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MARTINUS COSMOLOGY

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English

Dear reader,

In gathering together the articles for this Kosmos there was a moment when I was faced for the first time with the list of the titles. A strange collection, I thought, especially the last one. I wondered are these subjects really relevant to our everyday lives? In what way can they answer our pressing questions?

Life force and how we direct our will deals with the effect of our thinking on our experience, or put in other words, what we think is what we get. *The state of the Earth* and *How much is the Earth influenced by the sun?* both deal with life-conditions in the spirals that lie above our own, that is to say they deal to some extent with what it is like to be a planet or a solar system. The question *Who is my neighbour?* is answered by Martinus and can be seen as a kind of introduction to the article, *Burial, embalming and funeral ceremonies*, which looks at some of the decisions we have to make if we would like to behave in a loving way towards our microbeings, or more specifically what it is like to be a micro-organism in our body when we die.

This last subject is one that several readers have requested more information about, since there is so little available in English. In his book *Funeral Rites* (not yet available in English) Martinus points out the reasons for being equally humane and loving towards the microbeings in our organism as to any other living being – and he is referring not just to the organs but also to the cells and even smaller microbeings in our organism. But is this not a bit far-fetched? Are there not many other things that require more of our attention in today's world?

I was asking myself a similar sort of question when I first read Martinus'

analysis of the living being in *The Eternal World Picture Vol. 1*. I found it hard to see why he was going into such detail. What was the relevance of knowing that in order for something to appear as a living being, three things are needed: an I, an ability to create and the result of this ability to create? In time – in my case over many years – I began to see that he was unable to answer many of the questions that are vitally important to us without this basic analysis. For example, without it he would have been unable to describe how “just as the I's structure for experiencing and creating cannot exist without an I, neither can the outer world exist without an I that consists of the I in all living beings”. This statement draws us into a view of the universe as one great living being consisting of many small beings, and that the I of the universe appears, as a result of its ability to create, to be split into the many I's of these beings. The I's of the many beings are thus the same as the I of the one great being. If that is the case is there any reason for not treating all beings – whether in macrocosmos, mesocosmos or microcosmos – with equal respect?

Perhaps the selection of articles in this Kosmos is not so irrelevant after all – if it helps us to improve our understanding of our closest “relatives” in macrocosmos and microcosmos! Martinus did not see it as his role merely to provide us with truths. Throughout his writings he takes the time to explain step by step the reasoning behind the truths. He gives us the chance to follow his reasoning and to find out for ourselves what is true and how these truths hang together to form a whole. In doing this we will be piecing together our own world picture – a world picture that is true for each one of us at this moment.

Andrew Brown



Life force and how we direct our will

by Martinus

1. The force that is the basis of the living being's life experience we call "life force" or "vitality"

Every living being maintains its life – its experiencing and manifesting, its sensing of pain and wellbeing, pleasantness and unpleasantness – by means of a force. Nothing can function and work without the help of force. The force with which living beings therefore maintain their lives we call their "life force" or "vitality". This force has an outer and an inner aspect, but terrestrial human beings are mainly familiar with it only through its outer aspect, even though on an everyday basis they also experience and direct its inner aspect. When a person is tired their life force does not display nearly as much energy as when the person has had a good night's sleep and is in fine form. But the states of being in fine form and of not being in fine form are completely natural phenomena. With every display of energy on the physical plane matter is set into motion. This takes place as a result of pushing or pulling this matter and it takes place with the help of force. A locomotive or some other source of

power is needed in order to set a train in motion, and something similar applies to all movements in the world of matter. Such movements can only be manifested by releasing a force that produces a pressure or a pull on the matter, irrespective of whether it takes place in the material world around us or in the setting in motion of an organ in the organisms of living beings. But every pressure on a piece of matter will not only set this matter into motion, it will also leave its mark on the matter. It will create a certain change in the matter where the pressure or the pull was exerted. If this pressure is exerted over a long period of time in the same place in the matter, a stress is created and eventually the matter in that place disintegrates. This disintegration we know as "wear and tear". In all situations where movement is created there is at the same time created wear and tear in the areas of matter that are implicated in the movement. This wear and tear means that one cannot go on using the same materials for ever; one has to continually renew the materials in which one creates movement.

2. The law of cycles is a law of change and renewal

This principle of renewal applies everywhere, in all times and in all situations, whether the wear and tear appears in material things or in the organisms of living beings. Due to this wear and tear, machines, tools, buildings, means of transport, clothes, shoes etc. become old and worn out, and the same applies to living beings' organisms. It is the law of cycles. As a result of this principle of wear and tear nothing whatsoever can be bound to a certain eternal, material state; it is subject to the law of change and renewal. If this law of wear and tear did not exist nothing would be able to perish, every form would then have to go on being for ever as it was when it was first formed. How could the Earth have been transformed from its fiery state into its present structure that is so necessary for our physical-animal state – how could human beings' organisms have been transformed from animal organisms, in fact all the way from mineral and vegetable states, into their present refined state – and how would it be possible to transform terrestrial human society into a more peaceful and pleasant world than it is at the moment if wear and tear did not exist? Just think how awful it would be if we for ever had to be in the same primitive organism, for ever had to wear the same clothes and the same shoes, and live in the same kind of houses and use the same means of transport. But this cannot possibly come about because without transformation and renewal of life there would be absolutely no life whatsoever, no experiencing and no consciousness.

3. Wear and tear also takes place in the area of thought or consciousness

It is not only in the outer, visible forms of matter that wear and tear takes place, it also exists in the inner, invisible forms of matter, that is to say in the area of thought or consciousness. This means that no mental state can stand still or remain as it is, but it has to be transformed into a new state or sphere of thought. On this plane, wear and tear can be sensed as a loss of interest. When one loses interest in some sphere of thought or other it is due to the fact that one has grown out of that sphere of thought and it has to make way for a new one that is more in harmony with one's desires and longings, in just the same way that one longs for a new suit when the old suit is worn out. But it is not always the case that people's dislike of a suit or some other physical thing is due to it being worn out. "Taste" and "fashion" also play a role in this matter. Here the wear and tear is in the person's consciousness to a greater degree than in physical matter. Customs and fashions are also subject to the law of wear and tear. We also experience this wear and tear or weakening in the sphere of interest as boredom. When we find something boring or uninteresting it is because either we cannot yet develop energy in the particular field or because the field, in relation to the experience we now have, has become outdated, in other words we have grown out of it.

