

# KOSMOS

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**Spiritual Science**

**Karma - a sensitive issue**

**Stress - a widespread disease**

**Commemoration Day 2000**



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# Of this country and that

by Mary McGovern

From Croatia, Romania, The Czech Republic, Slovakia, Lithuania, Holland, Switzerland, UK, USA, Iceland, Trinidad, Belarus and Sweden people gathered at the end of July to take part in the English-speaking course at the Martinus Centre in Klint, Denmark. From the tropics and the frozen north, from western Europe and eastern, from rich countries and poor, from peaceful countries and from those still licking their wounds after war and revolution, people came with a common interest in understanding the laws of life and learning to live by them.

We read part of *Livets Bog* (*The Book of Life*) 2, the translation of which had just been completed. We also went through almost all the symbols in *The Eternal World Picture, volumes 1-4* in a group, where there was the possibility to ask questions and discuss the symbols in detail. There were 8 lectures in English, and a Danish or Swedish lecture every morning, which was interpreted into English.

Parallel with the English study group there was a study group in Russian run by Lena Johansson-Sorotjkina, one of the institute's Russian translators. The group consisted of people from Russia, The Ukraine and Lithuania.

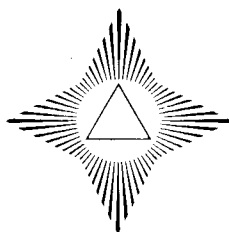
There was also a German group and an international group in Esperanto as well as many groups in Danish and Swedish.

I was moved by the spirit of internationalism, fascinated by our differences and inspired by our common longing to create a more harmonious and loving life for ourselves and others through an understanding of life and its laws. Together we stocked up on theoretical knowledge of spiritual science; now our task is to continue our efforts to put this knowledge into practice in daily life (a topic taken up by Martinus in the article, *Spiritual Science*, on page 3).

Next year's international summer course at the Martinus Centre, Klint will take place from 28th July to 11th August 2001.

## **Livets Bog 2 in English**

Due to a lack of voluntary workers and resources only twenty-five copies of *Livets Bog 2* were printed in June, in time for the summer course. At the time of writing there are only five copies left for sale. The layout is now being improved and the book will be reprinted during the autumn.



# Spiritual Science

by Martinus

*This is the manuscript of a lecture given by Martinus at Livets Bogs Bureau on Sunday 3rd September 1944. Ole Therkelsen wrote the headings, which have been approved by the council of the Martinus Institute.*

## **Knowledge of life and its highest laws**

Knowledge of life and its highest laws, a foundation for which it has become my mission to create, can in reality be expressed only as "spiritual science". The fact that people who have not yet acquainted themselves with this knowledge or the analyses that constitutes its unshakable foundation may not accept it as such, but on the contrary regard my work as a kind of religious sect, depends exclusively on their total lack of acquaintedness with the world picture that I have been destined to bring to the world. For me this situation is quite natural, for throughout thousands of years the human being has experienced that everything of a religious nature, everything that pertained to the highest analysis of life or the living being was "mysticism", was a mystery into which only high priests, prophets or specially chosen people had insight. To the general public it was said that "the ways of the Lord are inscrutable". The general

public were therefore totally dependent on these mystics, priest or prophets in matters of the hidden phenomena of the mystery of life itself.

## **Dogmatic and scientific interpretation of the laws of life**

Did then these mystics, prophets or religious leaders not possess real knowledge about the hidden, spiritual aspect of existence? Let me answer this question in this way. These people possessed precisely the amount of insight and religious knowledge that enabled them, on the basis of this, to guide their contemporaries so as to keep them in contact with the laws of life itself in a way suited to their evolutionary step at that time. These laws were thus interpreted in such a way that they could justify or stimulate exactly the fulfilment of the ideals that lay precisely within the scope of these evolutionary steps. That this interpretation could not be a scientific revelation of the highest phenomena of the mystery of life is here evident. The

ordinary human being of that time was not, of course, a representative of the evolutionary step where one's ability to contact life's energy of intelligence had reached the degree of development that is universal today. On the contrary the human being on these evolutionary steps stood so close to the primitive human being that both materially and spiritually it had to live its life on "dogmas", which of course means on mere interpretations of the truths, whose existence one acknowledged but whose most profound analysis one was not yet mature enough to be able to grasp.

### **The joy in feeling the contact of one's evolutionary step with the highest laws**

But does the same situation not hold true to a great extent today? Does the great majority of believers within so-called civilisation not live on dogmas that are adapted precisely to the evolutionary step on which the believer finds himself? Do these dogmas not say to the believer that he must not kill, lie, steal, use violence and so on, but that on the contrary he should love his neighbour, combat his anger and forgive and forgive again? And is it not so that the modern human being seeks increasingly to develop himself in the direction of a higher and more refined culture, which means only a more beautiful and more perfect mental appearance than that which existed in the past? And is it not just as great a fact that, in order to satisfy these demands, one must break habits inherited from the primitive state or the past? Every developed human being must answer these questions in the affirmative. Today we see everywhere that the Christian interpretation of the mystery of life constitutes the truth in a form such that it can be an inspiring factor for the people who, through personal experience, have begun to feel antipathy towards the

previously mentioned primitive tendencies in their own mind. These people thus seek a moral foundation or support in their struggle against the inherited, primitive tendencies from the past in their own minds, and it is therefore divine that these interpretations exist and can influence them in such a way that they can put their trust in them, believe in them, and, through this, experience the joy it always is to feel the contact on one's evolutionary step with the highest laws. It is this feeling of joy that underlies the believer's feeling of "salvation" or of being one of "God's chosen children".

