

KOSMOS

ENGLISH MARTINUS COSMOLOGY NO.2 1997

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The mirror of life



Spirituality and mental health

by Mary McGovern

We live in a materialistic time. Many have lost their ability to believe in traditional religions and have not found an explanation of the spiritual side of life that satisfies their growing intelligence. This leaves many crying out for meaning in a spiritual vacuum. The following is an example of how one man's spiritual search led to an improvement in his mental health.

Per Søjberg wrote recently in the Danish newspaper *Information* (29 Nov. 1996) presenting himself as a 33 year old psychiatric patient who had been receiving much-needed treatment for borderline psychosis for 13 years.

He expressed his gratitude to the Danish psychiatric system, which had helped him describe his symptoms and had treated them with medication. It introduced him to psychology and gave him invaluable help in the form of psychotherapy.

Having praised the system he turned then to aspects he was more critical of.

He asked, "Where is the soul in the psychiatric and psychological view of man? In my view it has been reduced to the mechanics and chemistry of the brain."

"I was in the fortunate situation", he continued, "that I had a friend who could refer me to Eastern mysticism, Buddhism and Martinus' philosophy in order to learn to analyse my experiences and give them meaning and value..."

Per Søjberg had had experiences that he described as "the awakening of

Kundalini, glimpses of cosmic consciousness and long periods in a state of illumination", experiences that psychiatry had encouraged him to regard as figments of an overwrought imagination. He had been encouraged not to try to understand these experiences but "to repress them and 'get on with his life' with practical activities, exaggerated grounding and other materialistic things."

Here he felt that psychiatric treatment lacked an important aspect. He suggested that *spiritual treatment* be added to current psychiatric and psychological treatment, envisioning a "religious expert" as a member of the staff of out-patients' clinics and the like. These "experts" could then refer patients to "reliable people and mature thoughts that could supplement the patients' present religious attitude with the things of value experienced during the psychotic state".

"Without this aspect as part of the treatment", writes Per Søjberg, "no one will be cured".



The Godhead and the courage to embrace life

by **Martinus**

The animal knows nothing about unnatural fear; its animated and courageous attitude to life and its harmonious relationship to the Godhead are principles that are encapsulated in its instinct

The most important things that a living being needs in order to have a perfectly healthy and happy life are the courage to embrace life and a harmonious relationship to the Godhead. In an animal these two principles exist encapsulated in the reality that we call instinct, and they are the actual causes of the animal's mental and physical health. The animal has no knowledge of unnatural fear, that is to say fear in areas where there is really absolutely no danger. The animal becomes anxious in dangerous situations and reacts automatically through instinct to avoid the danger. If it cannot avoid it, it lets out a cry of terror, which is its instinct's automatic prayer to the Godhead for help, and help does come to the animal on the psychic plane, where, just like human beings, the animal also has its guardian angels. However, if the animal manages to escape from the dangerous situation, once the danger is past it

does not broad in fear and trembling over when the danger will reappear. It does not loose its courageous and animated attitude to life or become troubled, getting into a nervous state through being permanently anxious about either life or death.

To a very large extent the human being lives in permanent fear of one thing or another

The human beings' situation is quite different. To a very large extent the human being lives in permanent fear of one thing or another. Very often what fills his mind is really only dreamed-up dangers or imagined difficulties that have no existence whatsoever, nor ever will. In the morning he is afraid of the day, he is afraid of not being able to survive economically, in fact this fear can even be present in people who have goods and gold in excess. He is afraid he is going to loose everything he has. Some people live with the tremendous fear that their marriage partner is being unfaithful, even though their partner has never had the slightest thought of being unfaithful. Some people fear that there will be too

much rain, while others fear drought conditions. Many, many people live in fear of what people will say if they do this or that, they are afraid of gossip or slander, in fact there is almost no situation where there is not something that they are afraid of.