4. With our will we exert, in a certain area, a pressure on matter in the form of attraction and repulsion

We can therefore see that wear and tear on matter exists just as much in the sphere of thought or consciousness as in the physical world. This wear and tear is promoted by one and the same force

and it exerts a pressure on spiritual just as much as on physical matter, setting it in motion so that a regeneration or transformation can take place. Where this force occurs in outer material things and also in our organs we call it the force of Nature, and we say that everything has come about as a result of the force of Nature. But as it is exclusively this force that promotes life or movement it should really be called the force of life or "life-force". The force of life and the force of Nature are one and the same thing. But what kind of force is it that puts this sort of pressure on matter, thereby bringing about change, creating attraction and repulsion, and building up and tearing down? Is there not something within our own area that manifests itself in the same way, and is in fact the same thing? There certainly is, and, what is more, we are very familiar with this force. Every one of us has it within ourselves as something that we call the will. With this will we exert, in a certain area, pressure on matter in the form of attraction and repulsion, which in turn becomes the same as what we manifest or create and what we cultivate as our spheres of interest. In this area we build up and tear down; this is where we create youth and old age; here we are the originators and leaders of the force of Nature.

5. The originator of all the movements and transformations in matter is the experiencing and creating centre that we call the "I"

It is in the area of our own life that we find the very solution to the mystery of life. Here we experience something that we cannot see outside the area of our own consciousness, namely the originator of the movements and transformations in matter. We perceive ourselves as an experiencing and creating centre, and we give expression to this percep-

tion when we use the word "I". But as there is such an I that experiences and creates and that therefore exercises its will behind absolutely all the movements without exception that are within the area that we can survey, we have no grounds to claim that there does not also exist an I that experiences and creates behind all the movements and creative processes that we otherwise call the forces of Nature. Just as our manifestations and the demonstration of our creative ability are guided by our will, all of Nature's creative processes are also guided by a willpower. And just as our will is guided by our mental structure and the quantity of experience in the sphere of our thoughts, there must also be, behind the will that guides the forces of Nature, a thought-structure and an quantity of experience. And in addition, can we not see that we can learn from Nature's processes that far exceed in beauty and logic what human beings with their intellectual capacity can produce. What human creative ability or exercising of the will can compare with the wonders of Nature? Terrestrial human beings still need Nature's capability as an example or model if they are going to create something of any value. Nature thus makes it clear that we represent the same principle in our creating, although to a less perfect degree, and that behind all the forms or variations of the movements in matter there exists mentality and an exercising of the will, driven by a creating and experiencing I that through these very movements of matter creates and experiences life.

6. We create eternal renewal and this brings about the wear and tear that we know as tiredness and the sense of not being on form.

In exercising our will we create our own breaking down and building up of

the matter through which we experience life. We create an eternal renewal of life, a constant transformation of spheres of thought into new spheres of thought, and of forms into new forms. In exercising our will, that is to say, by concentrating our mental structure, i.e. our instinct and the amount of our feeling and intelligence, we animate or give life to the whole of our organic structure, thus providing the “thrusts” and “jolts” that set physical matter into motion. These thrusts give rise to the wear and tear that we know as tiredness and the sense of not being on form, and eventually also to what we call old age. Our sphere of thought – our instinct, feeling and intellectuality – becomes concentrated through our wishes and desires into the will to repel or attract certain forms of life-expression.

7. The power of our thought and how we exercise our will are identical to our life force

There was a time when demonstrations of might at the cost of other beings, even to the extent of killing their organisms, were the highest expression of life that we could desire. But this began to be subject to wear and tear in many human beings’ consciousness and they began to long for peace. This attraction and repulsion of particular manifestations is, from the mental point of view or in its innermost analysis, a field of radiation. These forces of the will, which are focused on either discord or peace, radiate from our I, through the mental or spiritual plane, into our brain and central nervous system. From there they radiate via our blood and organs throughout our whole organism where they create a particular set of conditions. According to their particular nature, these forces have an effect on the organism, albeit in a way that the individual himself is largely uncon-

scious of, leading to building up and breaking down, deciding over normality or abnormality, and they thus form the foundation for the creation of health and wellbeing or illness and pain. And this not only applies to illnesses in the organism but also to illnesses in connection with how we coexist with our fellow-beings. How we exercise our will determines how much vital force we have and consequently how healthy we are in mind and body, it determines our relationships to all living beings whether in mesocosmos, microcosmos or macrocosmos. The power of our thought and how we exercise our will are therefore identical to our life force. Every thought we think is life force that can build up or break down. It can be life-giving or life-destroying. Our super-consciousness is the innermost source of our thoughts, from here emanate death-inducing as much as life-giving kinds of thoughts. Since they have to pass through our subconsciousness before eventually showing themselves through the physical organism to the object of our thoughts, they will, on their way from our I to the object, already in the subconsciousness and in the passage through the physical organism, be either death-inducing or life-giving, which means they will be either illness-inducing or health-inducing according to whether they exist as hatred or love in relationship to this object.

8. A death-inducing way of thinking leads to illness, not only in mind and body but also in how we coexist with our fellow beings. In making it an automatic function to exercise one’s will so that it is life-giving, one is bringing oneself into harmony with the “will of the Father”

At the same time that the manifestation of a thought from our I releases the

outer injury or the outer wellbeing towards our neighbour, it has already left its death-inducing or life-giving mark on our own organism and on our mental structure. Making it an automatic function or habit to exercise one's will so that it is life-giving leads to health and wellbeing both within ourselves and in our outward coexistence with our fellow beings. It is the fulfilment of the peace and goodwill that human beings were promised in the Christmas gospel. But giving expression to the death-inducing way of thinking, with hatred, bitterness, a fiery temper and other similar kinds of mentality typical of the intellectualised jungle, leads to illness in mind and body and in our coexistence with our fellow beings. The majority of human beings are starting to become tired of and satiated by the mental and physical hell that is a result of such thinking. But how can things change? Change is only possible if human beings

discard this now "shabby" and "worn out" way of manifesting, and focus the way they exercise their will so that how they manifest life is increasingly on the same wavelength as the creator whose will has brought the Earth and mankind to its present stage of development. According to the will of this creator we should appear as "human beings in God's image", and we can do this by following the example that Christ has given us, namely of dedicating one's life to others, of serving so that one benefits the whole and of bringing one's vital force and how we exercise our will into harmony with the "will of the Father".

*From a lecture given at the Martinus Institute on Sunday 22 March 1953.
Revision by Mogens Møller approved by Martinus.*

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Translation: Andrew Brown

[...] There is certainly more to the sun's rays than the physical, white light that we can see that warms the surface of the Earth and causes the darkness of the polar night and the permanently frozen wastes to be confined to the northern and southern extremities of the globe. These rays consist of a living stream, which as it passes from east to west across the globe animates its continents and oceans with consciousness, thought, soul and spirit. Without the marvel of this bright, warming energy, every physical thought would be at a standstill. Who can see without light? And who can move without warmth? [...] The sun is therefore the great source of our life. It provides us with nourishment for our entire mental as well as physical appearance. The radiation from the cities of suns constitutes the blood in God's organism. Every one of us rests close to the Godhead's heart. His pulse is our experience of our eternal life.