### **The Old Norse source of morality**

So this is how the believer of today is, but he has not always been like this. Our Old Norse ancestors could not possibly have perceived the Christian dogmas as a life-giving inspiration and source of morality for them. Their experiences had not yet produced the disgust for and antipathy toward the previously mentioned primitive tendencies, this disgust and antipathy being a prerequisite for combating them. For them it was natural to kill and use violence; indeed, it was so natural that they viewed death through illness and old age as downright degrading and as the way to the hell of that time. Only those who died in battle could expect to enter "Valhalla", the heaven of that time, and there experience happiness in the form of life in the company of valkyries with access to banquets with the gods. Only he who perished by the sword could become the favourite of the Gods; only with this attitude to life could one be "saved" and avoid the dreaded "Helheim" of that time.

### **Every evolutionary step has its highest truth**

So we see here two contrary interpretations of the mystery of life itself. In the one case the dogmas turn killing, using

violence, hating and persecuting, slandering and altogether harming any living being whatsoever into the highest ideal of life, while in the other case they turn even killing into a virtue and the greatest happiness-promoting ideal. How can two opposite forms of ideals be expressive of the same truth? Must not either the Old Nordic ideals or the Christian ones be wrong? The answer to this is that both views are in reality equally correct. They each individually express the very highest truth of each step. The fact is that the absolute truth or reality is not expressive of any dictatorship or anyone's standardisation of life. It does not constitute an order to be in one way or another. The highest answer is then not expressed either by the words "Everything shall be very good", but on the contrary "Everything is very good"! And this in turn means that the absolute truth expresses that everything is the best, the most perfect and the most ingenious that it can be at the moment.

### **How everything can be very good**

How can one then understand that massacre, persecution and oppression are "very good"? That stealing, plundering and murder with intent to rob are ingenious factors in the collective manifestation of life itself? Here the immediate answer is that life on our planet on a large scale shows itself to be so. No one can dispute that these tendencies and phenomena exist as solid facts, and that they contribute to forming our existence. The truth is thus that they exist and are a part of life. And life is expressed in the Bible as being "very good". Now you may perhaps object that the Bible stamps these phenomena as "evil", as "the work of the devil", and warns people very seriously against displaying these tendencies in thought and behaviour, just as the established legislation is also to a high degree based on pre-

venting people from displaying these so-called "criminal tendencies". These laws, with the Bible itself at the head, thus combat something that is described in the great answer as "very good". But when the Bible says that "everything is very good" at the same time as it stimulates persecution and defeat of part of the same life, are its words and commands, with all their apparent illogicality, not then worthless? For he who has not developed sufficiently to be able to see through this problem or see the true connection the answer is yes. For the human being in whose consciousness intelligence has reached such a high level of development that it is unable to believe in the established dogmas and assertions, the Bible becomes simply a fabrication and is thereby of no significance. Indeed, for this type of person all religiosity is something primitive, a kind of superstition that is of value to only simple and very naïve souls.

### **The Bible and the growth of Man's intelligence**

Who really doubts that the intellectual growth of the human being is the cause of the many empty church seats during services? But since this intellectual growth is a part of life and thereby belongs under the words "Everything is very good", it could look as if the words of the Bible are inconsistent with real life. It here thus becomes established as fact that for the intellectually-minded human being the words of the Bible become increasingly hazy and meaningless. But since it is at the same time a fact that the Bible has had a colossal influence on the evolution of mankind and taken this mankind away from the primitive human state towards a world where many of its narratives now constitute a direct cause of wonderful phenomena such as hospitals, social welfare, schools and universities, old age and invalidity pensions and so on,

no one would be able to claim that, despite its apparent contradictions, it has been without significance. For everything in western culture and civilisation is to a great extent formed from its immortal sentences.

### **When the mission of the Bible is accomplished**

When the Bible all the same, despite these enormous benefits, is felt by the growing intellectuality to be meaningless or hazy, it becomes evident that it is not intended to be or constitute any final expression of the truth. Seen from a cosmic plane it has had the sole task or purpose of leading the part of mankind that it has been able to influence through some specific, particular steps in the great process we call "evolution". As the human being gradually passes these steps, the mission of the Bible is accomplished. The Bible's mission was to stimulate people away from the animal talent, away from the bloody steps and tendencies of selfishness and thereby enable them to attain a form of existence that was more in contact with what they wished or longed for. As this gradually happens and the human being begins to think for itself, we see that it loses interest in the Bible. It thereby becomes a fact that the Bible was never intended to be an analysis of the absolute truth, a truth that life as a whole is intrinsically expression of. The Bible expresses only a locality in this truth.