The terrestrial human being has no courage to embrace life and lacks a harmonious relationship to the eternal Godhead

These days there exists throughout the world a permanent fear of a war to come. It is the fear of other human beings that makes people think about how they can best become expert in killing and destroying. The terrestrial human being has no courage to embrace life, and also suffers from the lack of the other vital factor that promotes health and happiness, namely, harmony in its relationship to the eternal Godhead.

A really animated and courageous attitude to life, such as Christ displayed in the Garden of Gethsemane, will lead to a real triumph

For a human being to be without an animated and courageous attitude to life is the same thing as being without an important psychic organ, and in particular the very organ that maintains the health and normality of the being's normal, healthy experience on the physical plane. If a person has lost a foot, he makes up for it by using crutches. But when what he lacks is such an important organ as the courage to embrace life, which is even more important than a foot, what can he do? Also in this situation he tries to make up for it by using crutches, and the crutches he uses to try to make up for his lack of courage to embrace life are weapons of murder. A truly perfect human being would absolutely never take cover behind a weapon of murder, as he has no fear of other human beings' potential persecution, slander or other form

of sabotage of his existence. He possesses a truly animated and courageous attitude to life which results in a real triumph. We have a shining example of this sort of mentality in Christ. If he had not willingly given himself up to the people who were persecuting and attacking him in the Garden of Gethsemane but had done the opposite and found a means of averting their attack, perhaps with a little war between them and his followers, which Peter was immediately ready for, he would not have become the prince or king of the spirit that he did. If he had caused his adversaries to number on their casualty list the high priest and several of his assistants or a number of pharisees, would he have become a representative of the kingdom of Heaven or the humane world civilisation that will become the future destiny of the earth and mankind? No, he would have been worthy to represent the old Nordic mythology and would have been very well received in Valhalla in the company of the gods that reign there, headed by Odin and Thor.

Not even death on the cross could deter Christ from being a human being

But his courageous attitude to life took such a human form and was so strong that he had absolutely no need of crutches to stabilise his psyche. He was quite above any kind of animal behaviour. Not even death on the cross could deter Christ from being a human being. And therefore what some people thought of as a pitiful defeat was really a glowing triumph. A whole new world epoch was set in motion when Christ showed people that a truly courageous way of embracing life is not the kind of courage that we call fighting spirit, that is manifested when one overcomes and kills as many enemies as possible with one's weapons. The courage to embrace life is that power that overcomes hatred, vengeance, quick-temper, wrath and bitterness

in one's mind, even when one is mocked and insulted or even tortured and put to death because of it. But this spirited and courageous attitude to life can only exist, as Christ demonstrated, on the basis that mankind feels at one with the power of the Godhead or the Father and with the Godhead's love for everything that lives.

Present day terrestrial human beings have none of the courage and love of life that Christ had

How much of this Christ-like mentality does the present day terrestrial human being have in his mind? Apparently absolutely none. He has none of his courage to embrace life and so has to stimulate his psyche or mentality using crutches. People have actually become geniuses at making these crutches. All the ingenious instruments of murder that we know as warships, tanks, cannons, torpedoes, submarines, bombers and atom or hydrogen bombs, are all colossal crutches with which people attempt to stimulate themselves; but these weapons of murder will never be able to liberate them from anxiety and fear, quite on the contrary.

The terrestrial human being has to learn to use his power of thought in harmony with the laws of the universe. The law of the jungle is only appropriate in the animal kingdom

Are people less frightened these days than they were in the past, when they were still only beings who were asleep with regard to physical or intellectual knowledge and ability? No, fear has grown to keep pace with people's ability to create more and more ingenious weapons of murder and greater and greater possibilities for proliferating ways of killing. The human being will have to use his intellectual ability in a completely different way in order for there to be security and peace in the world. He will have to learn to use his power of thought

in harmony with the laws of the universe. The law of the jungle is only appropriate in the animal kingdom, which is the very kingdom that mankind is on the point of growing out of. In it, the right of the strongest holds sway and human life, as it is at the moment, is an intellectualised extension of a jungle. Animals experience fear only for a moment at the point of danger, if they survive the danger their vitality and courageous attitude to life remain intact. But human beings, as beings who think and have imagination, are afraid both before and after a dangerous situation and at the same time often just imagine that they are in danger. They take precautions and defend themselves using their intellectual ability to create weapons that, without them knowing it - for their thinking does not stretch that far - only makes the situation even more dangerous.

