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Dear reader!

The other day I was looking through a notebook with notes that I had taken during lectures at the Martinus Centre. One lecture had the intriguing title: Electricity and vital force. Can there be any connection between the subtle electrical currents in our body and our energy or vital force? Among my jottings were "Electricity is the physical aspect of our thoughts and feelings" and "Learning to master our own electricity enables us to change the outer as well as the inner world". Then came a sentence that struck me as having a bearing on the articles in this edition of Kosmos: "Conflict brings about a short circuiting of life force".

The first article, by Martinus, opens with the section heading: "Terrestrial mankind is to some degree derailed". Like any good opening line it hopefully encourages us to read on and find out the author's reasons for making such a bold statement. And then of course it is for us to go further and find out how much truth there is in his reasoning. Later he writes, "Many people represent a way of being that causes them to have a false experience of life. To them life is seen as "evil", which is the greatest illusion that exists." Another strong statement.

This brought to mind the extraordinary story of "Wild Bill" that I had read in George Ritchie's book "Return from Tommorrow", where the author tells of his work in helping liberate the survivors of Wuppertal concentration camp. Wild Bill was a survivor who stood out among the others; he had an erect bearing, bright eyes and seemingly endless energy. Ritchie presumed he had been an inmate of the camp for perhaps a few weeks, and yet he was astonished to discover that he had been imprisoned under the same conditions as everyone else for several years. Later he also found out

that he had witnessed the brutal killing of his entire family.

How did Wild Bill respond to this event? In his own words: "I had to decide right then, whether to let myself hate the soldiers who had done this. It was an easy decision, really. I was a lawyer. In my practice I had seen too often what hate could do to people's minds and bodies. Hate had just killed the six people who mattered most to me in the world. I decided then that I would spend the rest of my life - whether it was a few days or many years - loving every person I came in contact with."

We have no information about the mental and emotional path that he took in arriving at this choice, nor do we know anything of his previous personal history. Many factors play a part in the decisions that we make on our path in life. What each of us can manage to do is determined by what we have in the way of personal experience from the past. Wild Bill was following his own individual path in life, as were the other inmates of the camp. And just as each of us is doing now.

But if we can take a step back and with due respect take a look at the way these individuals, Wild Bill and his fellow inmates, dealt with the situation that they all had in common, is there possibly something that we can learn from them?

For Martinus it was clear that in the schools of the future the skill of thinking correctly will be taught as an everyday subject. By thinking correctly he meant thinking in a way that benefits not only ourselves and those around us but all of life. If this is the case, is there, I wonder, any reason for us to wait until the future to start practicing? If you feel in need of some tips or perhaps some encouragement, read on, and see what there is in the following pages that strikes a chord of truth in you.

Andrew Brown



The origin of life force

by Martinus

1. Terrestrial mankind is to some degree derailed

Among present-day human beings there exist many derailments, both sexual derailments and derailments to do with excessive use of drugs and alcohol. Such derailments will cause the beings in question in future incarnations to be to some extent mentally retarded or will lead to congenital, physical defects, which the derailed beings will spend several incarnations overcoming. Beings such as these, who have come through the darkness of a derailment, will be so well-equipped with experiences and compassion that once they have regained their health they will be the very best helpers and guides for those fellow beings who are in a state of derailment similar to the one that they themselves have come through.

So there is truth in the old saying that “nothing is so bad that it is not good for something”. But that does not mean that I would recommend my fellow beings to become derailed in the aforementioned areas; it is perfectly possible to achieve the necessary life experience without going down that road. Of course no terrestrial human being can gain cosmic consciousness

without going through experiences, sometimes unpleasant experiences, that are in themselves in a way derailments. From a cosmic perspective it is actually the case that practically the whole of present-day mankind is in a great many areas derailed. And I am certainly not saying that as a criticism or as an expression of the fact that I am outraged at the way things are. Terrestrial mankind cannot be any different than it is at this moment, since it is on its way from an animal state to the state of being a true human being. But it can change, and it will change.