Martinus: "Pages from God's picture book", Chapter 6

The State of the Earth

by John Klemens Nielsen



I would have thought we can all agree that it is hard to ignore conditions on Earth today. Most of the world's governments realize that a huge effort is required in order to counteract global warming so that it does not lead to incalculable natural catastrophes.

In 2008 a conference was held in Denmark at which international experts mapped out a list over the 10 measures requiring the most urgent attention. It included AIDS, hunger and poverty. It became apparent from the list that the material demands and the care for the resources of the planet are working against one another. As long as production of consumer goods and luxury products is the driving force behind the world economy, along with the production of weapons for the warring countries, we will not be able to afford to deal with, for instance, pollution, global warming, and the melting of the icebergs. The latter factor is bringing about rising sea levels. And some atolls on the equator to have already been flooded.

Even though it is still up for discussion whether these changes are caused by human beings, it has to be said that from a materialistic/scientific perspective this is highly probable.

The above issues are frequent themes in almost all of our newspapers, just as it is an inexhaustible subject in many of the electronic media today. If our sole objective was to confirm this somewhat alarming picture of the state of the Earth, there would really be no

reason to write about it in *Kosmos*. But as we shall see, a cosmological way of thinking based on spiritual science offers a completely different approach.

Within materialistic science there exists the overwhelming idea that our planet is a great stone "colossus", a celestial body called "the Earth", which by a lucky coincidence has developed mineral, vegetable and animal life forms. The amazing fauna and life on Earth is of course respected as something unique, but science is still far from the deeper realization of the true nature of the Earth.

This planet moves through space in paths that obey certain fixed laws and is a part of a solar system, which in turn is a part of a galaxy, and so on. That it could be a living, conscious being usually lies far outside the views of science and the general public. Such a thought is rather placed within the genre of science fiction, although it is clear to everyone that the Earth has its own ways of manifesting its aliveness, in form of self-regulating mechanisms in the climate, the great oceans, the forests, the co-existence of animal species both above and under the ground: in short, in everything that we in everyday speech know as the ecosystem of the Earth.

The common view is, however, that it is in fact human beings that control or rather disturb all these life rhythms. Humankind is given the "credit" for the fact that species are becoming extinct, that large areas of forest are disappear-

ing, that the sea levels are rising, that the Earth is becoming polluted, that resources are being exhausted, that the climate is becoming more extreme, as well as all the many other irregularities that we see around us. And it is perfectly true – from a certain point of view.

That being said, it is, however, worth remembering that humankind, from a cosmological point of view, is an indispensable part of the Earth's organism and consciousness. We are micro-beings (cells) in the Earth's "brain". Exactly like in our own organism, the micro-beings (our organs, cells, etc) fit perfectly with the macro-being (ourselves). This is the case both physically and mentally, just as there also exists a close common destiny between the two.

Every being attracts and creates a living space for micro-beings of such a type and quality that these micro-beings fit exactly the needs of the macro-being. The conditions that exist on Earth today are therefore, from a cosmological point of view, absolutely predictable and natural. The terrestrial humans who inhabit the Earth today fit exactly the needs and capabilities of the planet. They are a link in the Earth's current development towards cosmic consciousness.

It is therefore not a matter of "mistakes" having happened, "mistakes" that for instance could cause the Earth to move towards its own destruction. On the contrary, the current chaotic condition is an expression of the "final contractions" before the Earth achieves permanent cosmic consciousness. It will happen in a few thousand years, which in "Earth time" is a very short time.

It can be problematic to understand the time difference between that of a planet and that of a human being. If we look at our own organism, millions of cells incarnate in very many generations within one single life on Earth.

In the same way, there have been very many cultures on the Earth and millions of human beings within the Earth's *current* incarnation.

Earlier on, there have on Earth been eminent cultures with even highly developed beings that have represented "cosmic glimpses" in the Earth's consciousness, maybe during the period in which the globe was repeating its previous globe existences. These "light periods" have afterwards been replaced by "dark periods" that could be the expression of the fact that the effects of a cosmic glimpse will decrease over time and be replaced by a state in which the remnants of the "normal" unfinished consciousness once again become dominant.

But the "dark periods" can also represent the darkness of spirit and the cleansing that comes right before "the great birth". They are not therefore a permanent state of consciousness.

I am going to allow myself to draw parallels between the situation of a planet being and a terrestrial human being, considering them both as living macro-beings. The relationship to their micro-beings is determined by a mutual dependence. The macro-being provides on its part a living space for its micro-beings that in return provide organic material for the macro-being, thereby enabling it to create and experience in the physical world.

This should not be understood as implying that the cooperation of the micro-beings with the macro-being is so bound that the micro-beings have no free will. There certainly do. Terrestrial human beings have the free will to act in a "correct" way or in a "wrong" way in relation to Earth. Illness and disharmonies in the organism of Earth globe can certainly arise as a consequence of "wrong" or unloving behaviour by terrestrial hu-

mankind, which is exactly what we are witnessing to a large extent today.

Martinus mentions in the article "Christ and the World Picture" (English *Kosmos* 1988/1) that a human being (or a planet – *own comment*) can become ill even though it lives in a way that is extremely loving towards its surroundings, and eats the right type of food and in general is in harmony with its existence.

Quotation: *"It is thus certainly not the case that people who eat and drink healthily and lead a hygienic life are exempt from becoming ill. Why is this so? To find the most fundamental cause we must go back to the circumstance that the micro-beings are able to deviate from their normal way of living, despite the macro-I of the organism."*

In this connection the will of the Earth will, however, be of macro-cosmic dimensions and the most primitive of terrestrial human beings will not be in harmony with the will of the Earth, which is now, to a larger degree than ever, directed towards attaining initiation into the domain of unconditional love. Martinus writes in the same article:

"The reason why a micro-being can have the possibility of creating disharmony in an organism whose owner or macro-I lives a physically healthy life can only be found in the human being's own behaviour as a micro-being in its macro-organism or universe." And later in the same section: *"Here we have reached the area where the law of karma is no longer a question of physical health, but a question of moral standard."*

As you can see, the planet is in no way threatened or heading towards its own destruction, even if it could seem so from our limited point of view. The equivalent would be that certain cells in our brain started to imagine that their

universe, that is to say the brain, was facing destruction because of a passing headache.

We should not, however, make light of the situation because there is no doubt that extraordinarily dramatic events will take place over the coming 200-300 years and onwards. The planet being is, as we have said, currently going through "the great birth" and as Martinus puts it in the article: "Terrestrial Mankind's Guardian Angel Number One" (English *Kosmos* 2007/2):

"...the Earth is experiencing the birth contractions and crises that always precede a great initiation."

What exactly is going to happen is very hard to predict while we still lack "cosmic consciousness", but Martinus writes in the same article:

"The Earth's I, along with its spiritual forces, is the Earth's absolute sovereign or true king. Whether a so-called superpower should fall or rise, whether a race should develop in this or that direction, whether country borders should be put here or there, whether the nations should unite into one world or remain split and at war with each other, are questions that can only be determined by the true king of the Earth – the Earth's spirit or the Earth's I."