Every person who uses a weapon is really turning the weapon against himself

People can neither defend themselves nor be free from the fear of losing their own lives as long as they take cover behind weapons of murder and base their lives on brute force, having absolutely no impartial concept of justice with respect to their actions. Every person who uses a weapon is really turning the weapon against himself. The same applies to states and communities, with the result that present-day civilisation is heading for ruin. A new civilisation that will supercede it is on the point of being born; it is still in embryonic state, and is to be found in the human being's mind as a longing for peace. Christ spoke about it when he said, "The kingdom of heaven is within you". But as people do not follow in Jesus' footsteps leading from the garden of Gethsemane, they cannot expect to be resurrected from the animal life of killing. Their everyday existence will inevitably form an animal, jungle mentality, transformed by intellect into a

far worse state than that found in the animal's jungle. Here people live in all-out war and are unable to be happy or free from fear. Terrestrial man is no longer purely and simply an animal, and that is the reason why he will be afraid as long as he is in the animal kingdom. He is in the initial stages of being a human being and will only be able to find what is really a joy and a blessing for him in a true human kingdom, where he is together with beings that have a pure human consciousness rather than a partially animal or jungle mentality. But first he has to create the state of the pure human being in his own consciousness, and as long as he does not fulfill these conditions or become truly conscious of them he will to a greater or lesser extent have to live in fear.

Fear and anxiety do not only cause the human being to get into a nervous state; they can also be the cause of serious physical illnesses

Anxiety and fear are really what cause the human being to act wrongly, and these wrong actions give a completely mistaken perspective on life. Terrestrial man believes that weapons, money and power over other people can form a protection against the dangers that threaten them from all sides; he believes that he can create peace through weapon power. People in the west call themselves Christians but they have become separated from the road of Christ, and their wandering away from Christ's mentality unceasingly creates fear. Fear and anxiety do not only cause the human being to get into a nervous state; they can also be the cause of serious physical illnesses. Fear creates unhealthy blood, which weakens the organism and reduces the immunity to illness, in fact it can even bring about a person's death. An organism should not only be maintained with physical nourishment but also with the kinds of thoughts we have. The whole nature of our consciousness plays an

even greater part. Consciousness as a whole is a field of radiation and from it energies stream into the atoms of the physical organism giving them an electrical charge. These in turn fertilise the electrons, which make up the blood and the whole of the physical organism. If the field of radiation, that is to say the empty space between the physical particles is filled with negative energy and this enters the blood and circulates in the organism, the person will be unable to experience a healthy, normal life in the physical world. This state brings about further fear in the being so that it is possible to eventually die of anxiety and fear.

The fear of both life and death can disappear entirely from man's consciousness

Providence does not intend those beings, whom, it is said, are created in God's image after his likeness, to continue to live a pitiful existence full of anxiety and fear about both real and imaginary dangers. That is why a man was born who was able to show them the way out of the animal kingdom, to which they, with a large part of their consciousness, no longer belong. The road of Christ is the road of God and the power that leads the being along this road is the holy spirit. The holy spirit is the knowledge of life's eternal laws that will raise the human being out of the state of ignorance, which today causes the future human being in God's image to languish in all kinds of derailments from the path of real life. The fear of both life and death can completely disappear from peoples' consciousness when they begin to experience that their life is eternal and that dwelling within them is something of the Godhead, and that they are really one with the Father. The whole of mankind has to come to the point where mankind and the Father, or the Godhead, are one. What does being one with the Godhead mean? It means living life based on an

absolutely thorough knowledge of the world picture and eternal life itself.

