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The Catalogue of Life

Illness and its Cure

Letter from Martinus
to a sick person



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Do we live within God?

by Hans Wittendorff

A reader wrote asking the following two questions: 1) When we say that "in Him we live and move and have our being" does this mean that we live inside a gigantic divine body? And is this body spiritual or physical? If it *is* physical and this physical body dies, what will happen to us? 2) If one assumes that we have reached the same stage as Jesus Christ, would we then be able to see up through all the spiral cycles of life and see the Father Himself as a gigantic body?

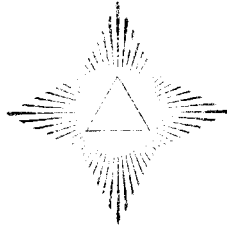
Answer: It is true that we all live in an gigantic divine body. Martinus explains this *principle of life-units* throughout *Livets Bog (The Book of Life)*. Perhaps the most easily accessible explanation can be found in *The Eternal World Picture*, vol. 1 pages 36 - 40, where he describes and explains symbol no.7, which he also entitles "The First Glimpse of the Existence of a Godhead". He writes, "As all the I's of the living beings ... together constitute one I, and all the living beings' faculties to experience and create also together constitute one single great faculty to create and experience, just as all the living beings' organisms constitute co-operative organs or bodies in the same great unit, which constitutes the universe, then it here becomes obvious that this universe constitutes one single great or all-embracing living being. This giant being, who thus has the whole universe as its organism or body, can only be the one who through all the ages has

been sought for by human beings, the one who they have worshipped in more or less perfect ways, namely the eternal Godhead. The eternal truth, "in Him we live, and move, and have our being", is thus shown to be a reality."

There is thus no question of living only within a gigantic *physical* body. And there are no grounds for concern about any form of *death*. God has always existed and will always exist. In the same way all the "sons of God" are eternal beings who live their eternal existence within the physical and spiritual organism of God.

You also ask if we will be able to see this at any point in time. This question is very relevant because at our present step in evolution a *theoretical* understanding is most probable. Martinus writes about this in an article entitled *God's Senses*: "Can the Godhead then be such a realistic and scientifically motivated fact? Yes, for the sober-minded and intelligent researcher the Godhead can really become a *theoretical* fact. The real experience of the Godhead Himself through cosmic consciousness or initiation cannot be *given* to any being; it is something that the being has to evolve towards, and which will come some day when the being possesses the necessary mixture of feeling, intelligence and intuition in his consciousness. It is something that comes as evolution progresses..."

Translation: MMCG



The Catalogue of Life

by Martinus

Every single human being on Earth is a ruling prince whose kingdom, however, is not of this world

Every single human being on earth, through its everyday life, really carries out the functions of a ruling prince. The kingdom over which the individual human being rules is, however, different from those kingdoms that are ruled over by the people we usually call princes in that it is not of this world. Every terrestrial human being's kingdom has three regions that we call past, present and future. The prince has his seat from which he rules in the central one of these three regions, which is what we call the "present" and he is known by the title, "the I". It is only through the present that the realm over which the individual human being rules has any connection with the physical material world. This connection is the more or less open channel that the individual human being has to the kingdoms and domains of the other "princes". Import and export, which is so necessary to the life of the kingdom, takes place through this channel.

The human being imports and exports thoughts

What kind of products are these that are so necessary to life and that are imported

and exported? They are thoughts. The human being's mental life, the whole of its psychic state depends on the way it juggles with this importing and exporting of thoughts. They are partly thoughts deriving from experiences gained through the physical senses, through the organism's contact with physical matter, Nature, or through contact with other living beings' physical organisms, that is to say thoughts that result from an interaction with the physical environment; and partly they are thoughts that, after being processed by the imported thought material in the human being's inner kingdom, are sent out again to the environment and so to the "kingdoms of the neighbouring princes". It may be that the thoughts are in an improved state after this processing, they may perhaps even have been perfected, but perhaps they have deteriorated and been dragged down onto a lower plane, all depending on whether the human being in question is an authority in ruling or is merely a "beggar king", a faded and tarnished representative of man's innate high divine worthiness.

