

KOSMOS

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Vegetarianism and illness

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A personal struggle to forgive



Can vegetarianism make one ill?

A reader asks:

Can attempts at changing old patterns of thought and action (for example, changing from meat-eating to vegetarianism, attempts at forgiving "old enemies" and not killing bothersome insects and plants and the like) influence one's organism and micro-organisms? Can one actually become ill from such changes (muscle and joint pains, colds and flu and the like)?

ANSWER: According to Martinus Cosmology all life and the structure of the entire universe is based on the principle of life units (living beings within living beings). This means that, regardless of whether we are animals, humans, planets, star systems or atoms, we are all living beings consisting of other living organisms. We consist, for example, of organs, cells, molecules, atoms and even smaller particles.

Regarding your question about what happens when we change our pattern of thinking and acting: our thoughts, as well as the food we consume, form the fertile soil for the incarnation of microlife in our physical organisms and spiritual bodies. In this way we attract the kind of microlife that corresponds to our thinking and nutrition. The quality of our microlife is thus expressive of our consciousness and thereby our step in evolution. When someone becomes more humane, thinks and acts in a more loving way, eats healthier food and so on, his or her microlife will become correspondingly more refined. You ask if one can actually become ill from changing one's way of thinking and acting in a more humane direction. In principle one cannot become ill from thinking positively and eating vegetarian food. On the contrary, people will gain more vitality, become healthier and happier through such a way

of living. During the transition to vegetarian food some minor problems can, however, occur in some people, particularly if the transition from the old, animal nutrition is too quick. In his book *The Ideal Food* Martinus explains the question of nutrition and recommends simple dishes consisting of cooked vegetables and fruit.

As to whether a more tolerant way of thinking can cause illness: no problems should arise since positive thinking enlivens both the body and the soul. *If problems do arise they will probably be due to a forced and artificial mode of existence. It is a matter of having a natural contact to one's present step in evolution. All forms of forcing create imbalances in one's psyche, one's body and one's microlife.*

Seen in a large perspective we find ourselves undergoing an evolution from animal to human being, where the psyche is gradually ennobled and the microlife constantly renewed in the process. If this evolution takes place harmoniously we will experience increasing well-being in body and psyche.

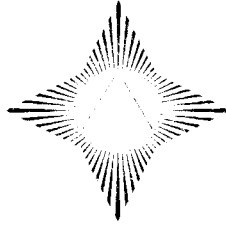
I would like to conclude with a resumé of *Livets Bog (The Book of Life) 6, section 2134* where Martinus writes the following: In order to eliminate illnesses and the innermost causes of them we have to attain knowledge of the mental life within our bodily microcosm, and the connection this has with the vibrations of our own thinking and mental attitude. Without this knowledge one will not be able to combat the most profound causes of all illnesses (resumé).

References:

The Ideal Food

Livets Bog (The Book of Life) 6.

Egil Kristensen (Translation: MMcG)



The corruption of private ownership

by Martinus

The final illusion or the longest surviving superstition

For centuries the propertied classes have oppressed the lower classes

For centuries within the terrestrial human sphere there have been people who possess an immense amount, who have gigantic accumulations of money, goods and gold, while the other members of society have languished in poverty and hunger, in need and misery and who to a large extent have been the tools which enabled the first group of people to come into possession of the exorbitant amount of social assets. In this way the community has been divided into two groups of people, that have gradually become known as "the propertied class" and "the lower class". In the worst cases these two classes have been so divided that the relationship between them is actually similar to the outrageous caste system we know in India, where the higher castes regard and treat the people of the lower castes almost like animals.

To a marked degree this division of people into upper- and lower-classes is a result of power and superiority over other people. And in fact the greatest contrast between upper- and lower-

classes is found in dictatorships, where a despotic king or prince and his family can, with unlimited power, treat his subjects as a kind of private property, that he can into the bargain leave in his will to his first born or in the absence of children to another member of the family.

Oppression in both the East and the West

So in the lands of the East there have been families that have "inherited" their subjects over many hundreds of years. As this meant that these generations of princes could plunder their people, getting them to work for them in return for a wretched keep with a pitiful allocation of the things necessary for living, they could gather the entire profits of all the people's efforts as their own private property, whether it consisted of buildings, castles, herds of animals, gold, silver, jewels, valuable carpets or anything else that one could at that time with the help of human hands manifest and produce as goods. Because of this the family treasure chests became

more and more laden as each new generation came to power, while the ordinary people really went on living in the same old suppressive and degrading routine. This really has been the state of affairs in the East for centuries, until recent times when the people of the West gradually assumed power over the coloured peoples in order to gain a share of their riches. But because the peoples of the West have also for centuries been the inherited property of the rulers, the state of affairs during these centuries was no better in their part of the world.