The change that the globe is undergoing will be experienced as "dangerous" by those of its micro-beings that carry the habits or behaviour that the Earth being is in the process of cleansing from its consciousness. Those who do not want this change towards the "new world culture" will quite naturally be those who will have to let go of their normal living conditions, since these are "undesirable" in the conditions and state of being that the Earth being is striving towards.

It is obvious that we cannot draw direct comparisons in details between our

meso-cosmic spiral zone and the macro-cosmic condition of the Earth, but the principles are nevertheless the same. Every being that experiences “the great birth” and its forerunner symptoms will temporarily undergo some unpleasant experiences of all different kinds.

Martinus recounts in the book *Martinus' Memoirs*, page 70, how in connection with “the great initiation” he was afraid that his brain would not be able to withstand the violent headache that the cosmic vibrations and energies were causing. He also writes how he prayed to Providence that the pain would disappear, which in fact it did after a couple of days, when it was replaced by a “pleasant warm feeling down the spine”. Martinus furthermore recounts how a long cleansing of the body took place in the aftermath and this, despite the fact that he had never smoked or drunk alcohol.

The energies that you have to receive and function with when you are “cosmically new-born” encourage a completely different existence, an existence in which you have to be aware to a far larger extent of what you do and what you consume. Martinus once related how by accident he, as a guest, had had a little bit of alcohol in a summer drink and subsequently experienced that his ability to write and work with the analyses was weakened for days afterwards. But of course, Martinus' sensory faculty was also much finer in structure than that of present-day human beings.

What we are currently experiencing, which will probably become stronger over some years, is the Armageddon that Martinus announced would come. At the same time, however, a growing number of human beings will start to be receptive to the cosmic analyses and the finer energies that represent the totally new consciousness that the Earth, and

we as the brain cells of the Earth, shall be the bearers of.

The entry of the cosmic analyses into the consciousness of every single human being means that these human beings – to the extent that they represent in their practical behaviour “the human being in God's image after his likeness” – will become the “brain cells” that will bear the “cosmic consciousness” of the Earth.

The technological endeavours that we experience in the form of the production of pollution-free means of transport, wind turbines, solar energy, organic food as well as the general development of computer and communication technology will, along with the global endeavours to create a world of greater justice and a transition to a society without money, mark the beginning of a new global society. Money is already becoming something of a rarity. “Plastic cards” can be seen as the precursor of the work card and the work receipt, as described by Martinus in chapter 4 of *Livets Bog*.

In short, there is no reason to fear the destruction of our wonderful planet.

Martinus writes in the article “The human being's ability to work” (*English Kosmos* 2003/4):

“It will slowly begin to dawn on mankind that in reality we all inhabit an enormously rich world and that the causes of our current misery lie solely in our own minds. Once our mental imperfections have been brought to an end, through the action of life itself, we will find ourselves inhabiting a world in which everyone is of service to everyone else, and in which the greatest will be those who, through their abilities, succeed in spreading the most love, the most beauty and thereby the most blessing around themselves.”

Translation: Mette Holland

How much is the Earth influenced by the sun?

by Ole Therkelsen



Earthquake in Denmark and Southern Sweden

At 6.20 am on the 16th of December 2008 I was woken, like the majority of the other people living in Copenhagen, by a powerful earthquake that measured 4.2 on the Richter scale and that had its epicentre 70 km. east of Malmö. It was the most powerful earthquake ever recorded in Denmark and was felt particularly in Copenhagen as well as the eastern part of Denmark and the southern part of Sweden.

Just now people in Denmark and Sweden are extremely taken up with global issues, for example the global financial crisis, the problems of global climate and the world political situation, and in this connection it is very interesting that Martinus connects natural catastrophes with the thought processes of the solar system and the Earth.

Martinus: "What to us are earthquakes and floods are therefore to the Earth nothing other than nerve reactions." (Lecture 26.01.1956)

Martinus: "These disturbances that can be recorded on Earth in the form of electric and magnetic storms from the sun are in reality expressions of thought. Volcanic disturbances are often the result of electric discharges that are the expressions of macro-cosmic thought processes." (Lecture 01.12.1955)

The effect of magnetic storms on the Earth

Magnetic storms on the sun certainly have an effect on the Earth's spiritual structure, which is electro-magnetic in nature. Nothing can take place on the sun without it affecting the life on the planets.

Martinus writes: "The roar and din of the exploding areas of the sun with their colossal prominences and violent magnetic storms, which govern the living conditions on the surrounding planets, is therefore really the expression of an immensely finely-spun logic or planning, and can therefore only result in a correspondingly finely-spun creation of logic, Nature or love." (*Livets Bog 2: 353*)

Martinus has on a couple of occasions mentioned in lectures (27.10.1955 and 03.06.1968) that people with a weak heart can sense unpleasantness and some can actually die during such magnetic storms from the sun. People with other illnesses and disabilities can also end up suffering during disturbances that are due to magnetic storms. They can disturb the whole nervous system in people with weak nerves. They can suffer from dizziness, headaches and migraines. We should not normally be able to notice it in our nerves, but some people have become so weak that they cannot avoid reacting to it. But if you have a healthy, strong organism you should be perfectly safe.



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The astrological and astronomical relationships between the planets

On the basis of the cosmic analyses there are no grounds for listening to the many pronouncements about the annihilation of mankind or the destruction of the Earth and being rescued by beings from other planets using flying saucers. Martinus does not think that we need to be afraid that the Earth will be destroyed by colliding with another heavenly body, as some astrologers and mystics have predicted.

But in connection with the creation of a true human kingdom on Earth, Martinus writes in 1962: "It is certainly the case that at the moment the planets are in an extremely rare constellation to one another and that as a result of their radiation of energy they are to a greater or lesser extent influencing each other in a way that is having nothing but a beneficial effect on life on Earth, as long as none of the planets come out of their normal path, which there is no prospect of at the moment. The Earth is certainly

in the midst of a dark crisis, but this crisis is not an abnormal state. It is a part of the Godhead's plan with creation to allow human beings experience the effects of their faulty actions. But this dark state is nothing other than the birth pains of a new world epoch that has already in many areas begun to come about." (*Three types of human being in the creation of "God's image" on Earth*) Danish Kosmos 1997/1)

There is yet another statement that Martinus has made about life in connection with the planets in the solar system: "How much life there is on other planets is a question in itself, but life there is, because all movement is an expression of life. In the creation or evolution of the various globes there are various life-forms that certainly do not necessarily have to be the same life-form as the one we have. It depends on whether the physical conditions on the various globes are of the same kind. They can be further behind in evolution than the Earth and they can be further forward. But that is not something that alters the principle." (Lecture 01.12.1955)

Martinus argues in favour of both the Earth and the solar system being living beings. He refers to the sun as the system's sexual centre and goes on to write: "Besides the Earth, the solar system also contains several other cold globes. With the Earth in the lead these represent more or less the animal aspects of the system, thereby providing the conditions for the manifestation of intellectuality on the physical plane. The solar system has therefore in its cold globes also the beginnings of an "intellectual centre"." (*Livets Bog 2: 434*)

Translation: Andrew Brown

Question: Who is my neighbour? Does this concept apply only to human beings or would it also include the cells and microbeings that live in my body? And why should I love this neighbour?