The interaction between one's own thoughts and those of foreign princes constitutes the experience of

life

So the daily functions of ruling of every human being consist of being a leading authority in the interaction between its own thoughts and those of foreign princes, and this interaction is the same thing as the *experience of life*. But as every manifestation of thought can take place only under certain essential conditions, it is not possible to be a leading authority without these very conditions also being met. This is what human beings do to a greater or lesser extent; where it happens only to a lesser extent it is inevitable that the prince becomes aware of his shortcomings as a ruler. The conditions that are needed are an overview of and an insight into the special nature of exchanging thought. To the extent that this insight is lacking, the function of ruling, that is to say the exchanging of thoughts with one's neighbour or the surrounding princes, is to a varying degree unsuccessful. In fact it can perhaps even be catastrophic. This lack of insight is all the more dangerous to the extent that each human being has complete sovereignty in its own kingdom. If the possession of this power is based on inadequate or even false insight, it is catastrophic. In these situations wars arise, which sooner or later result in defeat so that the prince's kingdom can be ravaged and destroyed. All that can then be exported from the kingdom are poor quality thoughts that no one has any need of as they are of no worth to others. There is consequently no demand for them and there would soon be hunger and misery in the kingdom, it would be a "hell", which is the lowest pole of the experiencing of life.

By committing suicide the human being as a son of God can lose neither its position as a prince nor its kingdom

When the prince's kingdom has been brought into this sort of state by its ruler, it can happen that the prince wants to ab-

dicate. His insight and overall understanding is so slight that he believes that he can run away from the hell that he himself has created, that is to say the human being believes that it can commit suicide. It does not know that, thanks to its divine identity as a son of God, it can absolutely never lose its position as a prince or its kingdom. The past, the present and the future will constitute its domain for all eternity. The human being that runs away from its responsibility as a ruler, will, after the suicide, experience that it is still in its kingdom and that what has happened is that it, through ignorance, has broken the connection with the channel through which it had the greatest possibility of changing the state of misery in the kingdom, this channel being the physical body. Through the physical body, which it has now by itself destroyed, it had a special possibility of changing the state of misery in the kingdom, that is in its own psyche. So the physical body was precisely that channel through which it could interact with the kingdoms of other princes, from which, as long as it had something itself to give, it could receive or import thoughts that could contribute towards making its own kingdom happier. But after the suicide the human being becomes locked into its own spiritual world, which is dark and full of bitter and sad thoughts. It is a state of affairs similar to a lake that has no river for its water to run out of and no river bringing in fresh water resulting in the lake becoming stagnant and full of poisonous gases. This is not a "punishment of hell" inflicted on the being by an angry god; it is the hell that the human being itself has created by juggling with erroneous thoughts. The being is still in its seat of government, that is it is still experiencing the present, but because it believes it has broken the connection with the future by committing suicide, it is its unhappy past that dominates its existence for a while. It is suffering in its own self-created hell. It is

not only people who commit suicide who experience their own "purgatory" or their self-created hell, but all the human beings who die with their minds full of dark and bitter thoughts. Of course this state is not an "eternal hell" as primitive human beings imagined it to be; such an idea could arise only in the consciousness of human beings that have no knowledge of the laws of the universe. These laws guarantee to the greatest possible extent that every form of hell is created by the living being itself, and also that these forms of hell can be removed and overcome by living beings.

In its state of misery the human being prays to God for help

But what happens to the human being when, either due to suicide or some other cause, it finds itself in an unhappy state, being locked into its own dark world of thought once it has left the physical body? What happens is what always happens in the living being's psyche when its need is greatest, when it can no longer endure the situation it has brought itself into - and this is the thing it could have done instead of committing suicide in the physical world - it prays to God for help in its need. The prince, the son of God, appeals to his Father, he reopens another channel that perhaps has been blocked for a long time due to lack of use: he uses the power of prayer. The greatest prince ever to live on earth who himself said, "My kingdom is not of this world" has shown human beings that there is a divine king above all princes, that is to say above all living beings, whose kingdom is not of physical matter, and it is in the kingdom of this king that we all live move and have our being and whose help we can pray for and receive in the very form that we most need at that moment. In this way the unhappy human beings who after dying have locked themselves into a dark world of thought, but who pray for help, will be released from their hell. Guardian

angels, who are the instruments of the Godhead, will appear to them and, using suggestion, remove the dark thoughts so that they can experience as much of the higher spiritual worlds as they are able to with their limited consciousness and small world of thought; it will be a beautiful holiday from which they will return to the physical plane in a new incarnation in order to practice the skills of governing and ruling their own kingdom that they proved in a previous incarnation to be so lacking in that they led to catastrophe.