2. The false experience of life

I use the term “derailed” in relation to terrestrial mankind’s present state in order to denote that an enormous number of terrestrial human beings have grown away from the way of being that is absolutely necessary if they want to liberate themselves from the difficulties and sufferings of daily life. Many actually represent a way of being that causes them to have a false experience of life. To them life is seen as “evil”, which is the greatest illusion that exists. Life is not intrinsically evil; it is radiant love. But it is based on logic,

which means that it absolutely cannot allow someone to go unpunished if he or she causes other living beings suffering or pain. "To go unpunished" is, however, not the correct expression as it can lead people to believe in an "angry" god. What we call "evil" is not a punishment in the true sense of the word; it is a phenomenon based on the law of cause and effect. And it is an absolutely necessary phenomenon, as without it no living being would be able to have consciousness and become a freely creative being capable of becoming a lord of life and death and a "human being in God's image". All terrestrial human beings are now at a stage in evolution where they have in the past created a great many causes, the effects of which are now taking the form of a variety of unhappy fates, and they will continue to do so into the near future. As a result, the world has ended up as a "vale of tears", as some believers would call it, or it has "gone to hell", as others would prefer to say. Both phrases are much more an expression of the mental state of the person than of the world that they want to describe. If we call the world a "vale of tears" or a "hell", these expressions can only be descriptions of an absolutely false world picture, but they can at the same time be characteristics of a more or less diseased ability to experience life.

3. Human beings' "defective" instruments

The most important thing for all human beings is to find the way out of illness, out of suffering and away from the false experience of life. But how do we leave these things behind? As I have so often written and said, one cannot say anything about the living being's "I" other than that it is "something that is". One cannot therefore say that the I is false and is the cause of a false experience of

life. In its essence life is not false, and neither is the entire living universe, which displays its life force in accordance with eternal laws. Minerals have their particular way of giving expression to life, even though humans are unable to perceive it. Plants have their particular way and animals theirs. In the micro- and macrocosmos, with their "particles and empty space", there also exists a way of giving expression to life, which humans are beginning to have a vague inkling of. None of this is the expression of falsehood. The only thing that can be false is human beings' ideas about the world, and this is entirely due to the fact that the instruments or tools that human beings use are either too undeveloped or too defective as a result of misuse.

By human beings' "instruments" I do not mean telescopes, microscopes and other means of technically extending human beings' ability to sense physically. What I am referring to is the human being's own defective or inadequate tool for experiencing life – its organism. In saying this, there will be many who think that I am referring in particular to the human being's physical organism. But I am not, for the human being's physical organism is really only an organ in a very much larger organism that is not made up of physical matter and therefore eludes, or is inaccessible to, physical sensory perception. It is this cosmic organism that cannot at the moment give human beings the true or perfect experience of life in the universe or the eternal Godhead. Inadequacies or defects in the human beings' physical organisms are exclusively an effect of an inadequacy or defect in their cosmic organisms. The road away from the false experience of life and thereby from illness and suffering, the road towards life or the perfect experience of life can only be established by creating

for oneself a perfect tool with which to experience life. In order to do that one must be familiar with the laws of creation and know what kinds of materials one is dealing with. And it has become my task to analyse these things, revealing them to the enquiring researcher, and to show him or her a world that is not false and a world picture in which so-called evil is the “unpleasant good”, thereby becoming a part of the great final conclusion: “Everything is very good”.

4. The living being's eternal body and its renewable organs

As well as the organ in the cosmic organism that we know as our physical body, human beings possess five other cosmic organs or bodies that are also parts of the cosmic organism. All of these six organs or bodies can be replaced and renewed and therefore exist in the temporal dimension, that is to say they are subject to the concepts of beginnings and endings. This, however, does not apply to the living being's cosmic organism in which these bodies are renewable organs. The cosmic organism is eternal, which is why I also call it in my analyses the living being's eternal body.

The I or creator with its creative ability and its eternal body form a triune reality that has no beginning or end, and for this reason all living beings are eternal beings. But their very experience of life is based on the fact that “something” that is eternal creates and experiences through “something” that involves beginnings and ends, and that is nevertheless in essence eternal. This attribute represents the living being's eternal body, which is an eternal and permanent instrument for the living being's ability to create and experience, but its six organs – its organ of instinct, its organ of gravity, its organ of feeling,

its organ of intelligence, its organ of intuition and its organ of memory – are subject to change and thereby to having a beginning and an end, each end being followed by a new beginning.