Answer: A completely literal understanding of the concept of our “neighbour” is that it is a term that denotes place. In this sense, our neighbour is the being that is closest to us in physical space. As we know, a being can be so close to us that it actually touches our body, just as it can also be thousands of miles away. When we read that one should love one’s neighbour as oneself, what it literally means is that one should first and foremost love the being or the beings that are within the range of our ability to observe and that we therefore cannot avoid experiencing or sensing. We cannot directly perceive or sense beings that are living thousands of miles away. Their general condition cannot be as clear to us as the state of health or the fate of those beings that are right in front of our eyes, our ears and our other senses. Every single living being – whether plant, animal or human being – that lies within direct range of our sensory ability, is the focal point or the overall object of the love demanded by the law of neighbourly love. If all beings within this close zone of the senses fulfilled this law, so that they were all a joy and a blessing for all others, the kingdom of heaven would long ago have become a reality on Earth.

As the fellow beings that we are familiar with – the plants, animals and human beings – are not the only living beings that exist in our immediate vicinity, but are the inhabitants of just one

particular zone, namely “mesocosmos”, and as there consequently exist myriads of beings in another space, namely “microcosmos”, then these beings will also, as we begin to see and understand their presence, be included within the concept of our “neighbour”. And the question of neighbourly love is therefore also relevant with respect to them. These beings should also be loved, otherwise darkness or hell will break loose here as well.

This is not so difficult to understand when one realises that the beings in question are the many millions of living beings – the cells, molecules etc. – that make up our physical body. We are able to connect and interact directly with these microbeings through the relationship we have to this body, which is the dwelling place or universe for these beings. We already know that if we take in the wrong sort of food or drink, or if we do not get enough sleep or overstretch ourselves by working too hard, it damages the general state of our health.

Illnesses, poisoning, tumours and nervous breakdown etc. wreak havoc inside our body. And just as war and Armageddon occur wherever we do not love one another, war and Armageddon, pain and destruction, also occur wherever we do not love or are not a blessing to the microbeings in our organism. It is therefore absolutely necessary to love one’s microbeings as one loves oneself. The beings’ relationship to their microbeings will become a link of great urgency in the new world morality of spiritual science, even though there is no doubt that it has been almost totally ignored in the old world’s traditional, religious precepts.

But beyond microcosmos and mesocosmos there exists yet another cosmic space for living beings. This space is called “macrocosmos”. We interact in an extremely important way also with the inhabitants of this cosmos. In this case it is the macrobeing that has the earth-globe as is organism that we are particularly connected to. This earth-globe being and the other macrobeings live in a perception of time and space that has totally different dimensions to the dimensions of time and space that we appear in. What to these beings are minutes and hours are to our senses thousands of years or millions of years. Consequently we cannot consciously communicate with them directly. Their sphere of life-experience lies just as far above our own sphere of life as own sphere of life lies above that of our microbeings. But even though we cannot consciously exchange thoughts with or talk to our own or any other macrobeing, there does nevertheless exist a way in which we can come into a direct and totally day-conscious contact with the highest creative life that exists in macrocosmos. All macrobeings as well as meso- and microcosmic beings are organs in one great being. As this great being thus has all living beings that exist as its organs or tools for sensing and speaking, it can communicate not only in all the languages of the world, but in the languages of all globes and macrobeings, as well as in the languages of all

microbeings in existence. From this it ought to be obvious that it also has the ability to communicate with every single human being. This all-fatherly being therefore speaks to human beings with the help of human beings. It speaks to animals with the help of animals. It speaks to criminals with the help of criminals, just as it speaks to saints with the help of saints. It can come onto the same wavelength as, and thereby come into contact with, all beings. It is this being that we know as the “God-head”. When a being prays or calls out to God, the prayer or call is heard by one or other of the physical or spiritual beings that, as we have said, are God’s tools for sensing, and the being is helped without fail. Sometimes, however, this help is exclusively mental with the result the being does not always realise that their prayer has been heard. As this eternal Godhead is therefore the neighbour upon whom we are absolutely dependent for our life, this enables us to understand the eternal law of love as it has been handed down to us from the distant past, and as it will be passed on from us, unaltered in the form of spiritual science, to the future generations: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind’ and ‘Thou shalt love thy neighbor as thyself.’ There is no other commandment greater than these.”

Translation: Andrew Brown



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Burial, embalming and funeral ceremonies

by Ole Therkelsen

As well as his life-long knowledge of Martinus Cosmology, Ole Therkelsen holds two university degrees, one in chemistry from the Danish University of Technology and one in biology from the University of Copenhagen. He is author of "Martinus, Darwin and Intelligent Design" (Borgen 2007), which has now been translated into English, negotiations being under way with a London publisher with a view to its publication.

1. Who is my neighbour?

In Martinus' view the term "neighbour" has to do with place. Your "neighbour" is the being that is closest to you. Those fellow beings we know about that are closest to us are the plants, animals and human beings that inhabit the zone or space that Martinus calls "mesocosmos". It is perhaps not common practice to include our organs, cells, molecules, atoms, electrons etc. under the heading of our neighbour, but there exist myriads of living beings in this other space, which Martinus calls "microcosmos". Gradually as we begin to understand their presence, these microbeings will also slowly come under the category of "our neighbour".

Stretching above us there is also a third space, "macrocosmos", with planets, solar systems and galaxies, which according to Martinus are also living beings. In macrocosmos, the Earth is the representative that is closest to us and which we are attached to. We should treat the Earth with care, not only for our own sake but also out of neighbourly love to the globe, which is an independent living being.

It was not the purpose of either The Old Testament or The New Testament to shed any light on loving the life in microcosmos, but it does form part of the purpose of The Third Testament. In the future it will be an important part of everyday life to demonstrate love to microcosmic life. All life has the same importance, regardless of whether it is large or small. Consequently in the cosmic perspective microcosmic life-units have just as much importance as mesocosmic or macrocosmic life-units.

2. Why does Martinus advise against cremation?

We die when our heart ceases to beat. When the distribution of oxygen through the blood comes to an end the organs and cells die at the same time as we do. With his cosmic abilities Martinus could nevertheless observe that there still remains in the corpse an astral radiance from living animal microbeings. If these microindividuals below the level of the cells still contain "ray-formed matter" this must be an expression of consciousness, thought and will in the physical world.