Democracy and dictatorship

But the oppression and degradation of people gradually gave rise to ideas or thoughts of liberation, and in turn these thoughts gradually gave rise to the revolutions that overturned the form of government so taking the power away from the monarchies. The government now became more or less "democratic" and instead of being a dictatorship it was based on the wishes and requirements of the people, which were established and rendered powerful and just by the right to a free vote. From now on the people were freed from the demands of the autocratic and sometimes despotic dictators. Such a being's ownership of his people did not exist any more and will never again, except in those zones where people have still not had enough of degradation, brutality and enslavement of mind and body, so that they fall back on being impressed by the extent of a dictator's power, placing themselves again under him only to realize that suddenly they are nothing more than a number in a concentration camp. All a dictator's subjects are to varying degrees in a state of being deprived of their liberty. But every loss of liberty from a being's normal functions, including its faculty to think, constitutes an imprisonment, and as the dictator can only exist by virtue of this psychic

imprisonment, everyone without exception within the domain of the dictator is imprisoned. The fact that people would like to express this domain of imprisonment using every name other than the very words concentration camp, is quite immaterial.

Gilded names or flowery language do not camouflage the domain's identity as a region where there is loss of liberty, which is the same thing as a concentration camp. But just as has already happened to the dominion of the princes or the kings where they still exist as a mere shadow of what they were before, and where the king or prince has been made a subject of the people, so it will also happen to the dominion of any kind of dictator. Any loss of freedom, degradation or oppression can only give rise to one single concentration of thought, namely the longing for freedom, which in turn gives rise to the mobilisation of every available means whereby the people can bring about the fall of the oppressor or dictator. Revolutions, torture, executions and sabotage constitute the thick dark clouds which cause the dictator's skies to be constantly and inevitably overcast, preventing the mental sunshine of life from warming the hearts and minds of humans. Private property in the form of a prince's or dictator's dominion is thus very, very unstable and transient.

The rich man and the business principle

Gradually as the people came to the point of governing themselves, there arose another form of dominion to do with power and possession. This dominion is represented by such people as the modern-day Croesus, the multi-millionaire, the tycoon and the manufacturer. The liberty of the people did not at first do away with the differentiation between the upper and lower classes and it also did not remove the conditions that would prevent the

strong from exploiting the weak. The possibility for this was merely transferred to another principle, that could be camouflaged so that it appeared just and thereby lawful. This principle has been known over the years as the so-called "business principle" and it originally afforded limitless possibility for the cunning to exploit the weak, even with the assistance or support of the law. So within this free government by the people there could arise not only one single dictator's dominion but several hundred small dictator's domains in the form of large businesses or private concerns that engulf or take over others. Have we not seen that businesses like these have been able to expand from quite small, modest concerns to gigantic enterprises with several thousand workers and with yearly takings in the millions? This income of millions of crowns(1) is for such a business, what terrorists and slave-drivers are for a dictator. The businesses are perhaps regarded as being more humane but the effects are the same. Both concerns are a means of capturing even more power and superiority and thereby a renewed ability to oppress and conquer other people's profits and possessions. Is it not the case that such superior million-crown firms can easily buy out other less economically stable businesses in order to take their orders and their customers? In this way the owners can create for themselves an excessively luxurious private life, living in palaces with parks, gardens and servants, they can travel round the world in private yachts, aeroplanes and showy cars and be fêted, honoured and admired as "great men". It is seen as a mark of distinction to cover their chests with medals and ribbons or other dangling golden objects, which should preferably reach right round to their backs, or they can dress up with ostrich feathers in their hats and coloured

trousers so that even the cocks in the farmyard go pale out of envy and annoyance at this profane imitation of their domain of the dungheap. All this is without mentioning the hatred in the underground movement that ferments among the workers of such a decked out Croesus as they trudge along on foot or by bicycle.