Life thus constitutes something other and more than that which the Bible can express, and since the terrestrial human being is now about to discover this "something", which the Bible cannot and shall not give an explanation of, it feels mystified and helpless in the face of the mystery of life itself. The fact that the Bible cannot and shall not help people here was incidentally expressed by Christ in his promise of "the comforter, the holy

spirit", who should come and teach people everything that they could not understand at that time.

### **False prophets**

What then does mankind demand or need now? Is it a new prophet, a new messiah, a new world redeemer? No, not in the earlier sense of these words. Everyone who comes today and says that he is a new Christ or a new messiah belongs without exception to the category that Jesus regarded as the false prophets that would come. What a new world needs is not more religious dogmas. The greatest truths in the form of dogmas have of course been preached throughout thousands of years, so everyone who comes and is able to give people only the same dogmas can be merely a plagiarist of the real messiah or Christ. And if he then also demands that one should believe blindly in him and follow him, his identity as a false Christ is an evident fact for he who really has high-intellectual insight into the highest phenomena of life. Then he is not the fulfilment of the promise that Christ prophesied would come. For Christ had not prophesied a new leader or spiritual dictator, but a high-intellectual analysis of life's greatest problems or the solution to the mystery of life itself in such a way that every human being becomes its own Christ. Such an analysis is namely nothing but the "holy spirit".

### **My work in relation to the above**

My analyses constitute a coherent series of thoughts that is evident to the intelligence. It not my mission to be a messiah, a new Christ, a new world redeemer in the ordinary sense. I have certainly no wish to be the source of such a situation, a situation in which people should be suggestionised into being dependent on or mentally bound by me, a situation in which I thus in a way should be a kind of spiritual

or mental dictator that the blind should follow. No, I want freedom for all beings to think and reason for themselves and to become their own world redeemers, their own Christ. The difference between my task and that of the prophets is that while they were beings who used suggestion and dogma to make their fellow beings believe in them, and were thus beings one had to follow and lean on, because of one's own intellectual ineptitude, my work is of a nature such that it enables the individual to think freely and independently for itself. The solution to the mystery of life becomes a theoretical fact for the being. No belief and no suggestion is demanded. My work gives the being knowledge. The mission of the world redemption at present is thus to give the beings not belief but knowledge. And with independent knowledge one is not dependent on me, as one would have to be if it were merely belief.

The manifestation of world redemption in our time is to give people knowledge and not belief. But giving people knowledge is of course giving them spirit. And if this knowledge constitutes the solution to the mystery of life itself, and is a perfect analysis of the very universe, the Godhead and the living being as a unit, it cannot avoid constituting or being one hundred percent identical to "the holy spirit". And only this can be the fulfilment of what the Bible, through Christ, promised people.

### **A scientific basis for the darkness in the world**

People of today are hungering for this knowledge - not for the dogmas but for the scientific basis for the dogmas. And a knowledge that can motivate the scientific character or identity of the dogmas as reality and not mysticism must be something one can learn in schools, in colleges and universities. But before it can get as

this far it must of course be born. And it is this birth you see in my work. There is nothing in my work or in my cosmic analyses that does not show that everything is very good, and thereby also that the so-called evil is good. It makes it of course unutterably easier to be loving and understanding towards everyone and everything when a scientific basis for all the darkness in the world (which one cannot like) has been created, a scientific basis showing that no one can be a martyr and that we ourselves are the originator of our dark fate, and that this fate in reality is also good, in that it inevitably leads the being to greater experiences, greater knowledge and thereby ennoble the being, indeed, transforms it entirely into a perfect being - the real human being. And with this understanding war, sorrow and suffering, unnatural death and destruction will disappear from the continents of the Earth as the fiery glow of sunset over the mountains.

### **The analysis of truth is eternal**

My work is not a new dogmatism or a new object of belief, but is exclusively a science. True enough, it does not have its professors and doctors, but that does not change the fact that it can never ever be invalidated, since it contains the absolute basis for the exact correspondence of everything with the great answer, "Everything is very good", the dark as well as the light, the evil as well as the good. A better analysis and thereby a better foundation for life cannot be created and cannot exist. A greater basis for neighbourly love cannot thus be given, and a greater basis for the creation of the being's own liberation could thus never be revealed either, since such a basis would be totally impossible. But since my work is an analysis of the truth, a scientific explanation of how it can be that everything is very good, and is thus the analysis of life

itself, it is not anything that I can be the originator of. It has no originator; it is the analysis of life itself and exists from eternity to eternity. It is not an analysis of the nature of the Godhead that is true of merely a little locality in the universe or of a single, short period of time. But an analysis that can never be out of date and shows that everything is very good can be nothing but the very greatest truth. And as such it cannot be anything other than "spiritual science" or the holy spirit.