Real courage to embrace life is a part of the holy spirit, the creative power of the Godhead or the keynote of the universe

Christ has shown people how to live such a life. His relationship to the Father gave him the courage to embrace life no matter what situation he was in, even in the very hour of his death. He demonstrated that the only death that exists is that state of fear, hatred and selfishness that the terrestrial human being locks himself into like a mental prison, that at the same time isolates him from the holy spirit, the creative power of the Godhead or the keynote of the universe. Real courage to embrace life is a part of this power and unless we ourselves open our minds to it, fear takes over, which causes us to stimulate ourselves with crutches. These crutches, these weapons of murder need not necessarily be revolvers or bombs, they can also be mental weapons that are in everyday usage such as gossip and poisonous remarks or persecution through intrigue and slander. They can in fact be apparently innocent remarks that contain a hidden sting that bores its way into the victim's psychic body. Most people can at times be inclined to kill something of another person's happiness and joy in living, and as long as these microscopic murders take place, the person who still has it in him to commit them must live in terrestrial man's jungle of anxiety.

The cosmic analyses point out to the seeking human being his position on the eternal path of life

Only by pulling up in his own mind the mental roots of this jungle can Man be free of the fear and terror of the jungle, and acquire the real courage to embrace life. But this is not something that modern man can do just by saying, "you have to believe", or "you must do this

and not do that". People in our times also want to understand why, by using their power of thought and sense of logic. And it has been my task to show people this through the cosmic analyses, so that they themselves can follow with their intellectual faculty the logical chains of thought that everywhere result in the great commandment to love one another. The cosmic analyses point out to the seeking human being his position on the eternal path of life and why he is precisely there. They also show what possibilities are opened up for whoever breaks out of his mental prison and follows the road of Christ. The person who in every situation can say "Father, not my will but thy will be done", will have the courage to embrace life and will be able to come through difficulties and dark states. With God built into all our actions and manifestations fear will vanish from our path of life in the same way that the damp mists of the night vanish as the morning sunshine breaks through. And people will individually experience the truth contained in the words, "I am the resurrection and the life, all who follow me shall be given life, even though they die".

Original Danish title: *Guddommen og livsmodet* (an edited lecture given in 1952, first published in Danish in 1971)

Translated by Andrew Brown, 1997

Impressions of Russia

by Olav Johansson

During the autumn of 1995 I received an invitation from the Martinus Centre in St. Petersburg in Russia to come and run courses and give lectures on Martinus cosmology there. We agreed that the end of February 1996 would be a good time for the trip, since I could take a few days off from my work during the winter sports holiday in the school where I work.

As Kosmos readers already know I was not the first to have received such an invitation. Ole Therkelsen, Solveig Langkilde and Søren Grind have already visited Russia several times. But for me it was the first time.

On the 21st February I landed at St. Petersburg airport and was warmly received by Alexander Kogan and Lena Sorotjkina from the Martinus Centre. Setting foot on Russian territory for the first time - at any rate in this life - felt a little odd. Russia is a country that at one and the same time feels both near and far away. It felt like a great and immense country, one which, among other things, spans eleven different time zones!

I gained a stronger impression of this greatness and immensity when I arrived in the Esperanto club where I was to live during my stay in St. Petersburg and there caught a glimpse of a map of Russia covering almost an entire wall. The Scandinavian countries, which had

been given a place on the edge of this map, looked by comparison remote and peripheral. In order not to be too overwhelmed by the size of the Russian kingdom I had to remind myself that all weights and measures belong to the world of illusions. In reality or from an absolute point of view Russia is not the least bit bigger than Sweden for example, indeed it is not even bigger than Denmark! But that is from the absolute or cosmic perspective where "*all sizes are the same size*", meaning that they are equal to eternity. In the reality of terrestrial sensory experience the different sizes are truly a reality that one has to reckon with.