The trade union movement and the taxation system are new factors to do with power

But also these remains of a dictator's dominion, this imaginary right of ownership, is corrupt. Quite apart from the fact that such a being generally feels compelled to leave his fortune entirely or in part to the community for cultural purposes, this private dictator, or his heirs, gradually has to hand over some of his power to another power that the oppression has gradually brought about, namely the trade union movement. The same fate that previously befell the princely dictator and made the king into a subject of the people is now on the point of making the employer a subject of the trade union. Side by side with the trade unions there exists another dictator, which steadily undermines more and more what people own privately, making it more and more difficult for someone to become a "rich man". So all acquired goods or fortunes that have been accumulated are subject to forces that bring them to flow back more and more into the community. The business principle is thus being dealt a blow to its innermost soul, if one can put it that way. When the businessman has to give up his large earnings to his workers and the taxman so that he can really only keep a fraction of them, the initiative and desire for possession that made him into the great Croesus, is gradually killed off. He no longer wants to take the responsibility or the risk that it costs him

1: The crown is a Danish unit of currency

to create the big business concern. He has experienced the transience of private property and will gradually look on striving after possessions as foolish.

Ownership is an illusion

So as a result of what has been said so far, owning things becomes apparent as something unreal, as something that is not fundamental or stable. It is thus something that life itself to the very highest degree works against. It will become more and more clear that nothing material in the absolute sense can be anyone's private possession. In fact even that right a being has to own their marriage partner is an illusion. No one can be absolutely sure that their marriage partner will not end up becoming fond of another being and become unfaithful. The fact that a being can compel their unfaithful marriage partner to go on being married to them by denying them a divorce or by other means does not change anything. The beings are separated from that moment when the love urge and the affection in the unfaithful partner is transferred to another being. That person's psyche is lost to the marriage partner.

We do not even own our own organism

But we can go even further; we do not possess our own organism either. We have received it at a certain point and will only keep it for a specific period of time, after which it disintegrates back into that matter to which it belongs. But even for the period of time that this material exists as our organism, we still do not own it. We have only a specific use of it and even then only under certain specific conditions. In order to make use of our organism we have to fulfil a certain series of conditions. To the same degree that we do not fulfil these conditions our organism becomes ill, and to the degree that it is sick we are unable to manifest ourselves on the physical

plane. We have absolutely nothing at all time- and space-dimensional that is or can become our property. Everything that can be owned is transient, which means that it returns to Nature. The cycle brings it to us but it also brings it back to Nature. So it is quite right when in the Christian funeral ceremony one says, "You have come from the earth, you will become earth, and from the earth will you rise again". One can also express it by saying "The material of your body comes from the earth, you have borrowed this earth and therefore have to give it back to the earth, and you will again borrow a new organism from it".

One cannot lose the happiness and joy that comes from being of benefit and a blessing to others

There is something, expressed as the "I", that is the only thing that is not affected by transient things, so that it is for ever our own absolute possession. In no way can we give away our "I". We will go on being our I whatever we do. So the greatest thing in life will be to understand that really the only thing we own is our I. Everything else that comes into our possession, right from our own body to material goods and gold, we really only have the right to use, by virtue of the fact that we will offer it as a joy and a blessing for others, if possible even at a cost of ourselves. No one has greater love than he who offers his life to save others from misfortune and suffering.

Through this attitude and this understanding of the assets, the goods and gold that come into our possession life will guide us on to far greater possessions - not in the form of material goods, but in the form of cosmic faculties and aptitudes, so that we to a far higher degree can, through our manifestation and behaviour, reveal God's image for everything and everyone. It is the beginnings of this

road that has been made visible by mankind's greatest intellectual beings, world redeemers and the great geniuses in the arts and sciences. It is absolutely always the case that these beings do not display their genius in order to earn a certain amount an hour but solely out of the joy of creating blessings and happiness for mankind. The ability to create perfectly is life's greatest gift to the person who would rather give than

take. It is this possession that we own, this happiness and joy, that never ever can be lost or stolen from us by others. This joy and happiness that comes from shining like a sun over others wherever one goes in the world is eternal peace.

Original Danish title: Ejendomsrettens forkrænkelighed (1948)

Translated by Andrew Brown, 1996

<http://www.centrum.dk/Martinus.Kosmologi>

Martinus Institute on the Internet

by Henrik Hedegaard

An article about the global computer network, the Internet has previously been published in this magazine. The most recent and very popular development of the Internet is the so-called "home page", that is an electronic presentation of, for example, a company, an authority or a private person. The system is called World Wide Web, and, if one's home computer is connected to the Internet (via the telephone line or an Internet provider), one can from the comfort of one's own home hop from one of these home pages to another regardless of whether they are physically housed in a computer in San Francisco, Tokyo or a tiny village in Denmark for that matter. A typical home page consists at least of text and pictures, and can contain almost any amount of information of any level of quality.