### **Only when one lives the analyses do they become true science in one's heart and mind**

The holy spirit, which thus constitutes the very highest science, cannot possibly be national, it cannot possibly be Danish or German, it cannot be American or English, just as little as it can be theosophical, anthroposophical, spiritualistic or Martinian. It is to the very highest degree international, indeed, interplanetary or in every imaginable way non-individual. It is the life in which we all live and move and have our being. It is the omnipresent "Spirit of God that moves upon the face of the waters". When people call my work Martinism it expresses merely that they have not yet grasped what they are really dealing with. It reveals that the beings do not possess the intellectuality to realise that it is something that cannot be Martinian at all. But it is of course forgivable because such an insight into my work, or into such a series of analyses, whose ca-

capacity is the entire cosmos or the highest structure of life or the universe, cannot be acquired merely by attending lectures and reading. Even if one has perhaps read my main work, *Livets Bog* (The Book of Life), ten times or heard perhaps a hundred lectures, one will certainly not have gained the true, unshakable insight into the true identity of this work or analyses as absolute and unshakable truth. It is true that this insight can be arrived at theoretically through study, but not until one *lives* the analyses do they become real science in one's own heart and mind. Only then do they constitute the comforter that the being was promised, the comforter that shall replace the being's dependence on a messiah or Christ. Only then will the being be overshadowed by the holy spirit, thus enabling the being itself to become one with the truth, the way and the life. Since my work, my series of cosmic analyses, gives rise exclusively to these effects, it is thereby established as fact that it is one with life. And as such it can be described only by, or ultimately be given, this single, practical designation - "spiritual science".

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Translated by Mary McGovern, 2000.



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# Karma - a sensitive subject

by Olav Johansson

*"You and I have physically two hands and two legs and half-decent brains. Some people have not been born like that for a reason. The karma is working from another lifetime. It is not only people with disabilities. What you sow, you have to reap. You have to look at things that happen in your life and ask why. It comes around." (Glenn Hoddle)*

When Glenn Hoddle, the former football star and England manager, was quoted some months ago for this statement in a newspaper interview, there was widespread outrage. Not only the media and his employer, the English Football Association, but also Britain's Prime Minister reacted violently. Tony Blair proclaimed that if Hoddle had in fact expressed those views, he would have to resign as manager of the England football team. And this certainly "set the ball rolling", to use a football cliché. And little did it help that Hoddle explained that he had been misunderstood (not misquoted, but misunderstood) and apologised to anybody who might have been offended by his words. The English Football Association took immediate action and instantly removed him from his post.

## **Karma and disablement**

There is a lesson to be learned from this example. First of all that we should bear in mind that karma is an incredibly sensitive issue which must be handled with the utmost thoughtfulness, consideration and neighbourly love. From a purely cosmic perspective, Hoddle's statement is undoubtedly true in itself. Martinus explains that innate disabilities - physical as well as mental - are karmic effects of previous behavioural patterns that did not harmonise with the laws of life (see for instance *Livets Bog 1*, (Book of Life) 1, section 283). One example of behaviour that may cause such effects is serious or prolonged abuse of alcohol and/or drugs. Such abuse not only destroys a person's current body and mind, but in the worst cases it may even destroy the *talent kernels* of the person's consciousness, which according to the cosmic analyses determines an indi-

vidual's physical organism and sensory apparatus.

It is therefore evident that it has nothing to do with "sin" or "punishment". It is simply a natural or logical consequence of the destructive process that the individual has started in him- or herself, the effects of which the individual may feel even in this life. No sensible person would deny that these visible effects are related to his or her behaviour in this life. If, as Martinus explains, reincarnation rests upon an *organic principle of continuity* - based on the concept that he refers to as "*the talent kernel principle*" - then we must appreciate that even *innate* deficiencies and handicaps are consequences of the individual's own previous ways of living. There is no attempt to moralise or downgrade in this statement, just as little as there is any attempt to moralise in ascertaining that one gets wet if one jumps into water. In both cases it is a question of cause and effect.

For those who are unfamiliar with the concept of reincarnation, the issue is probably rather different. And one should consider this carefully when bringing up this issue. One is very easily misunderstood, and it is easy to hurt others. That is the lesson that Glenn Hoddle has now learned, and the rest of us must keep it in mind.

As the media referred to and commented on Hoddle's opinion, they described it as if he believed that innate disablement were a "punishment" for "sins" committed in previous lives. If we study the quotation, we see that he did not say anything to that effect. Without knowing Hoddle's interpretation of or opinions about reincarnation and karma, I assume that he wanted to emphasise that in particular, that he when claimed to have been "misunderstood". There is a fundamental difference between the notion of "sin and punishment" and the con-

cept of karma. This difference is probably overlooked by many materialistically minded commentators and journalists, and therefore there is a good reason for emphasising it.

### **Sowing and reaping**

The notion of karma has nothing at all to do with "sin and punishment". As already mentioned, it is the law of cause and effect. It is the same law of cause and effect that materialistic scientists have so admirably mapped out for humanity in the physical areas. Spiritual science demonstrates that the same principles apply to the spiritual dimensions of existence, in other words: what you sow, you will also reap. This is a fact that applies to physical as well as mental "gardening". Why? Well, simply because everything we express by way of thoughts or acts produces energy - a kind of energy that we cannot see or touch (electromagnetic forces that vibrate at high speed!) - and according to the law of movement, energy will always move in cycles and return to its starting point. The law of karma is therefore identical to the law of cycles. It is the law that we know on the physical plane as the law of return because it binds all energy in a circular form. It means that everything we send out - good as well as evil - will always sooner or later return to ourselves in the form of experiences or fate, in this life or in a later life.