The son of God will become a sovereign, divine master in his kingdom

Of course it is not the intention of Providence that the being known as "man in God's image" should continue to end its life in the physical world in some form of hell, thereafter to feel trapped in the world of thoughts that is the cause of this hell, and to eventually come out of this web of illusion only when other beings have removed it using suggestion. The intention is that the being or the son of God should really become a sovereign, divine master who creates a happy, peaceful state of affairs in its own kingdom's three terrains: its past, its present and its future, and at the same time bring inspiration and happiness to other princes and kingdoms. Terrestrial mankind is on its way towards experiencing this state.

The living being's principality and its relationship to its past, present and future

We will now go into the living being's principality, that is the region that the prince rules over, and look at how the living being relates to the kingdom's three terrains or regions: the past, the present and the future. The being's daily experience of life takes place in the present. It is here that it directs its own fate. Its will is here, and here it gives its orders. Here it receives thoughts from the

outside and from here it sends out its own. The whole of its existence and fate is made up exclusively of this interaction and its results. On what does the being now base its authority and its qualifications to understand this interaction? How do the imported and exported thoughts come about?

In the animal kingdom this exchange of thoughts takes place quite automatically guided by instinct. In all situations animals react in favour of their instinct of self-preservation and they react in a special way in which their consciousness is guided by habit. But outside this area of the instinct of self-preservation they have only a very limited faculty to reflect. It is quite different with human beings who "think" about things. Whereas an animal's mental manifestations are merely automatically formed energy waves intended to bring about a specific purpose, for example that of bringing the organism into a certain situation favourable to the instinct of self-preservation, obtaining food or acting in self-defence, the situation is quite different with human beings who have long ago left that zone where an automatically controlled instinct of self-preservation was sufficient.

With their faculty of memory terrestrial human beings create a catalogue of their experiences

Human beings find themselves in a zone where the instinct for self-preservation is far more complex. Here they have to practice new habits and overcome others, and this cannot automatically come about before they have carried out and practiced them over many lives. So human beings have to create new mental manifestations or thoughts. The creation of these thoughts is generated especially by the faculty of memory. With this faculty terrestrial human beings in reality make themselves a special catalogue of all the thoughts that enter, these thoughts being the outcome of all the experiences that

they have come across. This catalogue is situated in that province of the kingdom known as the past. In this way all the thoughts that have become the essence of the physical experiences are stored in its memory element, or memory body (a more accurate description), and this has its deepest roots in the fate element. The whole of the human beings mental capacity depends on this catalogue, which is the deciding factor in its behaviour in any situation. The memories of all light experiences and all dark experiences concerning both friends and enemies go into the catalogue. Every time the being in the present has an experience in the physical world, it instantaneously looks it up in the catalogue to mobilise everything it might possibly know about this experience that is happening in the present. If it has experienced a similar situation before, it has it in its catalogue and so is able to recognise the new experience and know to a large extent how it will proceed. Any new details in the experience that are different from what it experienced earlier slip straight into the catalogue for use on a later occasion. But if the experience in the present is of a completely new sort that the being has never previously been exposed to, so that it has no material for comparison it in its catalogue on which it can base its thoughts about how to deal with the situation, it is quite at a loss, confused and unable to know what it is experiencing. But of course the experience enters into its catalogue and will, supplemented by others of a similar sort but with new details, make it possible for the being to manage future situations gradually more and more easily.

One cannot be careful enough when incorporating thoughts about other living beings into one's catalogue

In this way the living being has the whole of its past at hand in the present in the form of its memory, which is the individual's treasure chest, from which it

can draw the material for the thoughts it sends out towards its neighbour. Because this catalogue plays such a large part in the being's mental manifestation, it is very important that it is in harmony with real life or the laws of the universe. If it is not, the individual's creating of new thoughts will be false and the ideas it forms about its experiences and those thoughts that it imports will be catalogued as an expression of completely different things to what they really are. One cannot therefore be careful enough when incorporating thoughts about other living beings into one's catalogue; if one is not it is easy to be unjust to them and that will benefit neither them nor oneself. One is unjust if one fills one's catalogue with such thoughts as: he is an idiot or she is irritating, without at the same time thinking about why they are as they are and being content with assessing them rather than judging them. And at the same time one can forgive them due to the fact that they cannot at the moment be otherwise than they are because of their past, which is their mental catalogue. They certainly cannot act on the basis of experience and knowledge that they are only going to gain in the future. Of course if one knows that a man is a thief or a cheat one should do what one can to protect others and oneself against his actions, but if he is only entered into the catalogue as "a cursed thief" one's idea about him is not in harmony with reality.