Now the Martinus Institute has made its own home page with information about Martinus Cosmology in Danish, English and Dutch (other languages will follow). For the moment it is merely an

elementary introduction, which can later be expanded to show and explain a couple of symbols and the like. For those who have access to the Internet the address is <http://www.centrum.dk/Martinus.Kosmologi>

An older but still important part of the Internet is electronic post, commonly known as "e-mail". Here one can in a matter of seconds or minutes send letters and other electronic material to people who likewise have e-mail addresses, again regardless of where in the world they live. For the first time steps have been taken to establish a Martinus study group via e-mail, the participants communicating in writing via the Internet instead of meeting physically. The group, which for at least the next three months will communicate in Danish and Swedish, will read and discuss *Livets Bog (The Book of Life) 2* from September till December. Anyone who is interested can write to the following address: henrik_hedegaard@online.pol.dk.
Translated by Mary McGovern

Impressions of Klint

by Katarina Sandström

The international weeks at the Martinus Centre in Klint, Denmark are somewhat cosmopolitan. Here people from areas with widely different languages and cultures, who have approached Martinus Cosmology in very different ways, meet during a short but intensive period.

In the summer of 1996 Klint was visited for the first time by a Czech group. I asked them to describe their impressions and to tell me about the interest in Martinus Cosmology in the Czech Republic.

But first a conversation with a representative for another language and culture, namely Alan Johnson from England - a veteran of Martinus Cosmology.

ALAN JOHNSON:

"You needn't worry", said Mary McGovern, editor of KOSMOS when, before meeting Alan Johnson, I pointed out that my English was a little rusty. "He is so easy to talk to", she continued.

We met on a sunny afternoon in *The Terrace*, the centre's restaurant. After helping one another to put up one of the parasols Alan Johnson said that he could not understand why he had been chosen to represent one of the categories of guests in Klint.

With his 88 years and a background as both an Esperantist and a world federalist he has, of course, a lot to talk about, even if he himself insists that he hasn't anything remarkable to say.

"Now we have got too far away from Martinus", he interjected every time he thought that the conversation began to be too much about him as a person.

Article about a coming world kingdom

In 1955 Alan Johnson was in Copenhagen on a business trip for Kodak, his employer.

In an Esperanto magazine he had previously read an article by Martinus about a coming world kingdom. It made an impression on Alan Johnson, who, since his early youth, had been involved in world

federalism.

One evening in Copenhagen he looked up an Esperanto club consisting of people interested in Martinus, and some days later he was invited to the institute where he met Martinus himself and others.

"We talked; it was a very fruitful conversation. Martinus showed me his symbolic pictures, and we talked about how they could be duplicated."

"That was my only personal meeting with Martinus, but I heard him speak several years later in London", he remembers.

Alan Johnson, who is a member of the Theosophical Society, had studied Rudolf Steiner and Helena Blavatsky prior to meeting Martinus Cosmology.

"So I was familiar with terms such as reincarnation. But in the cosmology there was more than there was in what I had read previously. Now I wanted to know more."

The problem was to get hold of translated material. The first English text that Alan Johnson came across was "An Introduction to Martinus Cosmology" that his friend Erik Gerner Larsson (Martinus' secretary) brought with him when he came to England to practice his English before travelling to India to give



"There's no reason for interviewing me", says Alan Johnson from England. But he's wrong. Here he is in front of one of the pavilions in Klint with his partner, Ismini Bristow. Photo: Katarina Sandström

lectures.

In England he visited Alan Johnson, who took the opportunity of microfilming the entire book, and in that way he began to be able to study cosmology.

"I have been a keen student", stresses Alan Johnson, while telling me that he owns everything that exists in writing in English and Esperanto.

"I am so grateful to Martinus and to all the Danes who, through the years, have helped me with the literature and have answered my questions", he said.

Not least the summers in Klint have been important for the opportunities they provided for meeting people of like mind. In London, where Alan Johnson lives, there is no Martinus centre.

"There are unfortunately too few of us", he says but enjoys the occasional visit from Copenhagen. Tage Buch and Mary McGovern are among those who have given lectures.