So the Esperanto club, which is situated in the centre of St. Petersburg, became my home for some days. It was also there that I gave the first weekend course on 24th - 25th February. The course had as its theme "The human beings in transformation - on evolution from selfishness to unselfishness". Altogether about twenty to thirty people participated, some of them on only one of the days. There was great interest and there were many questions. Teamwork with my interpreter, Lena Sorotjkina, was also a very special experience. It was sheer telepathy, she said afterwards. Everything worked perfectly. Lena is trained as a Danish interpreter and I,



being Swedish, spoke my homemade Scandinavian mixture of Danish and Swedish, and she interpreted into Russian. The fact that there were two of us conveying the message was a very special experience. It demands teamwork, responsiveness and awareness from both parties. We both experienced that everything "flowed" wonderfully, as if with one voice. Another advantage of talking through an interpreter is that one gets many pauses for thought. While the interpreter is talking one can get time to think about what one will say next, and this means that the presentation becomes more compact and concentrated than it otherwise would have been. ("Padding" or empty words can to a great extent be cut away).

On Monday and Tuesday it was time to give lectures at the august Academy of Science in St. Petersburg. It was professor Leonid P. Kraizmer from the Department for Computing and Electronics at the Academy of Science who had previously met Ole Therkelsen, who had invited me to give these lectures and who had arranged them. The professor, an extremely friendly 80 year old, wel-

comed us. I reckon that on the first evening there were about fifty people at the lecture. I understand that many had come out of curiosity but that not all knew what Martinus Cosmology was about. I understood this when a woman (who apparently worked at the academy) asked me before the lecture if we cooperated with the astronomical observatory in Stockholm. Her misunderstanding was not difficult to understand since the term "cosmology" has another meaning in the world of natural science or materialism than that which we meet in Martinus. When I looked at the people who had gathered I understood that a lot of them were scientists and that there was a risk that there were more who were victims of the same misunderstanding as the above-mentioned woman. For this reason I think that it was good that the Russian version of the video film "Martinus, the Man and his Cosmology" was shown before my lecture. It helped in that I didn't have to introduce or present Martinus in my lecture but could go directly to my subject, which on the first evening was "Mankind and the World Picture".

It is, of course, a big and wide-rang-



*The astronomer
Konstantin Dveritinov,
the interpreter
Lena Sorotjkina and
Professor Leonid P.
Kraizmer*

ing subject, but I tried to make it as short and as concentrated as possible and show the main lines in the transformation of mankind and the world picture from religious belief via materialism to spiritual science.

It is hard to judge how receptive the audience was for these thoughts but I experienced that they listened in a friendly and interested way and that rather many of them stayed for the question hour after the lecture. On Tuesday evening I had my second lecture at the Academy of Science. Not so many came as the evening before but on the other hand I experienced that those who came this evening were people who were really interested and were not merely curious, as was perhaps the case on the evening before. At any rate about 30 people turned up, and the subject for the lecture was "Reincarnation and Evolution". I could feel that the interest was great not least from the questions after the lecture. The questions also showed me that the audience was well read in philosophy. I was asked to compare Martinus and, for example, Spinoza and Swedenborg and also other Russian philosophers whose names I

have never heard of. Towards the end of the question hour a man who sat at the very back of the hall asked if he could say something. He said that his name was Konstantin Sveritinov, and that he was an astronomer and space researcher and that he had read a few of Martinus' works in Russian translation. One thing that had fascinated him very much in what he had read so far, he said, was Martinus' description of the principle of the spiral cycle, since he himself in his research has reached the conclusion that all movement in the universe occurs in spiral cycles. He told us too that his research about the phenomenon of movement had made him speculate very much about the question of what it is that creates movement. Now he wanted to know more about Martinus' answer to the question. With the aid of the symbol "The living being" (symbol no. 6) I tried to explain the terms "the fixed point" (the I or X1) and "the movement" (X3). He seemed very satisfied with the answer that the I is the creator or initiator of all movement. In the usual Russian way he gave me a kiss on my cheek afterwards and expressed his interest in visiting the

Martinus Centre in Klint at some time in the future. He regretted that he did not have the possibility to come this year since he would be occupied for some time by a research project studying the northern lights up in Murmansk in the north of Russia.