Only spiritual science can help the individual seeker to revise his spiritual catalogue

But then the catalogue of mankind as a whole is full of false ideas! This is certainly the most common way of thinking not just between man and man but also between individual states. Yes, this is precisely what is wrong in the world today, and only spiritual science can help in this respect, helping the individual seeker to revise his spiritual catalogue.

The results of the catalogue are manifested in that other province of the living being's kingdom known as the future, and that of course has to be just as the contents of the catalogue can create it. The more the catalogue is in harmony with the principle of neighbourly love, the more the prince will be in a position to govern his kingdom using a priceless treasure chest to create new thoughts that can be exported to the princes of other kingdoms where they will give rise to such joy and offer such benefit that these products of such a high quality will enter into the kingdom and the prince, who perhaps was once a "pauper prince", will, by using his own energy, eventually overcome all forms of purgatory and hell, and his wealth from the spiritual world will flow through the channel that is his physical body, as high intellectual creative energy and play a part in transforming this world from a physical hell into a "kingdom of heaven".

Original Danish title: Livets kartotek
Translated by Andrew Brown, 1997.

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Illness and its cure

by Martinus

From the manuscript of a lecture given by Martinus at the Martinus Institute, Copenhagen on Sunday 23rd November 1952. Also given in Odense on 3rd November 1952. Section titles and minor linguistic corrections of the original Danish by Ole Therkelsen.

Illness as an infringement of the law of life

One of the most well-known phenomena in the world is that which is covered by the concept of "illness"; it is, however, known only at the stage of its development where it causes the physical organism inconvenience and pain. But an illness may well have stages that the individual does not notice or perceive as illness. It is these stages that are very dangerous for the being in question since the being does not feel particularly prompted to fight this illness, which can then gradually develop at a leisurely pace to bloom and bear ripe fruit, which means, it can develop to the stage where it is experienced as pain and suffering in order finally to undermine the physical organism, which means the unnatural death of the being. The fact that illness exists shows us that the normal experience of life, which means, complete and total well-being, can exist only as the fulfilment of a particular law. Any infringement, however minor, will ulti-

mately in one way or another eventually weaken the experience of life to a corresponding extent. Since most people die of illness and not of old age it is a fact that the law for experiencing life is broken to a corresponding extent.

Hospitals have to be extended continually

We have seen that enormous forces have been set in motion to combat illnesses. Thanks to science huge hospitals have been built with many large building complexes such that they are almost whole towns within towns. Thousands of doctors and nurses are trained all over the world and do an enormous amount of admirable work to remedy ill-health, the greatest of mankind's troubles. But nonetheless the hospitals have to be extended continually, and there is often a very long waiting time for those seeking hospital attention who are not absolutely terminally ill or in great danger of losing their lives. Why then do the illnesses not disappear? Why is building hospitals not

increasingly unnecessary? Why is it not increasingly common that people radiate with excellent health and well-being? If one wants a complete answer to this one must of course acquire an understanding of what illness really is.

The two stages of illness

Illness exists in a larger area than that in which the pains and the inconveniences connected with the illness exist. But since it is painless in this larger area it is not always discovered here, and even if it is discovered it is not, however, as a rule combatted, precisely because it is painless. One continues quite calmly violating the law of life, thereby making the illness progress to the stage of pain and inconvenience, in other words to the stage where one begins to acknowledge it as "illness". But by this stage the illness has overcome the organism's own natural resistance, and the being in question must then resort to artificial means and forces with which to combat the illness. But these means are unnatural and can often give rise to illness in other parts. And it is very often too late. The illness has already become so firmly rooted that it cannot be combatted at all, the organism succumbs and the being dies. But nonetheless it is not until this stage that one begins to combat the illness, just as it is also not until here that the doctors try to find the cause of the illness. But the true cause of the illness is not to be found here. There is a previous stage, namely the painless stage. An illness has thus two primary stages. First it has a stage that we can call "*the causal stage*". From this stage it progresses to "*the effect stage*", which means the stage of pain and inconvenience. The causal stage is not on the physical plane, existing as it does only in the psychic or mental sphere of the individual. Here all illnesses have their original or very first fountainhead, just as all forms of absolute well-being also have their innermost source here.