It is just as terrible to burn these microbeings through cremation as it is to burn live human beings at the stake. Through cremation one subjects an entire universe to a violent and unnatural destruction, in which myriads of living beings meet a terrifying and painful death. In the light of the cosmic analyses cremation is a "monstrous act of violence" (*Funeral Rites*, Chapters 9 and 87).

In order to enable us to have a better idea of the conditions in microcosmos

when a corpse is cremated, Martinus has given us a vivid description of what human beings would experience if our macroindividual, the Earth were set on fire, for example, as the result of a collision with a foreign heavenly body. Human beings and animals would be subjected to scenes of terror the like of which had never yet been experienced, and all organic life would eventually be engulfed in an all-consuming global inferno. Human beings and animals would rush wildly backwards and forwards like hunted animals, having no possibility of escape (*Funeral Rites*, Chap. 91).

Scientific development in the future will give rise to a greater respect for the lives of the microbeings; we will for example, no longer use beeswax, tallow or stearin candles as they are made of animal fats (*Funeral Rites*, Chapters 81 and 176). Martinus considers crude petroleum oil to be completely mineralised and it is therefore preferable to burn candles made from products of the petrochemical industry.

3. What consequences does ill-treatment of microcosmos have on our fate?

One should avoid cremation – not just for the sake of the microindividuals – but also for one’s own sake. The law of fate states that one is oneself protected to the degree that one protects others. This individual degree of protection is wholly dependent on the structure of one’s consciousness and the step one has reached in one’s moral development. If one allows one’s corpse to be burnt, the consequences are – according to the electromagnetic conditions in the consciousness or aura – that one will not be protected against being scalded or burnt in future lives. Due to the cosmic laws of Nature we will reap the fate in macrocosmos that we have sown in microcosmos (*Livets Bog* 6, 2020, 2116 and *Funeral Rites*, Chap. 100).

Those people who reject cremation have probably been subjected to scalding,

burning and cremation in previous lives. Even though they cannot remember their previous lives, the result of these experiences are nevertheless built into their personality, with the result they quite naturally reject cremation.

4. Normal burial or cremation?

Even though normal burial is a lesser evil than cremation it is still not an ideal solution, as also here one would be subjecting an entire universe to a violent destruction, with the mass killing that results from the decaying of the body. Martinus has stated that decaying is a very primitive solution. But if one were to choose between cremation and ordinary interment he replied that: “Of these two forms of decomposition, ordinary burial is the lesser evil and therefore the one to be preferred” (Answer no. 2, Contact letter 13 Jan 1950).

Both cremation and burial involve a destruction of animal microbeings; they are both highly imperfect phenomena that are merely temporary measures in our imperfect culture.

Martinus: “In a higher culture of the future, one will therefore – due to the far higher respect for everything living that one will have – allow every corpse to be set aside in a special place, so that it can undergo a process in which the life in the matter is allowed to die out naturally. By isolating it hermetically from everything that can cause rotting and from excessive temperatures and fire, in fact from everything that can produce unnatural decomposition, one will be creating the conditions that enable the matter or the corpse to pass over from the animal to the mineral state and only then be helped to decompose by artificial means” (Answer no. 1, Contact letter 13.01.1950).

Many people would say that the natural thing is for the corpse to pass away like it does in Nature. But in this connection Martinus has stated: “In the civilised society of the future we will

not throw our corpses onto the rubbish dump” (Danish *Kosmos* 13-14/1981). We are no longer primitive human beings, we are civilised human beings. There is a great difference between *primitive naturalness* and *highly developed civilisation*. Martinus explains that one has responsibility only in the areas where one has influence. An animal has no influence over how its carcass decays, but a human being does have an influence over what happens to its corpse. We can make a will and write down how we would like our funeral to be. We can come to an arrangement in advance with the funeral director about what to do with the body, including its embalming.

5. What happens to the micro-individuals in the corpse at the onset of death?

In order to shed some light on the fate of the microindividuals Martinus uses analogies from a world in which we ourselves appear as microindividuals. He writes in *Funeral Rites* that if the Earth were to die, its I would let go of the physical body without creating any unnatural death or particular confusion for its human beings. To the Earth the process of dying would be experienced as a few “minutes”, whereas to human beings it would be a question of centuries. They would therefore have plenty of time to live their lives until they naturally come to an end, after which they would no longer be reborn on this planet. The quality of life in the Earth’s corpse will gradually decline, life conditions will become more coarse and robust, after which lower, primitive and robust beings will incarnate in this living space. Finally the conditions necessary for all organic life will cease altogether and it will have become a mineral planet corpse – like the moon (*Funeral Rites*, Chap. 94).

Martinus goes on to say that just as the Earth’s natural destruction or process of disintegration will not cause an early death, suffering or mutilation to

human beings, neither should human beings’ own natural death and process of disintegration create an abnormal existence for the microbeings in the corpse (*Funeral Rites*, Chap. 95). The microindividuals will continue to live their lives completely unchallenged until they reach a natural death, after which they will no longer be reborn in the organism that has been given up by the I. They will make way for the incarnation of gradually lower and lower forms of life in the dead organism. It is also a loving action to make one’s inanimate body available as a place for these lower forms of life to live.

The decay that takes place in the corpse as a result of microorganisms is not a part of the true process of mummification or mineralization. Decay is in fact a kind of slow cremation, as the corpse is “burnt” by the microorganisms digestion and metabolism. As an analogy we say in relation to our own metabolism that we have “burnt” a certain number of calories per day. This expression derives from the fact that when organic matter is burnt in the presence of oxygen (O₂), the end products are water and carbon dioxide (H₂O and CO₂), just like when wood or oil is burnt.

When bacteria multiply in the corpse and eat it up, it can be likened – to use a picture from our own world – to the Earth, when it dies and withdraws its I, becoming invaded by terrible monsters, predatory reptiles and dinosaurs that are at large among the humans beings and animals, eating them up and leaving them no possibility of running for safety.

6. Mummification is the ideal solution

Martinus explains that at the onset of death the I withdraws its “ray-formed” matter from the physical organism (*Livets Bog* 2, 594). This marks the start of the breaking down of the corpse, with the animal matter gradually becoming transformed into mineral matter. When

this mineralization process takes place in a natural way without bacterial decomposition, the mummification is, according to Martinus, completed in a period of between 20 to 40 years. Mineral matter or mineral life units cannot feel pain due to the fact that they have no life experience on the physical plane, and this is the reason why they appear to us to be dead. The only thing that can be burnt without coming into conflict with the law of life is mineral matter and mineralised organic matter, such as coal and crude petroleum oil.

The ideal way of dealing with an inanimate body in Nature is through "mummification". Those examples in Nature of well-preserved corpses or mummies have occurred in cases where the bacteria that cause decay have been prevented from multiplying, which can happen under certain dry, cold, salty or acid conditions.