Interest in Sai Baba

Alan Johnson came to Klint for the first time 10 years ago, and since then has visited Klint 5 times.

"I like the peace and quiet here. It reminds me of the English countryside where I grew up."

With Alan Johnson in Klint is his Greek-born partner, Ismini Bristow. They have their interest in cosmology in common, and she is also very interested in Sai Baba and has visited his ashram in

India. Alan Johnson has not been there, but Sai Baba's thoughts are not foreign to him.

"I like his teaching. He is basically talking about the same as Jesus, namely neighbourly love."

Alan Johnson is a very well-travelled man, having visited about 75 countries. Most of his journeys were business trips for Kodak, for whom he worked until 1975.

During his travels he had much use of his Esperanto, especially in Russia where he easily made contact with "ordinary" people in the Esperanto clubs.

He has not used the language very much during the last few years, but is still a convinced world federalist.

As a boy he read the following lines by the English poet, Alfred Tennyson:

*"when the war drums throb no longer
and the battle flags are furled
in the parliament of Man
the federation of the world"*

The thought of a united world made a deep impression on the young Alan Johnson, who since then has been a convinced world federalist.

"After two world wars it felt as if people had had enough of war, but this unfortunately turned out not to be the case."

"It is true that the UN was created, but the organisation has insufficient actual influence", said Alan Johnson, who, however, is hopeful of a change in the near future.

Does he believe that the EU is a step on the way?

"On the whole I am for the union; it's a step in the right direction. But I don't think that the union will take us into heaven; there is also the risk that the EU will become merely another power block."

"But now we have definitely got too far away from Martinus", stated Alan Johnson and we left to go to the next lecture.

THE CZECHS

Finding time for a chat with the Czech guests is not easy. A busier group is probably difficult to find in Klint in the summer of 1996.

Every day is fully packed with study groups, lectures and intensive Esperanto teaching. Together with their interpreter, Ruzena Dahlgren, they also take the opportunity of meeting members of the council of the Martinus Institute, Copenhagen and others who can advise and inspire. They are all very keen to organise study groups, lectures and the publication of Martinus' books in the Czech Republic. There is, therefore, not much time left for small talk in *The Terrace* in the evenings for Vít Hrbáček, Iva Prikrylová, Michal Balík, Tomáš Flodr and Mabi Lusala.

Three of the group live in Olomouc, a town in the south east of the Czech Republic. Josef Vasek, the translator of all of Martinus' books, lived there too. Last summer he died at the age of 88. He left something of a vacuum in the centre, which had largely been borne by his own enthusiasm.

"But we are working on filling the vacuum now", says Michal Balík.

Spiritual seekers

He, like the other Czechs, came into contact with the cosmology relatively recently. Iva is one of those who has been involved the longest. At the end of the eighties she read an ad in a magazine for spiritual seekers. The ad, which had been placed by Josef Vasek, contained a list of all Martinus' books in Czech translation.

"I became positively curious when I read the word 'cosmology', but I was afraid that it had something to do with astronomy."

The next day she visited Josef Vasek at his home, which turned out to be just across the street.

"He explained the idea of reincarnation, and he told me about karma and

about how people decide their own fate."

"I was very happy to discover that the cosmology was not natural science", says Iva, describing what a relief it was after many difficult years, to find something that gave meaning and depth to life.

She began helping Josef Vasek to write fair copies of his translations. In 1993 she gave her first lecture, which was about 'intolerance'.

"Intolerance is something I have a lot of experience of - both my own and that of others", she says laughing.

She is one of the six members of the council of the Czech Martinus Centre. It is actually only in the council that she feels comfortable talking about cosmology. She prefers not to discuss it with