Will guided by desire and desire guided by the will

The entire organism, its many organs, cells and molecules are held together by something mental. This mental something is the individual's conscious and subconscious sphere, which make up its mentality. In this mentality the being's experiencing and creating I exists. This I has a will. But the being can be in a situation where this will becomes guided almost exclusively by uncontrolled desires. The being ends up with all sorts of disorders or diseases. This then in turn gradually leads to the being becoming intellectual and thereby getting into a situation where its will controls its desires, and the being grows towards perfection, grows towards becoming "the human being in God's image". And we are here at the area of the being's innermost self where its entire fate is decided. These two adjustments of the will decide the being's daily life and thereby its relationship to its fellow beings and matter.

In the case of will guided by desire the animal instincts or the animal drive for self-preservation, fortified by feeling, dominate the being's way of thinking and of being. It is extremely selfish and reckons on every man taking care of himself. In its relationship to matter it acts just as flagrantly against the law for the experiencing of life. Here it fills its organism with harmful products, products that are not food at all but pure poisons, poisons that are deadly in the long run. In other words, with a will that is guided by desire the being acts blindly and becomes accustomed to artificial, unnatural desires, which then in turn lead to it wanting to infringe the law of life in new ways. They do not grasp the fact that the satisfaction of these desires is damaging and lethal before it has suffered the effects and the ensuing illnesses during several lives.

Illness is lack of love

The egoistic world of thoughts gradually

becomes pure poison for the human being too, since the law of life for this being is the opposite of the animal's law of life - everyone for his neighbour - which in turn is the same as loving one's neighbour as oneself. To the degree that one does not do this, one does not meet the requirements for giving one's neighbour health and well-being. To the same degree one must then come to be in surroundings where one's neighbour cannot love one as he loves himself. How could it be otherwise? Among loving and unselfish people one would be like a dog at a game of skittles. But here one cannot enter. These beings are protected by their loving aura. One must thus in the main be among beings who, like oneself, are egoistic and brutal, and one comes thereby to lack peace and well-being. One must be at war all the time. One must all the time fight the antipathy and anger that one makes the surroundings feel towards oneself. But this is also an illness that ultimately leads to a friendless existence. A friendless existence leads to depression, which in turn leads to mental darkness and often to suicide. The being thus dies from being unloving towards its neighbour. Being unloving towards one's neighbour is thus a serious cause of illness.

Thoughts vibrate in the blood and the organism as the vital force

Anger and hate are the desire to take revenge. Letting such a desire guide one's will is one of the most dangerous things one can do. It is the same as creating a mental fatal disease in oneself. But the vital force of people who are thus full of deadly desires and bitterness, annoyances and so on becomes poor, since their thoughts vibrate in their blood and organism as the vital force. Poor vital force gives poor blood, and poor blood is poor nourishment for the micro-individuals and micro-life of the organism. The micro-life is our cells, molecules, organs, glands and so on. Getting sick or-

gans or organs that do not work as they should means in turn that the functioning of the organism is reduced. The organism is weakened and become sick and miserable. And within such a miserable organism there are all possible conditions for the micro-life to make wrong connections; short-circuits can arise in their co-operation. They cannot accomplish their mission in the organism. And here such correspondingly abnormal areas arise, areas that become so serious that tumours and stones are formed, and excess calcification occurs. Terrible pains and sufferings arise. And not until this stage is the suffering or complaint combatted. The fact that it is here very often too late is, according to what I have just said, very easy to understand.

Here one may perhaps claim that an illness such as a broken leg or disablement incurred through external influences, from working with machinery or the like, cannot have its root in the being's inner mental area. The answer absolutely must be that even such kinds of fate have their innermost root in the mentality, in the being's will, which is guided by desire. Why does it break its leg? Why does a being experience an injury from working with a machine or the like? Why do other external unpleasant things exist? Does one not imagine that the circumstances and the surroundings in which we come to live in our daily lives correspond to the circumstances, the conditions of life and the surroundings that we give our own microbeings to live in in our own organism? Our entire fate is and becomes a result of the circumstances that we give our surroundings to live in in our organism, and the circumstances we create for our surroundings or our neighbour in the outer world.