I felt in these researchers, or at least some of them, an openness, humility and warmth that is not so common in corresponding circles home. It had perhaps something to do with the fact that materialistic arrogance has been dented after the breakdown of the communistic state religion and of materialism. One of our Russian friends thought that many Russian scientists and researchers are now in a kind of vacuum or empty space, no longer knowing what they should believe, and that that could be a fruitful basis for being receptive to new thoughts. This great openness was partially due too to simple curiosity about everything new that comes from the West. One could expect that this kind of curiosity will be satisfied with time, and then we will perhaps get a more reliable measure of how great the interest in Martinus is over there.

After my second lecture at the Academy of Science I received an invitation to return there in May 1996. I also received a very fine present from the above-mentioned astronomer Dveritinov. It was a large book with almost 500 pages about Russian art signed by himself and Professor Kraizmer. Unfortunately, I cannot read the book since the text is in Russian but I can enjoy looking at the fine pictures.

Before we parted company Professor Kraizmer wanted to show us around the Academy of Science. It turned out that every room in this building, which was so rich in tradition, had its own particular story going back to previous centuries and the time of Tsars. When we entered a room with a large red, white and grey patterned carpet on the floor the professor said suddenly, "Now you are stand-

ing on Hitler's own carpet from his 'Eagle's Nest' ". The carpet, he said, was originally Russian but was stolen by the Germans during the war and ended up as booty with Hitler in his 'Eagle's Nest', from where Russian soldiers since retrieved it at the end of the war. Walking in Hitler's footsteps felt undeniably a little strange ... I felt that it was a situation in which I didn't want to stay for very long and, with a slight shiver, I hurried on to the next room. And the experience of this room was truly a contrast to the experience of "the anteroom" with the Hitler carpet. Here it felt as if one had entered "the Holy of Holies". It was a little altar-like room with a wonderfully ornamented domed ceiling, which shone and sparkled intensely in gold, white, blue and red. It was a sight that almost took my breath away, and I spontaneously thought of the symbology of the situation: in order to enter this paradisiacal or heavenly, beautiful room we had to go through the "purgatory" of Hitler's carpet first. This is how the road to Paradise is in reality too.

Full of impressions, not to say reeling from them, I left St. Petersburg and Russia on Wednesday 28th February, but by then we had already decided that I should return in the middle of May. Then I was also invited to visit Viborg in Karelia near the Finnish border, where there were some people who were interested in Martinus.

The second journey

On Ascension day, 15th May 1996, it was time for me with the help of Finnair to make a new "ascension" from Stockholm to St. Petersburg via Helsinki. My first lecture this evening took place in The Academy of Science on 16th May and the theme was "Cosmic Consciousness". As at the previous lecture in the same place in February there were about 30 people in the audience. Judging from the questions there was great interest in the subject. One ques-



tion, however, caused a great stir in the lecture hall. It was a Russian nationalist man who gave a long account about the advantages and the high level of evolution of the Russian people. Among other things he wanted to have me confirm that there are many Russians who already have cosmic consciousness...

When one hears such things one can begin to speculate about how the transfer of information actually takes place. I thought I had given a clear definition of the term "cosmic consciousness" in the lecture...

Hopefully he was, however, the only one in the room that had misunderstood me to that degree. It could also be felt in the reaction of the others. There were many that were more or less shocked at what the nationalist had said, so I had to try as hard as I could to calm the troubled waters. In such situations I believe it is incredibly important that one doesn't get into any kind of controversy because then one just adds fuel to the fire. In my answer to the man I emphasised therefore that I agreed with him that there were many great spirits in the Russian culture, for example, the classical Russian authors, but that according to Martinus' definition of what "cosmic consciousness" is, there are no terrestrial human beings, neither Russians or others, who are as yet cosmically conscious. I stressed also the fact that in the new world culture it is not nationality that is important or interesting but universal values and the human being who can think globally.

It was an answer that seemed to satisfy everybody. The fleeting atmosphere of shock and indignation settled down and the nationalist decided to be satisfied with the answer (at any rate he didn't say anything else).