It must be added, however, that the concept of karma - at least as defined by Martinus - is more than a blind and automatic natural law. The fact that we will reap what we sow has no value in itself; it represents a value only to the extent that it fulfils a *pedagogical* purpose - only for as long as we still have something to learn in the School of Life. Once we have learned all that we can learn in a particular area, we no longer need teaching in this particular area, and according to Martinus we

obtain "*karmic immunity*" in this respect. This thus means an immunity to returning fate energies of a dark and painful nature. And it is precisely this "principle of immunity" that proves that the law of karma is not only the law of justice, but also to a very high degree the law of *love*. No one will have to suffer more than what is necessary in order to lead us to the human kingdom of love that evolution will invariably bring. And in a cosmic perspective there is nobody who will have to suffer more than anybody else on his or her road to this kingdom. Looked at over a number of incarnations, the amount of suffering is evened out. Had it not been like that, the *least* suffering persons would be the *most* disabled in the spheres of experiencing and enjoying life, because "*pain is the means by which happiness is measured*" (old Tibetan saying).

### **The transformation of fate**

What I personally find most important to emphasise when I discuss the law of karma is that it gives us the possibility to *overcome* our own suffering and create a brighter fate. By realising that we are the only cause of the pain and suffering we meet in life, we also have the means to act! Consider the alternatives: random or blind fate the way that many materialistic people see it; or punishment from a higher force like some religious people see it. If these situations were real, it would not matter how we acted. These philosophies of hopelessness and martyrdom are in stark contrast to the law of karma and the explanation of fate which focuses on the individual and his or her own responsibility and opportunities.

At this very moment I am reaping the consequences of the things I have sown, but through my ways of reacting when I meet what I have sown, I once again sow something that will change my fate in one way or another. Therefore we are never slaves of our previous acts. Fate is a flexible or dynamic process that interacts with the universe or the Godhead. But who are the people that through in-born handicaps or sensory disablement have been so seriously limited in their liberty of action in this life? Are they not slaves of the fate they have previously sowed? It may appear that way, but even for them there is a slow process of change and healing taking place which will radically change their fate and living conditions in subsequent incarnations. Martinus writes about this in his article *The Origin of Vital Force* (the Danish edition of *Kosmos* 11/96): "There exist among the people of our time many forms of derailment - sexual derailment and derailment in the form of excessive use of narcotics or alcohol. In coming incarnations, such forms of derailment will lead people to become mentally retarded to a higher or lower degree, or cause innate physical defects, which the derailed persons will overcome after a number of incarnations. The beings who have been through such dark periods of derailment will be particularly well equipped with experiences and sympathetic capacity so that they - once they have been restored to good health - will be the very best assistants and guides for their fellow beings who are in similar derailed situations."

*Translated by Mogens K. Bech*

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# Stress - a new widespread disease

by Eigil Kristensen

More and more people are suffering from long-term stress. According to the Danish newspaper *Weekendavisen* of 22/12/99 we are dealing with a Stone Age bodily reaction to the demands of the modern world. Stress is a curiously vague term that most of us use from time to time. But in fact stress is a good example of the mind and body being two indivisible sides of the human being. Stress has a physiological definition and can be measured and tested. In contrast to short-term stress, which can serve a splendid purpose, stress that turns into a long-lasting state of siege of the body is very dangerous. In the end stress can cause people to become disabled, mentally deranged or to lose their life altogether as a result of life-threatening complications such as cardiovascular disease or depression.

Stress-related illnesses are very much on the increase. In Sweden, which since the 60's has led the way in research into stress, they are now finding that even young people are suffering from burn-out and premature ageing as a result of long-term stress. In the Karolinska Institute in Stockholm research is being carried out into stress, and they have opened a clinic with 12 therapists on the staff.

It is a question of being prepared for what the Swedish minister of trade, Mona Salin, calls the greatest problem in the workplace of the coming century, namely stress. Increasing demands for efficiency, freelance and contract work, rapid turnover, having to complete a project in a short time and an increase in the workload are all recipes for stress.

One can perhaps wonder why it is that people feel pressurised by their work in a century in which working conditions in general have gradually improved. But according to the newspaper *Weekendavisen*, one should understand that stress takes place as a paradoxical interaction between the demands of the modern world and what one could say was a reaction typical of Stone Age Man. What happens when one is stressed actually has its roots a long way back in the past - the body prepares itself physically and psychologically for a threat. In such a situation one can choose between various strategies. One programme is known as the "fight and flight" programme, formerly characterised as typically male. The musculature in the body in reality prepares itself either to fight a dangerous attacker - in such a case it is especially the

musculature of the upper body that is made ready for action - or to take to one's heels, in which case the lower body in particular steels itself for action. In the newspaper report the director of the stress clinic in the Karolinska Hospital said that "this programme involves among other things an enormous warming up of the body with a rapid pulse, high blood pressure, a reddening of the face and a contraction of the muscles, and, following this, there is psychological readiness in the form of intense anger, concentration and perhaps anxiety."