The physical part of a living being, its organ of gravity, is only one of the organs in the being's eternal body, and it is an organ that can be renewed. This takes place through the process we know as “death”. Before the being once again creates for itself a new physical organ in its eternal body, that is to say a new physical organism, there is a pause in which its day-consciousness is borne in turn by its body of feeling, its body of intelligence, its body of intuition and its body of memory, which means that the being experiences a cycle through the spiritual worlds, which it does so through the relevant bodies. How much or how little a human being experiences in these spiritual or ray-formed worlds between two physical incarnations depends on how well developed are its respective spiritual bodies or organs. As these ray-formed spheres are not the source of painful experiences and suffering, human beings enter a world of light when they, as we say, “die”. It cannot be stressed enough that there is no reason to be afraid of death. In the case of certain people the initial transition can be a little difficult if they are filled with dark thoughts, anxiety or a bad conscience. But these are the very things that human beings should seek to overcome while they are experiencing through their physical organism. The reason why they incarnate in physical matter is to learn how to overcome resistance, initially by using violence and force – qualities that belong to the primitive stages – and then by using insight and neighbourly love. It is these qualities that will lead the being out of the false experience of life.

5. The experience of “I” and “it”

Since the physical body is an organ in a large spiritual organism it is not purely physical. Spiritual forces are at work in this body; if they were not, the physical processes themselves would come to a halt. Through the functions of the physical body, experience and creation are revealed. There is “something” that experiences and creates through them. It is not the eyes that see and it is not the ears that hear; these sensory instruments merely register. This fact becomes even clearer through our perception of life, which we experience in two essentially different details. One can sense something that is oneself, and something that is not. One can sense something that one can bind oneself to and let go of again, something that one can be bound by and can release oneself from. Where is the boundary between what is oneself and what is not?

It is not so difficult to see that we are not our surroundings, we are not the other beings, and we are not the things that surround us. So are we our physical body? No, we say: “My body, my eyes, my ears, my limbs etc”. Here the word “my” is an expression for the I, which is something other than the body and its organs. We can sense that there is something “behind”. But it is not possible for us to get behind the I. Everything that we can sense and experience is separate from this I and can be summed up in the word “it”. “It” is something we can bind ourselves to or free ourselves from, but no one can free themselves from their own I. One’s I is not something that one has or does not have; it is something one is. The I is eternal and can bind us to or free itself from “it”, where “it” appears in a never-ending mass of variations and combinations of energy that are created, that is to say mixed, partly by the I’s and creative abilities of other living beings, and

partly by ourselves and our creative ability. Our experience of life is itself an interplay between on the one hand the combinations of matter, or “it”, that we ourselves have set in motion and on the other hand the combinations of matter of Nature and other living beings or I’s, which are a different variation of “it”. This latter variation of “it” is in reality the entire universe; it is one great, cohesive, living, cosmic organism for the living being in which we all “live, move and have our being”; it is the eternal Godhead. As a result the living being’s experience of life is an eternal interplay with God, with You “who art in heaven”.

6. Superconsciousness and subconsciousness

Through its eternal ability to create and experience and its constantly changing instruments, organs or bodies, the eternal I experiences a chain of causes and effects in its interaction with “it”, which are in reality the manifestations or answers of the eternal You, or the Godhead, to the living being’s thoughts and actions. The being sows and has to reap what it has sown, thereby forming its fate from one incarnation to another. Present-day terrestrial mankind has itself sown its “derailed” state or its false experience of life. It is neither the result of the punishments of an angry god nor is it just pure chance; it is nothing other than an effect of the inadequate or partially destroyed mental and physical organs through which human beings experience and create. What is needed is that terrestrial human beings create for themselves better mental and physical bodies with which to experience and create.

As we have said, every living being has six bodies, which are all organs in its eternal body, and while the being is incarnated its day-consciousness is

borne by its physical body, which I call the body of gravity. At present a great many human beings are enshrouded in the illusion that this physical body is their only body, in fact many go so far as to mistakenly believe that this body is identical with themselves. In reality it is a combination of energies that the I has bound itself to and that this same I will sooner or later free itself from through "death". Before we "die", we free ourselves to a certain extent from our physical body every time we go to sleep. While we are physically incarnated we have both a "day-consciousness" and a "night-consciousness", and whereas the day-consciousness is borne by the physical body the night-consciousness is borne by the other five bodies. Together the six bodies and the day- and night-consciousness represent what I in *Livets Bog* characterise as the living beings' "subconsciousness". This subconsciousness, which is borne by bodies that are subject to change and to having a beginning and an end, must of course also be subject to the same principles and therefore be time- and space-dimensional. But just as the six time- and space-dimensional bodies can only exist because their changes take place within the living being's eternal body, which is not time- and space-dimensional, the time- and space-dimensional subconsciousness can also only exist because it is rooted in and borne by something that is not time- and space-dimensional, namely the eternal factor that I call the living being's "superconsciousness". The superconsciousness is the eternal organ with the help of which things of value in the living being's consciousness are transferred from one subconscious body to another, and it is at the same time the "store room" or "filing cabinet" for those energies of the consciousness that are not at the moment being used by the subconscious bodies.