The ancient Egyptians embalmed their pharaohs, treating the body with oils, resin, salt etc., in an attempt to prevent bacteria or fungus from entering from the outer surfaces. They removed the stomach and intestines, which are a veritable bomb of bacteria that explodes at the onset of death. Various organs that had been removed could then be preserved in jars of solutions and oils that also prevent the growth of bacteria.

Unless we have certain infectious diseases, for example blood poisoning, bacteria exist only on the outer surfaces of our body: the skin, the mucous membrane, the alimentary canal and the respiratory tract. The alimentary canal is also treated as an outer surface in that it is a tube going from the mouth to the anus. There are especially many bacteria in the large intestine, and the purpose of embalming is to inactivate these bacteria and prevent them from multiplying and invading the inner parts of the organism, which would lead to rapid decay. This problem is well known on fishing vessels that are far from land, where already out

at sea one has to gut the fish, removing their stomach and gut, so that they do not begin to decay before reaching harbour.

In order to bring about a mummification process without decay, the bacteria have to be obstructed or removed. It has been ascertained on exhuming bodies in connection with legal procedures in the USA that several-week-old bodies can sometimes be very well preserved if the person concerned had been on a course of antibiotics immediately before they died.

At present Danish law does not allow the use of antibiotics for embalming. Out of fear that it can lead to the development of resistant bacteria, the use of antibiotics is very restricted.

7. Embalming with formalin

Formalin is a dilute solution of formaldehyde in water. It is not normally considered an antibiotic, but from the point of view that it stops the growth of bacteria in a corpse one could very well see it as an extremely powerful and broad-spectrum antibiotic. Formaldehyde is a highly reactive, small organic molecule with the formula HCHO and the international name *methanal*.

Embalming involves pumping about 10 litres of dilute formalin into a vein so that it can be dispersed around the corpse through the blood stream. It is consequently difficult to embalm a corpse after it has been dissected.

It could be argued that it is unloving to kill or prevent the growth of bacteria with formalin. But it is a lesser evil to prevent the increase of the lower bacteria on the outer surfaces than to allow myriads of highly-evolved, animal life-units in the inner parts to suffer a violent death through decay.

After embalming the corpse should be kept hermetically isolated from the environment, for example in a sealed zinc coffin or in a suitably solid plastic bag. Even though there is moisture in the corpse, a series of organic disintegration processes

will take place and later after a period of several years a little salt water will exude from the body, leaving it a mineralised mummy devoid of animal life. After 20-40 years the corpse will have become totally mineral, at which point it can be buried. Embalming and allowing the body to stand in a mausoleum does not therefore prevent the matter in the corpse from finding its way once again into Nature's cycle.

8. Does embalming involve an artificial extension of life?

Embalming maintains the natural conditions needed for life to continue in the corpse. One is not artificially prolonging the microbeings' lives; one is merely avoiding unnaturally shortening their lives through decay. The animal life-units are perfectly healthy, and in the same way that we human beings would prefer not be slaughtered before our time through violent catastrophes resulting from the death of the globe, the idea is that these microbeings should also be allowed to live their lives until they come to a natural end.

9. Is not formalin extremely poisonous?

Formaldehyde is a highly reactive organic substance – even in such a diluted form as formalin. This is why it is able to prevent bacteria from making their way into and growing in the corpse. Formaldehyde is poisonous to living organisms, organs and cells, but not to dead ones. Below the level of cells most types of molecules are totally unaffected by formaldehyde. Formaldehyde does not react to the two large groups of substances, the carbohydrates and the fats, it attaches itself more or less exclusively to the free amino groups that are can be found in certain proteins. But such an addition to the free amino groups does not involve the molecules being broken down, split or combusted, it is rather a question of the formation of a protective skin or

structure. Treatment with formalin is gentler than the violent processes that take place through cremation and decay, where more or less all the molecules are “killed” or destroyed by being decomposed into water, carbon dioxide, ammonia, methane, hydrogen sulphide and other small molecules.

It is quite understandable that many people will have a strong, purely emotional reaction against being embalmed. But all the organs and cells are already dead before the treatment with formalin, consequently they experience no suffering as a result. Is it more appealing to think of rotting, stinking, week-old corpses than well-preserved anatomical specimens in formalin? In anatomical laboratories and zoological museums alcohol is also used for preserving specimens, but the principle is the same; formalin and alcohol act as disinfectants. One wonders whether the Danish people would have a more positive attitude towards embalming if they were to be placed in alcohol instead of formalin!

10. The relationship between the I and the inanimate body

The title of Chap. 170 of *Funeral Rites* is “The I's relationship to its inanimate, physical body or corpse”. Here Martinus writes that the corpse is normally seen as some kind of unimportant matter that one just has to get rid of. But the corpse is really not a corpse at all, as it contains an enormous concentration of energy on account of the microindividuals living in it. Even though the deceased person has completely let go of their body and with the onset of decomposition experiences it as an external world, they still have feelings of warmth for the body that has given them so many experiences both of good and bad fortune, and of joy and sorrow. The deceased person is therefore not unaffected by what happens to their corpse. Some deceased people can through a special form of clairvoyance directly follow what is happening to their

corpse, but even though most deceased people cannot directly follow what is happening on the physical plane they can all, through the combined astral or supra-physical life of the microworld, indirectly follow every process that takes place in the corpse (*Funeral Rites*, Chap. 170).

One has therefore not finished with one's physical body when one dies. There still exists a certain connection based on love or fellow-feeling between the I and the body. As with cremation, one will after death also experience purgatorial pains on the spiritual plane when one experiences one's dear body being battered or beginning to decompose.

If one leaves one's body to scientific research one should be aware that after dissection in hospitals and universities the remains of the body are sent to be burnt. Leaving one's body to science is therefore the same thing as consigning it to be cremated.

11. Is embalming with formalin the solution of the future?

Nowadays embalming with formalin is the best solution, but in the future new methods will be developed that can better live up to Martinus' analyses. But the embalming with formalin that we carry out today is much to be preferred over ordinary burial and cremation. Formalin is a great help to the microbeings in the corpse, as without this embalming process they would be totally destroyed.

We do not know what the solution of the future will be. Perhaps we will use a form of colonic irrigation, antibiotics or radiation, perhaps some sort of healing, thought power or pyramid energy. In the future the subject will be researched and special embalming centres will be established.

Methods such as freezing, rapid drying or freeze drying will kill the animal microindividuals very quickly and in a brutal way, and such methods will not feature in the new world society on this planet.

Martinus: "In the global kingdom there will of course be absolutely no legal warrant for cremation. In fact not even embalming will be allowed. With the thorough knowledge that one will then have of the microindividuals in the corpse, one will make sure that they receive all the natural help and support that they can get from the material plane, and at the same time one will open up to the possibility of being able to protect everything alive on the exterior of the corpse from the effects of the decomposition process. Using hermetically sealed coffins one will completely isolate the corpses from the outer environment. And in the same way that we now have halls containing urns, there will in the world kingdom be specially designed areas with enormous halls containing coffins or "communal mausoleums" where the coffins bearing the name and other information can be placed and preserved in pleasant surroundings so that they can be viewed by relatives and other visitors" (*Funeral Rites*, Chap.198).