The prevention of desires that cause illness

All unhappy fate is illness, and stems from our own all-dominating desires that

cause illness and unhappiness, which have guided our will to fulfil these desires. This fulfilment must then ultimately find vent in the disharmony with life that we call illness or an unhappy fate. One must try to get rid of such desires today, even though we have no suffering or noticeable problem from them yet. Failing this, one can thus expect illness later in this life and in the next. Life has time to let things grow. The being is bound to learn what is a healthy and normal way of being, and what is unnatural and deadly for themselves and their fellow being.

* * *

Martinus' manuscript ends here with the

follow note: "*Mention here the desires that are people's undoing today all over the world. Tobacco and alcohol, meat-eating, hunting, fishing, warring attitudes etc., etc.*"

The English reader will find supplementary material on these subjects throughout Martinus' literature but particularly in *The Ideal Food* and *The Eternal World Picture 2* (chapter 19).

Original Danish title: *Sygdom og helbredelse* (first published in the Danish edition of KOSMOS in May 1997).

Translated by Mary McGovern, 1997.

Answer to a letter from a sick person

by Martinus

Dear Anon.,

Thank you for your kind letter of 21st February and for the trust you place in me. I understand that you have great difficulties and I sincerely wish that you will regain complete health. But what I can do in this respect is very limited indeed. I cannot work miracles. This lies in the hands of God Himself. I can only say that hard fate is not a "punishment" from God. If the sufferings in the world were only a punishment from God, as people in their superstition and ignorance perceive them to be, it would not be a problem to fight illness and regain health. It would then be a matter of being forgiven. Through the love with which God governs the universe and which ultimately causes the whole of His creation to be ultimately a joy and bles-

ing for living beings, He would forgive all "sinners" and thereby exempt them from punishment. But the fight against ill-health in the world is not a question of forgiveness. Release from ill-health as well as from all other suffering is a question of something quite different - that is, the greatest and most important question in the whole of existence. All release from suffering is solely a question of evolving towards perfection. Without the experience of suffering absolutely no-one would be able to be released from animal tendencies and traditions and become a really perfect being - in other words "man in God's image". Suffering gives rise to the greatest and most divine faculty in man, that is, the faculty of humanness. This faculty cannot be acquired by wisdom or intelligence. As one gradually

acquires this faculty through suffering - which is quite definitely the only thing that can give rise to the mentioned faculty of humaneness - it can be intellectualised or made logical with the aid of intelligence, wisdom and instruction. So this divine faculty, which is the same as the "neighbourly love" that is a vital necessity for the existence of perfect mankind, cannot be acquired by intelligence, but only administered through its help after one has first acquired it.

Dear Anon., You will be able to understand from this that the greatest and most perfect people in the world are those who understand the sufferings of others to such a degree that they would willingly take sufferings upon themselves if by so doing they could release others from them. But the motivating power behind their behaviour is precisely this faculty of humaneness, which enables them to feel the sufferings of others in their own being, in their own mentality or psyche; they therefore understand the sad condition of these other beings, and from the bottom of their hearts wish to help them. As it is the development of this divine faculty that constitutes a great part of the living being's incarnation in physical matter here on Earth, this planet must to a corresponding degree be a world of suffering. But a world of suffering then constitutes the scene for the development of life's greatest faculty. It transforms dark, animal and unloving living beings into loving, divine beings who will ultimately fulfil God's eternal plan: "Man in God's image after His likeness". A world full of these beings constitutes the finished, that is, perfect "kingdom of heaven".

Yes, dear Anon.! When you are confronted with such great suffering as you letter expresses, it is because you are undergoing concentrated and accelerated development. You are thereby achieving a development many times greater in a shorter period of time than if you had not had precisely this condition that now best

fits into your fate in your present life. You see here that a miracle that would suddenly remove all your suffering would stop you in a very necessary passage towards the pinnacles of light - the goal for all terrestrial beings. You may perhaps say in answer to this that you would prefer to develop more slowly if you could thereby be free of some of the difficulties and sufferings with which your fate is now so filled. And you will perhaps add that there are so many other people today who do not suffer in any particular way. And this is true. But it does not mean that these others are free from suffering. They have either suffered or are unavoidably on their way towards suffering. No being whatsoever can reach perfection in an easier or more painless way than others. Everyone must experience the same in order to become the same. The eternal laws are unshakable. They cannot be changed in any way whatsoever and thereby guarantee that the purpose they should fulfil - that is, the maintenance and renewal of the living being's eternal capacity to experience life - cannot fail. The laws are absolutely identical for all living beings and therefore ensure that absolutely everyone will ultimately experience the very highest perfection, bliss and happiness.