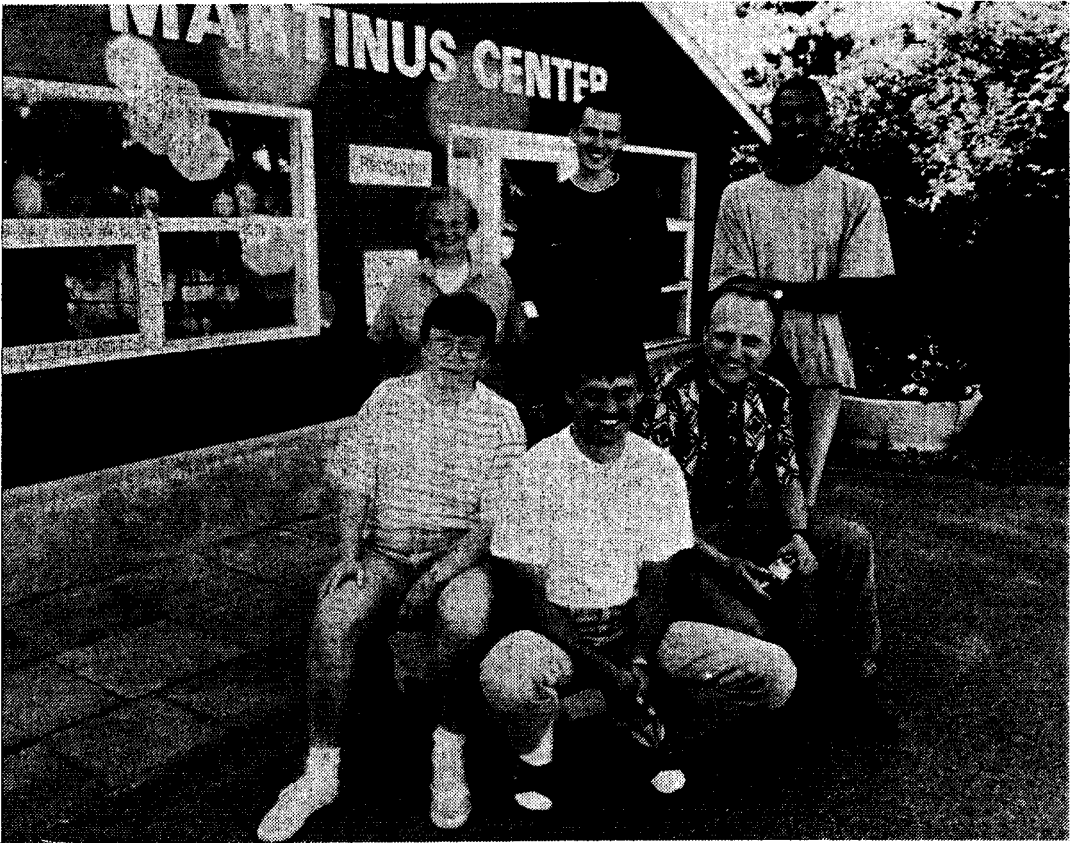
her family and colleagues.

"They think that we are members of some sort of sect", she says shaking her head.

There is an enormous interest for spiritual questions in the Czech Republic. After the "gentle revolution" in 1989 many societies and sects have crossed the border. In Olomouc there is "The New Acropolis", which houses lectures about healing, astrology, UFO's and the like. Hundreds of people usually gather there.

"Not so many come to us. Cosmology is not sufficiently 'sensational'", says Michal Balík laughing. He is critical of much of the new spiritual market.

"There is a very intense spiritual hunger in the Czech Republic, but a lot



The summer's Czech visitors are a closely knit group, who have spent nearly all their time in Klint together. Standing from left to right: the interpreter Ruzena Dahlgren, Tomás Flodr and Mabi Lusala; sitting from left to right Iva Prikrylová, Michal Balík and Vit Hrbáček. Photo: Katarina Sandström

of what is on offer is of no use. It is merely superficial", he says and points out that there is another development going on at the same time as the spiritual one.

"After all the years with communism there is now a great appetite for another kind of materialism, namely, consumerism."

"For many, future membership of the EU is a ticket to unlimited consumption. Unfortunately the union is built too much on egoistic values", says Michal Balík. The rest of the group nod in agreement.

Very grateful

But, nonetheless, everyone would like the Czech Republic to become a member, if for no other reason than that membership would bring them closer to the rest of Europe. After all the years behind the "iron curtain" it is wonderful to be free to travel - if one can afford it. The stay in Klint and the journey there was paid by the Martinus Institute. For this the Czechs are very grateful.

"We have benefitted enormously from our visit here and we are very happy that we came. It is so inspiring to hear all the good lecturers", says Vít Hrbáček, who has also started lecturing.

He is also busy typing all the translated material onto computer discs so as to facilitate the publication of Martinus' books.

"Luckily Josef's handwriting is very legible", says Vít Hrbáček, who, like

Michal Balík, is a member of the council.

What cosmology is *not*

Also visiting Klint are Tomáš Flodr and Mabi Lusala. They are both 20 years of age and are studying at a technical college in Brno. In a magazine called "Medium" they read about Martinus Cosmology. They became interested and contacted the centre in Olomouc.