12. What is the recommended way to treat the body after death?

In the question time at the end of my lectures I am often asked what is the recommended way of treating the body after death. First and foremost, you should do what you yourself think and feel to be right; you should not do something just because Martinus says this or that. You have to think and come to your own conclusions yourself. If the doctor tells you that you will have black lungs if you smoke, you have to decide for yourself if you want to smoke or not. Martinus does not lay down the law regarding our behaviour; he merely shows us the laws of life and the consequences of our actions. We are totally free to choose what to learn and what conclusions we can draw. *Livets Bog* is not a dogmatic system; it is a handbook or aid to understanding life and to independent thinking.

There are normally three alternatives to choose between: cremation, burial and embalming. And if you were to ask me, I would not hesitate in replying that I would definitely prefer embalming with formalin, it being far superior to cremation and ordinary burial.

13. Martinus' wishes for how he wanted his body to be treated and where he wanted it to be placed after his death

Martinus made sure that there was a document with details of how his body was to be treated after his death. He wanted the funeral and the treatment of his body to be as much as possible in accordance with his own analyses. First and foremost he wanted to avoid being cremated or buried. He wanted his body to be embalmed with formalin and placed in a metal coffin, which was in turn placed inside an oak coffin. He also wanted to avoid his body being subjected to post-mortem, section or being used for organ donation. Finally, he wanted the coffin not to be buried in the earth, but to be placed where it could be seen, in an open sepulchre that would hopefully be built in the grounds of Villa Rosenberg in Klint, Nykøbing Sjælland (*Kosmos* no.13-14/1981).

Martinus did not want anything for himself that he would not also want for other people. Since throughout the whole of his life he did everything he could to avoid people setting him up as an important person, one can understand that his wish for his body be embalmed and placed in a mausoleum was not the expression of a need to be treated as an important person. Through this form of funeral he wanted to give a good example of how to be loving towards microcosmos. Like all his books, symbols and lectures, the way in which his body was treated after his death, including its embalming, was also a part of his work and mission as a world teacher.

Martinus: "In absolutely no other written material in the world has there been opened such access to the study of the "microindividuals" as in the books, *The Ideal Food* and *Funeral Rites*. In absolutely no other teaching, system of knowledge or scientific method has the "microindividual's" role as the foundation of our own creative ability, health and zest for life been subjected to such close scrutiny and thereby been proved to be the case. In absolutely no other teaching has the life and activity of these small beings stood out so clearly to us, and shown itself to be analogous to our own being or our own existence, showing that they, like us, are created in the image of God after his likeness." (*Funeral Rites*, Chap. 182)

Since 1986 Martinus' coffin has been placed in a mausoleum in Frederiksberg Ældre Kirkegård, Frederiksberg Allé 63-65, in Copenhagen.

14. Martinus' funeral ceremony in the Tivoli Concert Hall

The announcement was made in the press that everyone who was interested could attend Martinus' funeral to be held in the Tivoli Concert Hall on 29 March 1981. This festive occasion, in which the oak coffin was placed on the stage of the concert hall covered with the flag, was marked with music, readings and speeches. In no way was this a mourning ceremony, it was a celebration of light and was filled with joy and gratitude to this *prophet of eternity and for the eternal world picture*. Together with 1,400 friends interested in the cosmology, I myself took part in the ceremony and I felt that it completely lived up to the heading of chapter 161 of *Funeral Rites*:

"Funerals of the future will not be mourning ceremonies, but celebrations of joy and gratitude for the eternal, ongoing existence of life."

Translation: Andrew Brown

Danish writer and lecturer visits Croatia

Following the translation of Ole Therkelsen's book "Martinus, Darwin and Intelligent Design" into Croatian and its publication in March this year, Ole was invited by the translator, Davorin Gruden, to visit Croatia. Over three days he gave lectures in Rijeka, Zagreb and Karlovac explaining the basic principles of Martinus' world picture and how they can provide a third alternative to Darwin's theory of evolution and to the theory of intelligent design. The tour provided an opportunity for people unfamiliar with Martinus' work to find out whether it was something that met their needs and answered their questions, as well as to meet others who are asking the same sort of questions.



Martinus Cosmology – An Introduction



The cosmic world picture in brief; the principle of reincarnation; tolerance; the fate of mankind; explanation of two symbols – “the basic analysis of the living being” and “the consciousness or mentality of the living being”.

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Spring at the Martinus Institute, Klint 2009

INFORMATION ABOUT THE THIRD TESTAMENT

The purpose of the magazine Kosmos is to give an insight into the world picture that the writer Martinus (1890 - 1981) has described in a series of books under the common title: The Third Testament. Martinus' world picture is a logical analysis of the spiritual laws and principles of life. Anyone can study this new world picture by reading Martinus' books, which are published by the Martinus Institute, or by attending lectures, courses and study groups as well as through information on the internet. Each summer courses are held in various languages at the Martinus Centre in Klint, Denmark and at other times of the year at many other places in both Denmark and abroad. Further information can be obtained from the Martinus Institute. The dissemination of knowledge of The Third Testament involves no membership or setting up of any association.

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Close-Up of M27, the Dumbbell Nebula.

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The International Weeks 2009 in Klint

Theme for international week 1, 25th July - 1st Aug

Conscious Living

So-called evil is the result of ignorance. Through understanding our eternal nature and the direction of evolution, we gain tools to work towards the creation of a harmonious cooperation with all living beings. One can thus liberate oneself from one's negative sides and take part in the creation of a new culture of peace.

Sunday 26th July
Immortality as Science
by Svend Åge Rossen

Wednesday 29th July
The Cause and Dissolution of Evil
by Olav Johansson

Monday 27th July
The Cycle of I-Consciousness
by Solveig Langkilde

Thursday 30th July
Mental Climates
by Poul Dyrholm

Tuesday 28th July
Our Body – a Universe
by Rune Östenson

Friday 31st Friday
Cosmic glimpses
by Anne Külper

Theme for international week 2, 1st - 8th August

Chaos or Kosmos?

Many believe that the events of life are the result of chance. Spiritual science, however, describes how matter, as well as our mental world and our fate, is a result of cause and effect. When we know the laws of life, we have the possibility of experiencing life with increased freedom, creativity, compassion and gratitude.

Sunday 2nd Aug
Has the World Gone Astray?
by Viljo Mentu

Wednesday 5th Aug
Where is Marriage Heading?
by Ingemar Fridell

Monday 3rd Aug
Suffering and Compassion
by Martha Font

Thursday 6th Aug
The Professor of Professors
by Ole Therkelsen

Tuesday 4th Aug
Advantages and Risks of the Evolution
of Intelligence
by Søren Olsen

Friday 7th Aug
Can One become Perfect?
by Olav Johansson