7. The superconscious and the subconscious function

Just as the living being, in order that it can be an eternally experiencing and creating being, must possess both an eternal body and time- and space-dimensional, renewable organs or bodies, it must also possess a superconsciousness that is by nature eternal and a subconsciousness that is changeable and time- and space-dimensional. As we have said, the superconsciousness is the permanent organ for the organisation and storing of the energies of the consciousness. But it is not enough that energies and things of value are organised and stored; organising and storing energies of consciousness does not result in experience. And without experience the living being would be regarded as an automatically functioning machine. But that is not how living beings appear. Because the superconsciousness through its fate element with its talent kernels (the organ for the organisation and storing of energy) transfers the energies of consciousness to the subconscious organs or bodies, the energies reach the point where they are something that the I can experience with its awake day-consciousness. Day-conscious experience therefore takes place through the subconscious bodies (in the case of present-day terrestrial human beings through the body of gravity), whereas the superconsciousness and the eternal body guarantee the living being's eternal organisation of energy, the storing of its talent kernels and the regeneration of its abilities through the formation of new talent kernels.

8. The mother energy and the six basic energies

With the superconsciousness we come into contact for the first time with what we call energy. I call this energy in its first phase the "mother energy". And

just as the six bodies of the subconsciousness are organs in the eternal body, the energies that make up this body are six individual basic vibrations or basic strains of the mother energy. I have named these six energies instinct, gravity, feeling, intelligence, intuition and memory. The reason that there are six organs in the eternal body is because the I has an organ in which each of these energies takes the dominant role while the others in this organ are either in the process of developing, or in the process of degenerating or are completely latent. The combined mass of energy in the whole of existence is made up of these six basic kinds of energy, and every living being's ability to experience and create is based on its ability to juggle with these energies and combine and mix them in an infinite number of variations. All solid, liquid and gaseous substances are different mixtures of these six energies, but the same applies to the ray-formed forces that human beings do not normally perceive as matter. They are simply other mixtures of the same energies. This therefore means that whether we are talking about the hardest metals or types of stone, about liquids or gases or about electricity or other forms of waves or radiation, e.g. human beings' thoughts, feelings, ideas and memories, they are every one of them different mixtures of the six basic energies of the universe. Every energy has, just like musical notes, a series of octaves from "bass" to "treble", but also stretching beyond the "bass" and "treble" into areas that are beyond the normal sensory capacity of terrestrial human beings. In some of these octaves the energies are the material for macrocosmic beings, and in others they are the material for microcosmic beings, and in between these two there exist what I call "the mesocosmic octaves", that is to say the

world of living beings that we can perceive with our physical senses, namely plants, animals and terrestrial human beings, as well as spiritual beings that we cannot experience with our physical senses. In the mesocosmos, especially in the case of human beings, we know that consciousness and energy are connected. With respect to animals we can also recognise that there is a primitive form of consciousness behind their manifestation of energy. As far as plants are concerned we can go so far as to talk about life but not about consciousness. And in the case of the mineral world, we perceive it as "dead", even though we nevertheless acknowledge that it is bound energy that can be released, and that when we look at it in a micro-perspective it is made up of particles and empty space. But we have not the slightest inkling of the fact that it should have anything whatsoever to do with the concept of consciousness, because as yet the only laws of life that we know about are physical laws.

9. Energy and consciousness, the sons of God and the Godhead

Seen from the micro-perspective, even the most solid matter is made up of particles and empty space, and the empty space is permeated by energy, rays and waves that are in movement. Wherever there is energy and movement, there is also life, even though it is in a form of matter that is perceived by human beings' physical day-consciousness as "dead" matter. But with cosmic sight one can go further and say that wherever there is life, there is also consciousness. All manifestations of energy in the universe, whether they manifest in what is from the human being's perspective the microcosmos or the macrocosmos, are created by the consciousness of living beings, living beings that form universes and matter for one