### **A build-up of fuel**

A process that has several phases takes place in the body. In the first place the connections between the nerve cells become more intense. And there then follows a powerful activity in the hormones, where chemicals such as adrenaline, noradrenaline and cortisone see to it that the muscles of respectively flight and fight receive extra supplies of fuel in the form of either fatty acids or blood sugars. At the same time the body's readiness for instant action is organised in such a way that it causes there to be as little bleeding as possible when one is in flight, and therefore the blood thickens slightly. Stress researchers are unanimous in their opinion that it is a question of reactions being appropriate. The body seeks only to obtain the resources it needs for balance to be regained. When adrenaline is used to perform an especially difficult but exciting task and one actually achieves this and is satisfied, one can describe this as a form of short-term stress that is quite harmless, and one can relax again. On the other hand, it can be dangerous when people have been alert and ready for action for months on end. The body is just not equipped for this. It becomes exhausted and this affects for example the ability to concentrate. There then follows

the build-up of free fatty acids that over time can lead to hardening of the arteries.

### **Playing dead and invisible**

The other programme is often called the "playing dead" programme. The position is characterised by hopelessness, and the strategy is to make oneself as invisible as possible. Passivity activates the hormone cortisone, a hormone that among other things enters and threatens the immune system. Again one has to seek an explanation somewhere in the past. As a modern form of stress, cortisone-related stress is also known as hopeless stress, and it occurs typically when people are very much at a deadlock in situations. Hopeless stress is also a form of stress that is life-threatening. The condition involves among other things an increased risk of heart conditions and there is a danger of ending up in depression. Stress patients have various symptoms as a result of long-term stressful states. One group can have severe, constant pain in the muscles and mobility system, another group are people with chronic fatigue syndrome, and a third group are patients with so-called burn-out syndrome. This is a condition in which parts of the central nervous system seem to have been damaged or limited by the long-lasting effects of stress hormones. "It can take a long time to recover from burn-out," says Aleksander Perski, "but we are optimistic with respect to the brain's capacity to recover and regain its functions."

What is absolutely crucial in the development of stress is a disparity between the strains of the outside world and the resources one has within oneself. If you do not experience the world around you as a threat, you do not become stressed, at least not on a long-term basis. Over the past few years there has been intensive work aimed at developing models that can remedy the behavioural patterns of stress.

One model is "Cognitive Therapy" which seeks to teach more appropriate reactions in certain situations. Thomas Nielsen from the Institute of Psychology at Århus University, when interviewed by the Danish newspaper *Weekendavisen*, was of the opinion that exercise is very important for stress patients. "Exercise has both a short-term and a long-term effect. In the short term you burn off some of the chemical substances that you have sent out into the muscle pathways, but when viewed over a longer term, physical exertion gives us an experience of being capable people who are not at a deadlock."

### **Unnatural fatigue**

Stress research holds the opinion that the most important cause of stress is a "stone-age bodily reaction to the demands of the modern world." From a scientific point of view it looks as if the researchers' theories are correct. The question is, however, whether they have arrived at the real fundamental cause. Martinus writes in the article called "Illness and its Cure" (published in *Kosmos* 1997, No.3) that illnesses have two stages, a cause-stage and an effect-stage. Medical science seeks the causes in the effect-stage, which is in reality far too late. The illness has already taken root to such an extent that it is impossible or difficult to combat it. The cause-stage is not at all on the physical plane, it exists only in the individual's psychic or mental sphere. "It is here that all illnesses have their origin or very first well-spring, just as it is also here that all forms of absolute well-being have their innermost source." In his article "Unnatural Fatigue" (published in Martinus' book *The Principle of Reincarnation*) Martinus writes about this kind of suffering, which can be seen as "stress" in a more advanced stage. He sees that psychic suffering such as unnatural fatigue, depression and nervous breakdown are due in

the first place to "the extremely intense change in living conditions that is taking place with modern Man." We have entered into an intensified usage of the faculty to think, which is a great strain for many people. This great change in our mentality has meant that we have, at lightening speed, "expanded" our consciousness. We are permeated by an expanded stream of thoughts that our parents knew nothing of and that they therefore could not be bothered by. Martinus writes that this stream of thoughts has refined modern Man's nerves and blood and thereby his organism and mentality, and these have become much more sensitive, vulnerable and alive than was the case with the people of the past. What is new in modern Man is, among other things, a growing faculty for speculation and imagination. This area of his consciousness and his developed sensitivity gives the individual new experiences that can be just as pleasant and healthy as unpleasant and unhealthy. Modern Man therefore experiences conflicts between his inborn unconscious instincts and the beginnings of his humane feelings.

### **Neanderthal Man**

The ability to conceptualise is often found in combination with egoism, and in a way we meet the Neanderthal Man in twentieth century modern Man. This savage nature brings modern Man into exaggerated speculation, which is the same thing as such types of thought as anger, hatred, revenge and tendencies to persecute. This savage nature also dictates that he himself is always innocent and blameless, and, as a result of self-suggestion he will see his conflicts as martyrdom. Bitterness, anger and pity provide therefore a large sphere of activity for such people. The result is a great increase in nervous tension, the consequences of which are unnatural fatigue, depression and a life without joy.