What I have told you here is perhaps of little comfort. It will not directly or suddenly release you from your suffering, dear Anon., but it will give you the correct analysis of the problem of suffering for living beings by means of which you will be able to attain the completely correct attitude to your fate situation. The correct attitude in turn produces the correct thoughts and thought-impulses. Your situation is therefore not hopeless. The correct thought-impulses are the same as mesocosmic, electric impulses. To the same degree as you think in the correct impulses, you recharge your fate element with these impulses. These in turn react as positive vital force. The whole of your physical organism is a me-

socosmic, electrical apparatus. And all its functions are powered by organic, in other words, mesocosmic electricity. This recharging occurs through all the impressions you receive through your senses and all the experiences you undergo, some of which promote joy and happiness while others stimulate melancholy and depression. Your "I" or highest self reigns supremely above this mesocosmic electricity or vital force, which is born of these thought-impulses. In areas where someone is unfinished or ignorant he does not know how to think correctly. He cannot act upon knowledge or experience he does not have. Thinking does nevertheless take place but it is then faulty and handled blindly, and is therefore negative, creating short-circuits in the areas of the mentality or organism that should be maintained in working order and so in health, normality and well-being.

As already mentioned, man's electrical recharging, which is the same as his recharging with vital force, occurs through sensory experiences from the physical as well as the spiritual world. The sense organs are organs for the transformation of physical reactions into mesocosmic, electrical impulses which, by their passage through the subconsciousness, become living experience in the awake day-consciousness. From here they pass through the battery organs where they are accumulated as the driving power behind the being's functions of thought and will, and for their transference into manifestation through the physical organism. This manifestation in turn creates a reaction in the outer surroundings. This reaction is the same as the being's fate. Unfortunately I cannot go into this area in more detail here. But I hope, however, that you can understand from this that you have a very effective cure in your own hands. It is a matter of attaining the completely correct attitude to yourself, your fellow beings and your surroundings. The more one thinks correctly in these areas and by this

means sees the divine truth or reality in every situation, in everything that happens, so recognising life's unshakeable logic, which causes everything that Nature creates, including one's own fate, to ultimately become a joy and blessing - the more one recharges one's vital force batteries (mesocosmic, electrical organs in the superconsciousness) with positive vital force. In this way positive vital force arises from optimistic kinds of thought. If on the contrary a being's thoughts are based on pessimism, despair, self-pity, feelings of martyrdom or bitterness towards other people whom one thinks are to blame for one's sufferings, they will produce only negative, mesocosmic electrical impulses and an ensuing very defective or weakened vital force. But weakened vital force means weakened functioning both in the organism and in the mentality. Such weakened functioning can in turn give rise only to reduced zest for life or joy in living. To feel zest for life or joy in living is a function. But functions can be sustained only by power. To the same degree as the power is missing, the function ceases. This weakening of the function is therefore the basis for all existing forms of mental and bodily illness. And these may in turn cause the living being to commit suicide, which is the culmination of foolishness.

So the innermost cause of all illness is faulty thinking and perception. The living being must do its utmost to think optimistically, which can be achieved by recognising life's real truth, which is in itself the culmination of optimism based upon its identity with universal love. If such a being with weakened or destroyed vital force begins to think about how he can be helpful to other sick people and suffering living beings, these thoughts will begin to develop new vital force. In addition, nothing promotes or creates positive vital force more than the recognition that one does not suffer without cause, that one's sufferings indicate that

God is raising oneself from a lower plane of existence to a higher or more perfect level of life where one is free from illness and suffering. We must remember here that without the experience of darkness, it would be impossible for us to experience light.

So man's way out of suffering is to train himself to think in an optimistic and humane way. Without this way of thinking there can be no perfect vital force in the human organism or mentality. But man himself must help to set his vital force on its feet. Just as the gardener must weed his orchards so that the trees will not be choked by weeds, so man must also weed out the choking weeds in his consciousness - the soil for his "thought-cultivations" and the directing of his will - weeds that can flourish here and cause his vital force and normality to be weakened or paralysed and thereby cause his zest for life and joy in living to be destroyed. This mental weeding consists of removing pessimism, all bitterness towards living beings one thinks are to blame for one's sufferings or troubles, together with all other forms of bitterness, a weeding that becomes easier as one removes all feelings of martyrdom and self-pity and all complaints to others about one's condition, and understands that life is just and perfect seen from a cosmic perspective, and that it is oneself who is to blame for one's own fate. It is of course not very easy to change one's nature in this way and to thereby raise oneself out of the darkness, but there is absolutely no other way to really guarantee happiness or joy in living. But no problems are so difficult that they cannot be solved. And it is here that the wonderful divine power that is instilled in all living beings in the form of the principle of prayer is an enormous source of help for the living being who has learned to understand its power. Everything man prays for that is directed towards helping him to behave in a way that is unselfish and loving towards his neighbours is un-