"In the article it said, among other things, what cosmology was *not*. Not a sect, not a new religion, not materialistic science but still logical", describes Tomáš Flodr, and one understands that the logic of it in particular made an impression on both technical students.

Ruzena Dahlgren is present during our entire conversation and interprets for us. This is indeed a linguistically gifted gathering. The Czech guests speak English, German, Russian, French and Esperanto, but at various levels of proficiency. For the sake of simplicity the conversation took place in Swedish and Czech.

After several hours' of intense conversation in the hot sun outside the lecture hall fatigue begins to set in. Moreover, the content of the morning study group has not yet been completely digested. It is high time for a little rest. For me too. Vít, Iva, Michal, Tomáš and Mabi continue their ambitious programme. A lecture explaining symbols nos. 1, 2, 24, 25 and 26 awaits them...

Why so many of Martinus' books are translated into Czech

As far back as the mid fifties Josef Vasek began translating Martinus' works into Czech.

Josef Vasek, who was an Esperantist, had got hold of one of Martinus' book in Esperanto. Fascinated by what he read he began translating everything by Martinus that had been published in Esperanto.

Since Martinus would rather that everything was translated directly from the Danish, Josef Vasek began learning Danish with the aid of a Danish-Esperanto dictionary and his Danish friends.

His first translation direct from the Danish was *Meditation* in 1969. He then continued to translate at a fantastic speed

without anything being published.

"The police often went to his home to check what he was writing", related Ruzena Dahlgren.

"On one occasion they saw the word "God" and determined that these were religious writings that ought not to be published."

Perhaps it was fortunate that the security police classified the translations as religion. The real content of cosmology - if it had been understood - would perhaps have been regarded as "subversive activity". Now at least Josef Vasek was allowed to continue translating.

Many of his translations were, nonetheless, distributed. Josef Vasek's produced 9 carbon copies of *Mankind and the World Picture* on his typewriter. These were then distributed and about 300 copies made.

In 1989 the publication of the translations began to be possible. A number of Martinus' shorter works have been printed and in 1993 *Livets Bog (The Book of Life) 1* was published. There is now a copy of the book in the private library of Václav Havel, the implementer of the

"gentle revolution".

Last summer Josef Vasek died. All the Martinus material was bequeathed to Vasek's son, Vaclav, which slightly complicated the publication of the first books.

None of Josef Vasek's family is interested in the cosmology. They have certainly nothing against the translations being published but they have parted with the manuscripts with much reluctance since they are afraid that some of them may go missing. Sometimes it has been difficult for the members of the Czech Martinus Centre's council to gain access to the material.

But gradually, as the translations are typed and stored in computers these difficulties will disappear. From now on not the security police but money will determine whether the books will be published or not.

Translated by Mary McGovern

(In August of this year the Martinus Institute, Copenhagen granted the centre in Olomouc 15,000 Danish kroner to finance the publication of *Logic* in Czech. -Ed.)

As hard as conquering a town...

by Jytte Skaarup Hansen

Forgiving may be just "as hard as conquering a town" - I'm sure that everyone will agree who has fought that battle with themselves.

For me this happened in 1981 - resulting in a deeper insight in myself - and much later a recognition through Martinus' analyses.

A colleague, who had also been a

classmate since my first school year, was to be the provider of this instructive experience.

The firm I was working for at that time had ended up in a situation where it was necessary to call in someone - my classmate - from a sister company to assist me and another secretary to get through some cases that had been piling

up.

My classmate did not have the other daily chores to attend to besides these cases, so it was not long before she had done away with them.

Of course she was happy that she had done a good job of it and told my boss that she failed to understand how I and my colleague had not managed to cope without outside assistance.

Although I got on well with my boss, this incident obviously aroused some doubt in him, and he hinted that "of course I was not going to be fired, but...."

This knocked me out completely. I went through all sorts of emotions right from "how could she do this to me", "after all she is an old classmate" to "I have never once said a negative word about her although I have had plenty of opportunities". The thoughts simply kept on and on in my head - self-pity and bitterness all mixed up.

This state of mind went on for six months. I was feeling really bad, and when I could not avoid seeing her I was so angry that I could not look her straight in the eyes.

At that point I was actually in a very poor shape. I suffered from stomach spasms at night and eternal negative thoughts directed at my colleague at day.