This self-tyranny also gives rise to the individual lacking vitality. Martinus writes that our thoughts constitute a radiant energy that permeates the whole body. It is therefore important that it be joyful thoughts that shine in our organism, as they constitute the normal vital energy in the structure of the animal organism. Man has grown away from the stage of the primitive human being, away from the laws and principles that were vital conditions for him in a far distant past. We have, to a corresponding degree, come

under the laws and principles of the next evolutionary stage. This stage is based on the behaviour and way of being of the perfect human being, which is the type of mentality that Christ pointed to in his Sermon on the Mount. Martinus therefore thinks that the way towards health for body and spirit goes through combating anger, bitterness and feelings of martyrdom within ourselves, and this one can do only when one gets a logical explanation of the causes of these stress factors.

*Translation: AB*

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# Commemoration Day 2000

## - an account

by Charlotte Anderson

"It's incredible - not that so many of you have turned up, but that a year has passed so quickly since you were here last." Those were Svend Åge Rossen's opening words on the first Commemoration Day in Klint in the new millennium. "I know that we are not supposed to idolise Martinus," added Svend Åge Rossen, "but once every year we indulge in the luxury of thinking with love and affection of the wonderful person who spent his entire life creating the world picture that has given us so much gratification."

It has become a tradition on the Commemoration Day to talk about the work of the Council, and Willy Kuijper spoke of some of the issues that the members have been working with over the past year. Last autumn there was a fire in Pavilion 2 at the Martinus Centre in Klint. Two rooms burnt down completely, and another two were severely damaged. Thanks to the tremendous effort's of the Klint group, the two damaged rooms have now been completely rebuilt. But the fire prompted the Council to take a decision to build a new pavilion, complete with 9

flats and a large common room. The building project is scheduled to start in November and will be ready for inauguration on 15 June next year.

Willy Kuijper also explained that the Council has had to lay down copyright guidelines in order to avoid misunderstandings. Under these guidelines it is illegal to use Martinus symbols on a Web site without prior approval by the Martinus Institute. On the other hand, Martinus quotations may be freely published provided that the source is stated. Willy Kuijper also explained how the Council is working on a 400-page book with Martinus' articles that will be out by Christmas. Moreover, since the turn of the year, the Danish edition of Kosmos has been printed with four additional pages and a new cover.

"The Council work is not always a bed on roses," related Willy Kuijper, "rather it's an accelerated development," he said and explained that we all probably tend to think that our own opinions are the best. We must learn to accept that our ideas may get thumbs down, and that in the



long run this is not likely to matter very much. The point is that we must learn not to change people around us but to change ourselves.

The day's programme then moved on to the next item: a fairytale. There was a very good reason why the fairytale was one by Hans Christian Andersen, and particularly "The Emperor's New Clothes". Ib Frenød explained: "Andersen frequently wrote about the not-so-funny sides of our mentality, sides that we all know ... well, at least from somebody else." In "Guardians of the Threshold" he had read that, according to Martinus, the faculty that represented the largest obstacle on our road towards light is vanity. And since "The Emperor's New Clothes" very much deals with vanity, Ib Frenød had chosen precisely that fairytale. After this unusual and amusing input, Sébastien Vesterlund took over on the podium.

Sébastien told the audience that to him it had been a wonderful summer in Klint. He explained how grateful he was to know Martinus Cosmology and to be able to study the cosmic analyses because they have given him theoretical knowledge of life, which in turn serves as a source of inspiration and gives him energy to adjust his life here and now. He explained how this summer had given him a positive experience: a meeting with another person who in every way had had a totally different outlook on life. Inspired by Martinus' analyses, Sébastien had been able to achieve a feeling of unity with this person despite their differences. But the enormous knowledge that the analyses give us, and the theoretical understanding of them are nothing compared to the situation when we one day will experience cosmic knowledge. Sébastien also explained that in his view there is a very good reason why we read "*Livets Bog* (The Book of Life)": it gives us an overview of the whole that can motivate us to

practice neighbourly love. It allows us to understand our neighbour and to appreciate that we are all responsible for our own fate.

With these words we were able to bring the wonderful mood from the lecture hall to The Terrace, the centre's restaurant, to enjoy a break with delicious cake and cosy chatting.

#### AFTER THE BREAK

After the break, Klaus Simoni told us how as a spiritual seeker he had come across Martinus Cosmology. He spoke about how he had been firmly rooted in religion as a boy, and how he a couple of years after his confirmation, had started questioning the way the Godhead was interpreted by the church. In his twenties he had felt that there was something seriously missing in his life. He began studying theosophy, anthroposophy, psychology, parapsychology and Tibetan Buddhism, but he still did not find the answers he was looking for. So he started travelling abroad but became depressed at all the poverty and misery he encountered everywhere. Since his childhood he had also found it difficult to eat meat. Although he searched extensively outside Denmark, he failed to find the answers, for the wisdom he was looking for turned out to be somewhere else. Once home, he received "Martinus' Memoirs" as a present from his father who thought it very peculiar that Martinus had been born and raised in the very same town as Klaus Simoni. So having searched all over the world, Klaus was to find the answers in his native town, Sindal.

