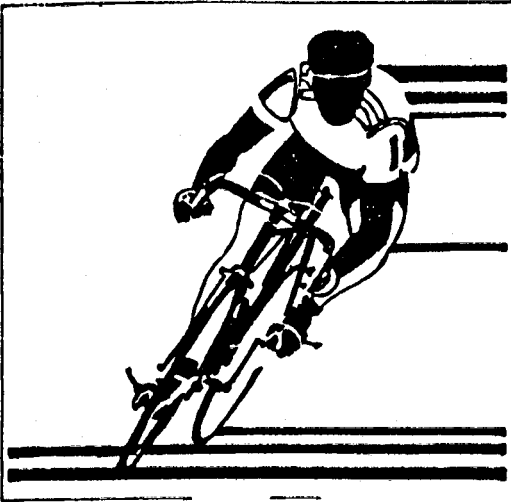
# Is being good dangerous?

by Ole Pullar Saxe

"We just have to be good to one another" is a line that I particularly remember Martinus saying. It is also this attitude that permeates the atmosphere at the Martinus Centre in Klint and in study circles around the world. Here people gather with the same longing and view of life, where neighbourly love and tolerance are the most important guidelines. In contrast to the challenges and

conflicts of everyday life it is wonderful spend some weeks with those of like mind, who into the bargain are trying to be considerate and helpful. In his works Martinus describes so vividly the way of being of the future. Perhaps we are sometimes in too much of a hurry and forget where we actually belong.

The results of new research confirm that it can be downright dangerous to be too "good". Psychosomatic medicine or psychoneuroimmunological research, to be more precise, has shown a terrifying connection between a particular type of personality and cancer. We have previously heard about type A behaviour: competitive, making high demands on achievement, cynical, suspicious behaviour and as well as the most dangerous type, namely hostile behaviour, have been seen to put people at greater risk of contracting heart disease and vascular disorders. Professor Redford Williams recommends a training programme for these patients where the most important elements are tolerance and forgiveness. But now in addition to A and B (the healthy, relaxed contrast to A) they have found a C-personality that is characterised as follows: suppression

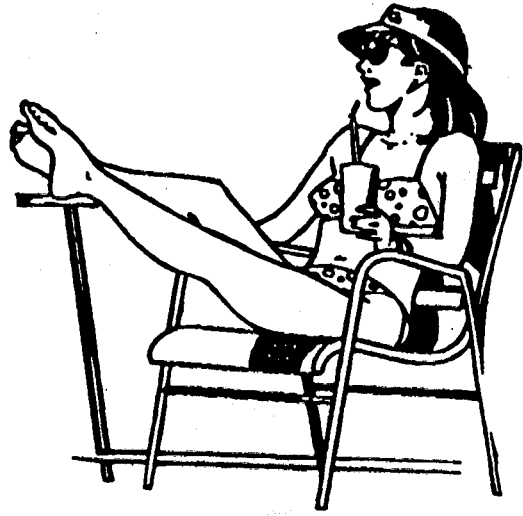


*Type A*

of feelings, lack of natural means of expressing strong feelings, inability to manage stressful conflicts leading to feelings of hopelessness and helplessness, tendencies towards depression accompanied by despondency instead of a fighting spirit. They are people who always offer their help, who cannot say no and therefore often end up feeling like martyrs or victims. The most dangerous feeling here is bitterness, that is stifled anger, which has been seen to have a disastrous effect on the immune system, leading to an increased risk of cancer and similar chronic diseases.

The most controversial studies were the two so-called prospective studies from Yugoslavia (Grossarth-Maticek 1985) and Heidelberg (Grossarth-Maticek and Eysenck 1988), where groups of healthy people were followed up to see which groups of illnesses they later developed. The groups, which together consisted of over 2000 people with an average age of between 50 and 60 years, were examined 10 years later, and the distribution of illnesses showed a remarkable conformity with the types of personality. A third study (Grossarth-Maticek and Eysenck 1990) showed that the risk of illness falls dramatically when stress is removed. It is thus possible to do something about the situation and change one's behaviour.

So the study shows a clear connection between type C and cancer, something that I think many doctors, psychologists and naturopaths have already had an inkling of from their clinical experience. Our vital force and thereby the effectiveness of our immune system is dependant on our joy in living and energy. The most gratifying result was that when an experimental group from the C-category received insightful psychotherapy their risk for getting cancer was markedly reduced. These personality types are thus not genetically unchangeable but on the contrary learned patterns of behaviour which, through insight and training, can



*Type B*

be changed.

These studies, which show such convincing results, have of course been met with great scepticism in the scientific world. It is actually a revolutionary medical bomb that ought to occasion a radical change in the entire practice of cancer therapy. It ought to cause a shift from a technical, chemical, scientific, specialist attitude to a more preventive, psychological, holistic model. We await with interest more similar studies.