favourably granted. Here prayer can become an extraordinarily great area of white magic. It was this power that gave Christ strength to accept his crucifixion instead of running away from it, which he could well have done - but then his great mission would have failed. It was likewise the same power that made the apostles follow in Jesus' footsteps and accept the crucifixion just as he had done. It was also the same power that gave the first Christians such vital force and optimism that they were able to walk into the arena singing when they were to be torn apart by wild animals.

So now I have given you a little glimpse of the science of fate, and I hope you can obtain some joy and support from it. Dear Anon., beyond this little hint that I have given you, your illness is a matter between you and God.

With warmest regards and very best wishes to you.

(signed) Martinus

Original Danish title: *Svar på et brev fra en syg* (published in the Danish edition of KOSMOS no.1, 1980).

Translated by Mary McGovern, 1984 (slightly revised).

News from the Martinus Institute

Livets Bog in Serbo-Croatian

Martin Marinkovic, the Serbo-Croatian translator of Martinus' works who lives in Malmö, Sweden, writes that he has now translated all seven volumes of *Livets Bog* (The Book of Life). Volumes 5, 6 and 7 are being proofread by a senior university lecturer in Beograd, and his wife Melanji Marinkovic is checking the translation with the original Danish. *Livets Bog 1* was published in 1990 (before the war broke out in Yugoslavia). Now Martin is putting the final linguistic touches to *Livets Bog 2*, which will hopefully be published this year. OT

The Fate of Mankind in English

In 1990 the Martinus Institute printed 150 copies of *The Fate of Mankind* by Martinus. These are now sold out and the book is currently being reprinted. It will be available in July or August 1997.

The book covers the following topics: The birth of a new world culture, the eternal cosmic structure of life, physical science and the development of the science of love, the emergence of a world state with a world government guaranteeing peace and justice for all. ISBN 87 575 9701-5, paperback, 42 pages, 17.5 x 25 cm. MMcG

A Cosmic View of Life in Dutch

A Swedish introductory book on Martinus Cosmology called *Kosmisk Livssyn (A Cosmic View of Life)* by Nils Kalén has now been published in Dutch. The original Swedish edition sold 10,000 copies. The book has been translated by Gerard Oude Groen and André Stroobant of the Martinus Centre in The Hague. OT

Distribution of Livets Bog 1 in Paris

Up to now one could buy the French edition of *Livets Bog 1* in a single book shop "Librairie du Graal" in Paris. Now,

however, the books are being distributed by a small publishers called "Soleils", who distribute books to about 20 book shops that specialise in religious, occult and esoteric books. The publishers address is:

Soliels, Diffusion/distribution,
23 rue de Fleurus, 75 006 Paris, France.
Tel: 45 48 84 62, Fax 42 84 13 36.

Atilio Rojas in Klint, August 2-16

One of the world's best known Esperanto teachers, Atilio Rojas from Argentina, will be running Esperanto courses for beginners at the Martinus Centre in Klint during the second International Week and the special Esperanto week that follows, that is, from August 2 - 16. Atilio has taught Esperanto in many countries and uses the so-called "natural method". OT

Esperanto week in Klint Aug 10-16

The summer season at the Martinus Centre, Klint, Denmark has been extended by a seventh week in which all teaching about Martinus Cosmology will take place in Esperanto. There will be a lecture in Esperanto every morning at 9.30 by Ole Therkelsen, followed by study groups where one will be able to read *The Eternal World Picture 1, 2, 3, & 4*, in Ib Schleicher's translation. In the afternoons at 4pm there will be conversation groups in Esperanto, and every evening there will be questions and discussion. During a corresponding week in 1996, 40 participants took part, about 20 of them from the Scandinavian countries and the rest from Russia, The Ukraine, The Czech Republic, England, Austria, Japan and USA. A new item on this year's programme will be Esperanto teaching for beginners by Aleksander Kogan from Russia and Atilio Rojas from Argentina. OT

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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