I contacted a kinesiologist who - having heard my story about feeling betrayed and backstabbed by my colleague - told me that I would have to send some thoughts of love to my colleague!

Thoughts of love? I could feel every fibre of my body protesting. How on earth was I supposed to do that after what she had done to me?

But the kinesiologist told me there was no other way ahead for me.

During the time that followed I tried several times to send loving thoughts to my colleague. That's not entirely right, because I simply felt such a strong emotion against doing it that I failed - I simply could not do it. I was still very angry

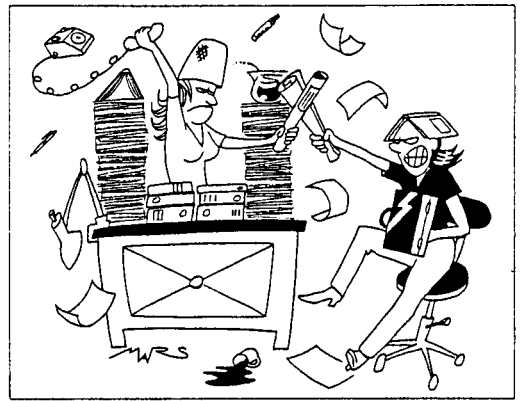


Illustration: Mars

and resentful.

By "coincidence" I came across a book at the library by Øivind Berggrav entitled "Humour and seriousness" and was stunned to find a story that was a true copy of my situation - a situation that he had been in with a colleague of his. And he ended his story by saying that he (Ø.B.) had regained his mental balance by sending thoughts of love to his colleague!

The days immediately after I tried again, and suddenly I succeeded! I managed to think of her as "just another human being with faults and imperfections like all the rest of us; vulnerable like everybody else if struck by accident", and I managed to envelop her with warm feelings.

It was an enormous relief - impossible to put into words - as if a monstrous burden had been lifted off my shoulders.

And there were no negative feelings left. Since that point, whenever I met her, I could smile at her and ask her how she was - looking her in the eyes. It was like a miracle!

And all that "simply" because I had conquered myself and managed to send her loving thoughts rather than all those negative waves.

Of course there have been other situations later in my life when I have felt badly treated. But now I know what to do: Send thoughts of love!

Translated by Mogens K. Bech

News from the Martinus Institute

International Summer Course 1997

Next summer's international summer course in English and German at the Martinus Centre, Klint, Denmark will take place from Saturday 26th July to Saturday 9th August. There will be four lectures in English each week and two in German. The English lectures are as follows:

The creation of culture; Out of darkness; Consciousness - our inner voice; Meditation; Spiritual suicide; Spirit and matter; Funeral rites; The road to initiation.

In the English study group we plan to read the newly translated prepublication edition of *The Eternal World Picture 3*, which consists of expanations of symbols nos.27-33, including *The solution of the mystery of life* and *Human and animal thought climates*.

A full programme for the summer course as well as the spring and autumn independent study courses will be enclosed with the next issue in December.

New telephone numbers in Klint

From January 1, 1997 the Martinus Centre, Klint will have new telephone numbers. They are as follows (present numbers in brackets):

Reception, Klintvej 69 (5930-2989)
5930-6280 (phone and fax)

Villa Rosenberg, Klintvej 70 (5930-2177) **5930-6281**

Phone box by Reception, Klintvej 69 (5930-2801) **5930-6282**

Phone box in Pavilion A (5930-5135)
5930-6283.

To ring Denmark prefix the above numbers by the international code + 45.

Martinus film now in Japanese

Jørgens Knudsen's film *Martinus - the Man and his Cosmology* has now been produced in Japanese, the seventh language into which it has been translated. The other languages are: English, German, Dutch, Swedish, Esperanto and Russian, as well as the original Danish. The film has been shown on Danish TV2, Swedish Television and in the USA on a Los Angeles local TV station. Efforts are being made to have it shown on Japanese television. The film can be purchased as a video from the Martinus Institute.

The Eternal World Picture 2

The recently published *The Eternal World Picture 2* by Martinus (translated by Mary McGovern) is available from:

The Martinus Institute,
Mariendalsvej 94-96,
DK-2000 Frederiksberg,
Denmark

Tel: +45 3834-6280
and in the UK from:

Watkins Books,
19 Cecil Court,
London WC2N 4NH
Tel: 0171-836 2182

(to personal callers and by post).

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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