On the next day we visited Viborg (a little more than two hours journey by train from St. Petersburg). One of our friends there, who works as a teacher, had arranged for us to come and meet pupils at two different schools in the town and tell them about Martinus, two schools that Ole Therkelsen had visited previously. At the first school we visited (it was a school for tourism and economy) there were about 30 to 40 pupils who listened to my short introduction (we had only 30 minutes at our disposal) about Martinus and his world picture. Since time was short, there was unfortunately not much time for the pupils to ask questions but it was my impression that most of them listened attentively and with interest to what had been said.

Then it was time to hurry on to the next school in order to meet the pupils there. It was a teachers' training college with only female pupils. There we also met a group of pupils and their teachers and gave an introduction about Martinus lasting about half an hour. The pupils in this group were not more than about 15 years old but there were several of them who seemed very interested and who stayed behind after the lesson was finished to ask questions. From our conversation I understood that the thought of reincarnation and evolution was some-

thing that they could understand and accept naturally. I felt that we made a good contact with one another. Perhaps a seed has been sown for the future...

After a day of rest on the Saturday it was time on Sunday 19th May to return to the Esperanto club in St. Petersburg for a final one-day course on "The animal and human climates of thoughts" (symbol no. 33). We didn't manage to go through the whole of symbol no. 33 (it being perhaps the symbol by Martinus that contains most details), but the participants seemed to be satisfied with what they had taken in during the course of the day.

Russia is in many ways an incredibly exciting part of the world at the moment. It is a country where many things are happening, quick and dramatic upheavals and changes. Changes that open new possibilities for people and at the same time throw them into greater insecurity and uncertainty than previously. In many it creates unrest and a quest for something new. Not least among the young. One also get the impression as a visitor that this people - at least in an old culture city like St. Petersburg - has a strong spiritual and cultural tradition. And when one thinks about all that the Russians have gone through, and are still going through, not least in this century one can understand that in this country there is fertile soil and a need for a spiritually scientific explanation of the world. On the other hand one must not, of course, exaggerate the interest and receptivity for these thoughts at the moment. In Russia, as in Scandinavia, there are still relatively few who are really interested in these things. For the majority of people there are other more acute things that intrude, such as the daily problems of survival.

In the long term what will be important for the further development of the work in Russia is not the occasional guest appearance by Swedish and Danish lecturers and course leaders. What is

really important is firstly that the literature has begun to be published in Russian and secondly local activity, which is now being developed in many places including the Martinus Centre in St. Petersburg.

Original Swedish title: Indtryck från Ryssland

Translated from the Danish translation by Mary McGovern

When I look into the mirror of life

by Jytte Skaarup Hansen

Sometimes someone holds up a mirror in front of me and what I see in it is not what I expected.

I have been familiar with Martinus' analyses for the last six years and have tried to live according to them as well as I could. I now see in the mirror of life that I am very far from where I thought I was - quite a shocking discovery. Particularly problematic are situations where, before looking in the mirror, I had been able to blame those around me for my bad experiences.

For example, I believed until recently that if only those around me would speak nicely to me no bad situations would ever arise. I, of course, always spoke nicely to those around me! And this led me to believe that I was no longer capable of starting talking unkindly to others. I did so *only* if provoked by someone else!

Then I took part in a course where the mirror of life was held up in front of me. What happened was that I, quite unjustly, drove one of the participants in my group quite thoroughly into a corner while everyone else was listening. She became very unhappy about this and very embarrassed. I was also sad and embarrassed and apologised to her, an apology which she accepted.

So everything ought to have been alright. But I was bothered by what I had seen in the mirror, namely, that it is not

enough that the surroundings are friendly towards me and that I *believe* that that is the only thing needed in order to live in peace and harmony, I myself being so perfect, of course!

The experience on the course made me unhappy. I chastised myself with thoughts such as: "How could I say such a thing?", "How could I be so unloving and insensitive?" - precisely all the things that I accuse those around me of when I feel hurt by their way of talking to me!

And now it was me who was the cause. The mirror showed me to be merciless, which I actually was in that particular situation.

I talked the whole thing through with someone who understood, and the experience gave me a little jerk closer to understanding and accepting myself.