another. All these living beings “live, move and have their being” in the living universe that is God’s consciousness, and as a result the Godhead is equally close to every single being, whether it be an atom, a human being or a galactic system. Consequently all living beings are of equal importance, irrespective of size or temporal perspective. One day is therefore as a thousand years and a thousand years as one day to the eternal Godhead, who experiences through all temporal perspectives and through all living beings, they being the Godhead’s organs. For the beings in the microcosmos certain octaves in the scale of the basic energies form the material for the creation of spiritual and physical bodies, and of consciousness and thought processes and the resultant creative activity outside their own organisms in the matter that surrounds them. Other octaves are used by beings in the mesocosmos, including terrestrial human beings, and yet others by beings that are planets, solar systems and galactic systems and even larger beings in the macrocosmos. This means that behind all the movements and functioning of energy in the entire living universe there is a consciousness that creates and experiences, whose origin is living beings within living beings. In fact the expression or the description “the image of God” can be analysed as “living beings within living beings”. As a result human beings are also “in God’s image after his likeness”, as both their physical and their spiritual bodies are built up of living microbeings that “live, move and have their being” in these universes that these bodies are to them. But there is an important difference between the eternal Godhead and all the eternal sons of God that live in “him” in spiral cycles within spiral cycles, and that is that whereas the sons of God will always be both mac-

robeings in relation to living beings in the microcosmos or spiral cycles below their own and microbeings in relation to the beings in the macrocosmos or spiral cycles above their own and at the same time have their outward experience in the mesocosmos, there are no beings above or outside the eternal Godhead, and “he” has “his” experience exclusively in “his” own inner world, in which “his” consciousness is borne by the sons of God, which are God’s organs and instruments. In the octaves of the basic energies in all spirals the living beings interact with one another, and as the consciousness of all these living beings is a part of the Godhead’s consciousness, their experience will be a part of God’s experience. God is equally close to every single being. Every sigh, every cry, every sense of sorrow, every sense of joy, all suffering, all delight, every longing and urge to create as well as every sense of joy and gratitude in a completed work of creation that streams through the consciousness of living beings, also streams through the consciousness of God, through the spiritual beings that are “his” receptor organs. But like all living beings “in his image”, the Godhead does not only have organs for receiving but also organs for sending out, that is to say living beings that represent the principle of guardian angels and the principle of world redemption. Such beings take part in helping and protecting where it fits in with the way the fates of other living beings are formed, as well as in promoting evolution in a sphere such as terrestrial mankind, for example.

10. Feeling – the energy that binds

Let us turn from these enormous cosmic perspectives towards something that is at this moment very closely related to the terrestrial human being’s physical body and its life force. But before

we do that we must take a close look at physical matter as a whole. The building that you are in at this moment as well as the house that you live in are made up of the energy of consciousness. This is inevitable since there is consciousness everywhere. All six basic energies must exist in such a building: instinct, gravity, feeling, intelligence, intuition and memory. The reason you do not usually perceive it in this way is because here these energies appear in octaves that terrestrial human beings cannot normally experience as energies of consciousness; they rather experience them as substance or matter. That this is so is due to the cosmic principle of perspective. They are the manifestations of consciousness of living beings that cosmically are very "far away" from terrestrial human beings. But how can we know that they are energies of consciousness? Let us take a look at how the energy that I call the energy of feeling reacts when we look at it in various perspectives.

The energy of feeling is an energy that binds and draws together. We can recognise this in the case of human beings' emotions. Feelings of love bind people together, whether just two people or a group of people of any size. What we call the love of one's native country is an example of a feeling of being bonded, just like the feelings that exist between the members of a family. Is there not a strong bond of feeling in a mother's love? It can sometimes be so strong that when the child reaches the age at which it wants greater freedom and independence, it feels far too bound and it does what it can to free itself. Through their power to bind, feelings can be a positive force in love, friendship, cooperation and mutual contact between living beings. But they can also have a negative effect. They can become bonds that have the effect of

binding inwardly in the human being's own mind. They can become "mental prisons" that can bind a human being's thinking to such an extent that only the guardian angels that help human beings in the transitional state after death can help the being, through the use of suggestion, out of the self-created hell or purgatory consisting of jealousy, bitterness, envy, hatred or other such feelings. This purgatory can perhaps also consist of anxiety or a guilty conscience resulting from actions that such feelings caused him to commit at times when they had total control over the human being's consciousness. They can be directed outwards towards the surroundings, and they can also be directed inwards into the mind. But they always have the effect of an energy that binds.