A novel musical programme was then introduced by Lili Olsen and Ingrid Holck who had put music to some of Martinus' quotes. And this quotation from "The Ideal Food" gives plenty of cause for consideration. In excerpt: "He must realise that a table "well-provided" in accordance

with the highest fashion of today constitutes a road, hidden in silver, crystal and flowers, to the hospital, a festively decorated short cut to death. It is the cause of organic disorders and calcification. While the disorders are directly destructive factors for one's mood and temperament, calcification has a restrictive influence on all spiritual or intellectual functions." The music accompanying this quote was "Schön Rosmarin" by Fritz Kreisler. And as the wonderful music filled the room, we closed our eyes and thought of all the cake we had been enjoying during the break. The next Martinus quotation was from "Pages of God's Picture Book": "Everyone who can arrange his meeting with beings and things in such a manner that it resembles the sunrise on a life-giving summer's morning, with a multitude of enchanting events and blissful harmonies that turn life into an emerging host of heavenly tunes that shroud all beings and all things in happiness will realise that he is one with the Father, and experience his identity as an immortal son of God. Wherever he rises above the horizon, day will break and God will embellish the world, and there jubilant music will rise towards the throne of eternity." The music accompanying this optimistic Martinus quotation was "Jumping Jack" from Carl Nielsen's "Humorous Bagatelles", and "Siciliano" and "Badinerie" by J.S. Bach.

After this wonderful musical experience, Ole Therkelsen was next in line. He told us about his journeys which had taken him to Paris in June to give two lectures. Ole Therkelsen has now lectured ten times in France, but his efforts have never inspired any Frenchmen to visit Klint. During the spring he made no less than seven lectures in Esperanto in Lithuania. He feels that there is a bigger interest in Martinus Cosmology there than

in France, and we have had three Lithuanian visitors in Klint this year - and several more have been interested.

Ole Therkelsen explained how he had been doing a bit of statistical "research work" that could serve as a guide to what parts of the world he should visit next. The first factor to look at is the country's level of taxation. High taxes are an indication of humaneness. Next, the countries should be in the world's temperate zones. Winter in these parts of the world makes living more difficult due to the darkness and the cold, and people there need to be innovative. Moreover, there should be a high level of technology, and the countries should have few church-goers and inhabitants who have progressed most in terms of the evolution of their sexual poles. At any rate, those European countries that fit this description are the very same countries where Martinus Cosmology has caught on the most. Ole Therkelsen went on to introduce three visitors from abroad: Yuri Kulchak from Ukraine, Michal Balik from the Czech Republic, and Rozalia Mussina from Russia. Each in their own way, they expressed the feelings of sincere joy and gratitude that their stay in Klint arose in them. We were told that in Olomouc in the Czech Republic, the book "Logic" had recently been published, and they have also begun publishing "Kosmos". There are also regular lectures on Martinus Cosmology as well as study circles.

In Russia, in the city of Viborg, they also arrange study circles. They read Martinus books that have been translated into Russian, and they have a club where it is possible to study Martinus Cosmology.

Let us hope that we will see all of them again next year, and that many more will have the opportunity to join in.

*Translation: Mogens K. Bech*

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## News from the Martinus Institute

### **Martinus Cosmology in The Ukraine**

Martinus Cosmology has become known in the ex-Soviet Republic thanks to the Martinus Institute's Esperanto work and the publication of books in Russia. In 1996 the institute received its first visitor from The Ukraine - an esperantist from Lvov. At the moment there are three subscribers to the Esperanto edition of KOSMOS in The Ukraine.

In May 1999 the institute received an e-mail in English from Alexander Sayasov in Odessa by the Black Sea, in which he related that he found three books by Martinus in Russian in the rubbish from a bookshop. He writes, "They are now the only three books in my library; I have thrown the others out. In Odessa there are several others who would like to learn more about Martinus. In August 1999 he visited the institute and the Martinus Centre in Klint for a week. He then returned to Odessa with a suitcase full of books and a heart and mind full of inspiration to tell others in Odessa about the cosmology.

More recently a young Ukrainian couple, Yuri Kulchak and his wife Lesya Maksimov visit the international summer course at the Martinus Centre in July/August 2000. Yuri met Martinus Cosmology through a Danish business

partner. They took part in the Russian study group, the English symbol explanations and the lectures. *Ole Therkelsen*

**"Images of Klint" on the internet**  
"Images of Klint", a video film (based on slides) about the Martinus Centre by Thorkil S. Nielsen, has often been shown at the centre during the summer courses. Thorkil has now made the film available on the internet with both Danish and English text. The addresses are:

[http:// home3.inet.dk/thorkil/klint/index.html](http://home3.inet.dk/thorkil/klint/index.html)  
and

<http://home3.inet.tele.dk/thorkil/klint/english.html>

### **The Education Committee - a new member**

Eigil Kristensen has now been co-opted onto The Education Committee of the Martinus Institute. The committee is responsible for planning all the teaching that takes place at the Martinus Centre in Klint and at the Martinus Institute in Copenhagen. The other members of the committee are Mary McGovern, Willy Kuijper, Erik Bech Olesen and Ole Therkelsen. In addition to this there is a large Education Group, consisting of all the lecturers and study group leaders at the centre and the institute. *Ole Therkelsen*

# 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

The Eternal World Picture 3

Logic

Easter

Marriage and Universal Love

Meditation

The Fate of Mankind

The Ideal Food

The Immortality of Living Beings

The Mystery of Prayer

The Principle of Reincarnation

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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