I realised, by the way, that those closest to me are those from whom I can learn most about myself.

At any rate my husband is very good at holding up the mirror of life in front of me, and I am very grateful to him for that!

Original Danish title: Når jeg ser i livets spejl

Translated by Mary McGovern

News from the Martinus Institute

BOOK NEWS

US book review

An article about Martinus by Per Madsen, a Dane living in the US, reviewing the English edition of *The Eternal World Picture 1* and 2 will be published in the July issue of *Venture Inward*, the magazine of The Edgar Cayce Foundation/Association for Research and Enlightenment. The magazine is available from The Association for Research and Enlightenment, Inc., 67th Street and Atlantic Avenue, P.O. Box 595, Virginia Beach, VA 23451-0595, USA.

USA - Martinus books on sale in Virginia

Some of Martinus' books in English will be available from The Association for Research and Enlightenment's bookshop in Virginia Beach from 1st June. This is the only current outlet for Martinus' book in the USA. Address above.

The Immortality of Living Beings

In 1992 the Martinus Institute printed 100 copies of *The Immortality of Living Beings* by Martinus. These are now sold out and the book is currently being reprinted. It will be available in June 1997.

The book comprises three substantial articles entitled *The Immortality of Living Beings* (about immortality and justice in life), *The Necessity of Spiritual Science* (about the relationship of science to society, dictatorship and democracy) and *Primitiveness and Superstition* (about superstition in modern society and our relationship to meat-eating, alcohol, tobacco and war). ISBN 87 575 0723 6, paperback, 89 pages, 17.5 x 25 cm. **MMcG**

KOSMOS in Hungarian

The first issue of KOSMOS in Hungarian has now seen the light of day. Tibor Szabadi, an Esperantist from Nagykanizsa in south west Hungary, has translated the Esperanto edition of KOSMOS into Hungarian. Information and subscriptions: Aura-Reflex-Studio, Havesi u. 6, HU-8800 Nagykanizsa, Hungary. Tel: +36 93 317 338.

The first book by Martinus in Hungarian, "The Longest Living Idol", has also seen the light of day. About 40 years ago the book was translated from Danish into Esperanto by C. Graversen, and now Tibor has translated the book from Esperanto into Hungarian. Tibor is invited to participate in the summer Esperanto courses at the Martinus Centre in Klint, Denmark. **OT**

Lectures in the Americas

From the end of October 1996 to the beginning of April 1997 Stefan Perneborg from Mellerud in Sweden travelled in the Americas giving lectures on Martinus Cosmology, first in Venezuela and Trinidad and then in Belize and Jamaica. Then he gave many lectures in the town of Merida in the Mexican Yucatan peninsula, finally ending up in the USA where he gave lectures in California and Arizona. **OT**

International summer school

26 July - 9 August

Martinus Centre, Klint, Denmark

Study groups and lectures in English, German, Swedish, Danish and Esperanto. Programme available from the Martinus Institute (address on back page).

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 that 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 that 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 4 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) 1

The Eternal World Picture 1

The Eternal World Picture 2

Logic

Easter

Marriage and Universal Love

Meditation

The Fate of Mankind

The Ideal Food

The Immortality of Living Beings

The Mystery of Prayer

The Road to Initiation

The Road of Life

World Religion and World Politics

Martinus Cosmology - An Introduction

COVER SYMBOL

The symbol on the front cover, which is called "The finished human being 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 human being (yellow). The rectangular areas symbolise 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 stretching from the left side to the middle symbolizes an unpleasant or so-called "evil" action that is sent out towards someone. This is answered by friendliness and understanding symbolised 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 differ between evil and good. We will become perfect, we will become "the finished human being in God's image after His likeness."

KOSMOS

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Martinus.Kosmologi/

Subscription

6 issues per year

Within EU: DKK 185,-

incl. tax

Rest of world:

DKK 145 -

Airmail: DKK 25,- extra

Loose sale: DKK 30,-

Publisher

Martinus Institute, Copenhagen

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lication may be reproduced

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ISSN 0107 7929