11. The state of tension between fire and cold

Since the energy of feeling as well as the other basic energies works in an infinite series of octaves up into the macrocosmos and down into the microcosmos, and since at the same time each of the energies maintains its eternal characteristics and ability to react to the other energies, it means that the energy of feeling in the macrocosmic and microcosmic octaves also has the effect of binding and drawing together. Under what conditions are terrestrial human beings faced with a force in Nature that they are unable on their present step in evolution to experience as consciousness, but that they have to acknowledge as a force that binds? When they come up against that force in Nature that is the coldness of the universe. Coldness is the energy of feeling, a force that will always in all situations bind and hold together whatever it rules over. But the universe is not a mere combination of matter bound together by coldness.

Just as the energy of feeling exists in an infinite number of octaves above and below terrestrial human beings' mesocosmic, day-conscious ability to experience, its absolute opposite, the energy of gravity, also exists in macro-, meso- and microcosmic octaves. This manifests itself in those octaves that are beyond terrestrial human beings' consciousness as warmth and fire, a force that will cause whatever it comes into contact with to expand. The state of tension between these two cosmic or universal energies – feeling, the energy that binds, and gravity, the energy that expands – which exists in all octaves of the basic energies, whether micro-, meso- or macrocosmic, forms the basis of the power behind all life force and power to manifest in all living beings' physical and mental renewable organs through which they have day-conscious experience. And thus this state of tension forms the background for all life force, both physical and mental.

In those octaves in which terrestrial human beings juggle with these two energies in their consciousness, the energies decide what form the mental life force will take. But also in relation to physical life force the tension between gravity and feeling is of the utmost importance. But here it is in octaves where they appear as fire and coldness. In terrestrial human beings' physical body the state of tension between the universal fire and coldness, between the energy of gravity and the energy of feeling, shows itself as the being's normal body temperature, which has a very great deal to do with the human being's physical life force. If a human being's temperature rises several degrees above or drops several degrees below what is normal it can be registered in the being's physical life force, and it will perhaps not be long before their life force disappears altogether from the

physical plane and they die. The normal temperature of the Earth is also based on a balance between warmth and coldness, and if this state of balance were to cease, if for example warmth were to take over, the Earth would have a "high fever", which could lead to the death of all animal life in its organism, including terrestrial human beings. But human beings need not be afraid of this happening, even though there are many who due to the world situation perhaps believe that such an event could be approaching. The world situation is not a sign that the Earth is sick and close to death. It is a sign of a development that has to do with the state of tension between gravity and feeling in its consciousness.

12. Mental and physical balance

The normal body temperature of terrestrial human beings shows how these beings, over long periods of time and with the experience of many incarnations, have succeeded in creating a renewable body with gravity and feeling in balance. This has become an ingenious, automatic function. And the same applies to the Earth being in its spiral, which is the reason why we also fit into its organism. This means that both the Earth being and we ourselves have brought the tension between fire and coldness under control and are holding this tension in a permanent state of balance, and this state of balance is the same as physical life force. Explosions are taking place in the organism, but they are all under control in the same way that they are in an engine. The beating of the heart, the circulation of the blood, in fact all the movements that take place in the organism or that are made by it are initiated by this controlled tension. But what form does the relationship between gravity and feeling take in the mental area of the Earth

being and terrestrial human beings? Are the explosions here also counterbalanced through the will by the binding energy of feeling? No, they are not, and this is the sole cause of the present state of the Earth being and terrestrial mankind. But the Earth being is on the point of gaining this mental balance in its consciousness, thereby having the same power over its psyche as it does over its organism. This will, from the Earth being's perspective, take place in a short time. The Earth will then have gained cosmic consciousness. In terrestrial human beings' time perspective it will take about 3,000 years, during which time human beings will succeed – one by one and some ahead of others – in gaining a mental balance between gravity and feeling. This means that they will be in control of their minds so that they will not explode in hatred, anger and irritation, and neither will they be “imprisoned by their feelings” of bitterness, jealousy, disappointment, anxiety and depression. Human beings' life force, which according to the plan