A little curiosity here is the development of international databases, where it is now possible in one minute to search for such studies that are published in medical publications. I have recently coupled my home computer to "Medline", a medical database with access to 7.5 million medical articles, and I clearly felt how my little computer became a synapse (nervous connection) in the earth's growing nervous system. In this global network there are 100,000 new "synapses" every month, so it will become easier in the future to make a connection with like-minded researchers all over the world. Maybe an expression for the beginning of the earth's cosmic

consciousness? When I looked up C-personality and cancer in Medline I got some references to articles that clearly confirm the first studies.

It is thus not quite so simple to "just be good to one another", but demands a lot of thought and careful judgment. Love is not "slavelike submission", as Martinus has expressed a counterpart of the C-type, but on the contrary intellectualised feeling.

In *Livets Bog* Vol.7 (section 2658:29) Martinus explains the term "foolish kindness" in the following way:

"An illogical feeling of sympathy is the same as what we in *Livets Bog* have called 'foolish kindness'. Foolish kindness is support or help to 'swindlers' or 'cheats' who, camouflaged as needy, ill or miserable, try to use people with great feelings of sympathy and thus unrightfully or under false pretenses try to exploit their generosity."

Now such a "swindler" or "cheat" is not always conscious of his swindling. Psychology is familiar with many "unconscious swindlers", where the rewards of illness, the role of victim and the feeling of martyrdom can get people to use generous, foolishly kind people of the C-type, instead of taking more active responsibility for their own sufferings, perhaps because the hospital system up to now has encouraged a passive role for the patient, explaining illness as a matter of chance to which anyone can fall *victim*.

In the same section Martinus explains the importance of being conscious of our natural evolutionary step, of being neither more or less sympathetic than our abilities allow. Perhaps this is the secret behind the stressful types A, B and C, where A represents people who are still in the old animal habits, and C the other extreme where the animal side is totally repressed in favour of an enforced, unnatural goodness in people who make utopian demands on themselves. These extremes in Yang and Yin, as the Chinese would call them, have then a



*Type C*

point of balance in type B, where there is synchronicity between the evolutionary step and the way of behaving. Here we see relaxed types that are not trying to be something that they are not, but who are

self-confident and courageous.

In Livets Bog Vol.1 section 125 Martinus writes about the group of people that are receptive to the new world impulse, but have a little too much feeling in relation to intelligence:

"On the other hand, they may well become pessimists and, as some elements of ambition and milder forms of egoism still remain in their consciousness so that they have more or less selfish expectations which are not always fulfilled, they can thereby still experience disappointments and irritations which, in extreme cases, can lead to melancholia and imagined martyrdom with corresponding disadvantageous reactions in their physical body."

This description is consistent with the C-type personality, which is very much ruled by its feelings - but at the same time cannot express these in his or her relationships.

We are facing a new paradigm - the cosmic view of life with reincarnation, karma and the perspective of spiritual development will in the future change both the hospital system and psychology. Before this happens it is a matter of using the best of current methods, where the therapist's respect for the patients world view is perhaps more important than the method itself.

A fundamental precondition for being in healthy harmony with body and soul is to be faithful to one's rightful evolutionary step. To be able to relax like the B-type person and affirm oneself where one is. For the A-type person it is a matter of letting go of old habitual animal reactions and being up to one's mark through practising neighbourly love in the form of confidence, tolerance and forgiveness; whereas a C-type person should rather practice loving him- or herself with genuine goodness and not an illogical, foolish kindness. It is possible that a certain self-assertion in the form of "friendly firmness", as Martinus calls it, is a necessary marking of boundaries in

relation to other people who otherwise use one too much; and it is possible too that a controlled letting off of steam is necessary in order to understand better one's repressed feelings, but this has then to be united immediately with the intellectual insight that makes it possible to understand the proper cosmic connection and create the reconciliation with one's self that promotes a satisfying attitude to life.

It is important to emphasise that these thoughts are not intended as a criticism of seriously ill people or as a means of making them feel guilty. There are many different forms of cancer that can each have many different causative factors, but it is at the same time important that this new knowledge becomes available in the correct cosmic perspective. This is particularly clear when every attempt at asserting the cancer patient's own responsibility within established medicine is almost taboo and is most often met with a strong reaction of righteous indignation. When the world now begins to understand that responsibility gives freedom, and that it is an advantage to accept full responsibility for one's own health, even more people will be able to place the key to life in their own hand again.

"Know thyself", said the ancient Greeks. Perhaps they meant that one ought to know one's natural place in evolution. If we aim too high or low, we will create problems. But later these problems will lead us back to the right path, where we will have even better preconditions for loving both our neighbour *and* ourselves in order to fulfil the commandment - "Love thy neighbour *as* thyself".

Sources:

Cancer and Stress, Edited by Cary L. Cooper and Maggie Watson, Wiley (1991)

Cancer and Personality, Chapter 4 by Hans J. Eysenck (Professor of psychiatry, University of London)

Translated by Mary McGovern, 1995

# 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

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