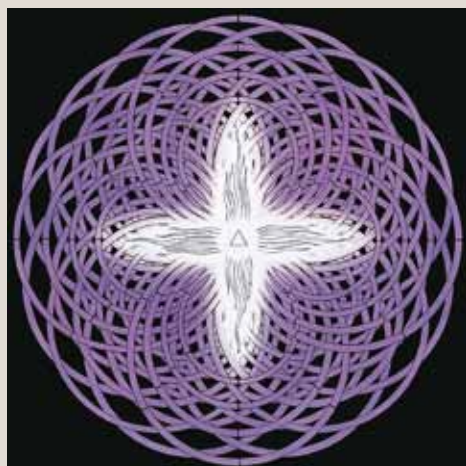
of Providence will be united with high spiritual energies, has in the time- and space-dimensional worlds its origin in the balance between gravity and feeling, and when terrestrial human beings gain mastery over their minds to a degree that is equivalent to the mastery that they normally have over their physical bodies, their life force as love and wisdom, which regulates how they act, will reach such heights that one would nowadays be inclined to think of it as the stuff of mere fairy tales. But no fairy tale can come close to describing the radiant marvels that human beings will themselves one day experience once the gravity and feeling in their consciousness are under the control of their will and reason.

From a lecture at the Martinus Institute on Sunday 21 February 1954
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Symbol No. 16 - The Eternal Body

The main details of the symbol:

- The symbol represents the living being.
- The white triangle symbolises the I, which is the fixed point for the movements that are sent out and return (X1).
- The white flaming cross expresses the fact that the eternal body as a whole is always in balance.
- The many violet circular paths or arcs of fate are cycles that emanate from the I and return to it. They symbolise all the different kinds of movement that the living being's created organs, bodies, manifestations and experiences of life constitute (X3).
- That the arcs of fate are shown in four sizes symbolises merely that they appear in an infinite number of sizes. Certain cycles return instantaneously, others are enormous and span the entire spiral cycle. In addition there even greater cycles or arcs of fate.



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Reg. 16

See also Martinus' description of symbol no. 16 in *The Eternal World Picture 1*.



Unnatural Fatigue – stress in relation to depression and burn-out

by Sören Grind

Many people nowadays are unable to cope with the mental and physical strain brought about by increased levels of stress. Unnatural fatigue and burn-out are for many a turning point, in which the quality of their thoughts and the need for spiritual nourishment become the key issues in the healing process.

The accelerated rate of our evolution

Stress is a mental condition that in an ever greater number of people can be seen to have an increasingly harmful effect on mind and body. More and more people are showing symptoms of stress or suffering from unnatural fatigue and depression as a result of burn-out. An important factor in this steep increase in stress-related problems is life's accelerated rate of evolution.

Ever since the arrival of electricity into our daily lives, technological developments have given rise to an ever growing stream of information and communication through television, radio, internet and the mobile telephone. Our consciousness is receiving information and impressions that need to be sorted and processed to a far greater degree than in the farming communities of the past. Many of us have got used to eating at the same time as listening to the radio, reading the paper and carrying on a conversation. We need to take something in through all our senses. If

life is too calm, we become restless. For many people stress has become a habit similar to an addictive substance.

Over the course of the last century we have also stimulated the development of the intelligence by raising the school leaving age and through greater access to knowledge and cultural events. With the help of electric light we have extended the number of hours in the day when we can be active, and have shortened the time for resting and sleeping. Our biological brain does not seem to have been able to catch up at quite the same rate. Many times a day we are faced with a great many choices and decisions that require awake thinking and imagination in areas that were previously totally unknown to us. This expansion of the consciousness is, in the evolutionary sense, new-born and therefore vulnerable. Nothing is born perfect. Our present speeded up and restless thinking will give us the experiences and challenges that will enable us to learn step by step how to have calmness, speed and clarity in our thinking.

Technology together with the development of intelligence has also freed us from many heavy, physical tasks and has led many more people into sedative, mental work. In a short time our lives have become primarily a mental activity. The brain is suffering from growing pains and for many people the body has been reduced to something that merely carries the head around.

Stress – an animal survival mechanism

The purpose of the stress hormones that are released when we feel threatened is to prepare us for the physical fight for survival. We either need strength in order to overcome our opponents or energy in order to flee. In certain cases the easiest way to survive is to play dead. Nowadays, however, these reactions are seldom relevant. If a bus driver is rude, it is totally inappropriate to knock him to the ground or to play dead. The threats we receive these days are mostly on the psychological level and we therefore have to deal with them on that level.

As a result of our growing intelligence we have developed the ability to speculate and dream up all kinds of imaginary threats. In certain areas we have become absolute geniuses in our ability to speculate. We worry about our finances, or about whether something will happen to our children, or about whether our partner or close friend will leave us. We experience our self worth, pride or prestige as under threat, especially when we are under pressure at work or during times of unemployment.

Our body is not able to tell the difference between something imaginary and something real

If we are out for a walk alone on a dark evening and suddenly have the thought that there is someone walking behind us, we will notice how there is an increase in tension in the body. The heart will beat faster, the senses will be sharpened and we will begin to walk faster. When we gain the courage to look behind us, it turns out that there is no one there. It was just a thought, but our body took it in all seriousness.

Our stress hormone system reacts to all thoughts that indicate danger.

That was what saved us in the animal kingdom. An antelope that, thanks to its stress reaction, managed to avoid the attack of a lion, will immediately afterwards begin to calmly graze again. Present-day human beings on the other hand continue to speculate over what happened and in so doing they maintain the automatic readiness for the fight. Every single imagined threat causes an increase in stress, whether it is the feeling of being physically threatened, the fear of a serious illness, the loss of a meaningful relationship, the fear of being an outsider or of not being able to keep up with one's work. The key issue in handling stress is therefore to become aware of and to be able to control one's thoughts and feelings. It is very difficult to concentrate on this process as long as we are full of stress. Learning about oneself requires calmness, attentiveness and a dialogue based on trust. If we take time to increase our awareness of ourselves, it becomes easier to break habitual, stressful behaviour. Prayer can help us to find calmness and insight and can guide us towards our inner work. Once we have a better knowledge of our needs and our strengths and weaknesses, it is easier for us to make the decisions that will help us to find our right place and balance in life.

Imbalance between work and rest

The demands for efficiency at work, partly as a result of global competition, have caused many organisations to be so pared down that many employees are living with a constant feeling of inadequacy. We can even go so far as to call it "organisational anorexia". The combination of enormous pressure of work and very little control over how the work is to be carried out, as well as constant interruptions as a result of being permanently available by telephone

and email, mean that many people's stress system is activated for the entire working day. The time available for being sociable, which from a stress-reducing point of view is so valuable, has often been rationalised. A team of Swedish researchers has shown that in the 1950's we laughed for 18 minutes a day, whereas now 50 years later we laugh for only 6 minutes a day. As well as nourishing good relations, a good laugh sends a cascade of energy and light throughout the whole organism. Making time for socialising and humour is therefore one of the best ways of creating a good environment at work and in one's life.

All our vital processes are based on an alternation between work and rest. This is one of the reasons why in the autumn period of our life we feel as if we have experienced enough and we long for so-called eternal rest. On the other hand a tiny new-born baby that has just returned from its spiritual holiday is full of curiosity and drive to seize physical reality. A really good night's sleep, which for many people nowadays is disturbed by stress and anxiety, should in the same way cause us to wake up with the drive to get on with the day's tasks and in the evening to look forward to being regenerated through the inactivity of sleep. When we sleep we set off on a spiritual journey during which we charge the batteries that store our vital energy and at the same time repair our nervous system and brain after the wear and tear of the day. Good sleep is of enormous importance for our physical and mental health and for our joy in being alive. There is therefore every reason to take good care of it.

Our physical body has, as well as a stress hormone system that releases primarily the energy of gravity, also a calmness-and-rest system represented

by a release of the energy of feeling. This system takes over in animals as soon as the danger has passed. We human beings on the other hand continue to think about the physical and mental threats even though they are no longer present. So the stress system continues to work and thereby blocks the production of the beneficial, healing hormones of the calmness-and-rest system. A highly ambitious person who wants to do a good piece of work in a workplace in which the workload is unreasonably high will have a tendency to continue to think about unresolved tasks also after work. The person will perhaps also be disturbed by worrying thoughts during the night and will as a result sleep only superficially. The repair and regeneration that the brain, the nerves and the rest of the body need, and which are helped by the calmness-and-rest system and not least by deep sleep, cannot be set in motion. Such a state of affairs drains the person's energy and good spirits with the result that unnatural fatigue begins to take over to a serious extent.

Our energy depends on the quality of our thoughts

We have probably all noticed that happy thoughts energise us and that melancholy thoughts make us sad and tired. The energy that flows through our blood and nervous system depends on the quality of our thoughts. When we are stressed and tired our thoughts tend to be more negative. This easily becomes a vicious circle if we do not consciously bring it to a halt. People who are off work suffering from depression as a result of burn-out often speak about a process in which over a long period of time they have been overloaded with tasks, both at work and in their free time. And at the same time they have often cut down on physical

activity and exercise. When, in addition to this great strain, conflicts and frustration begin to arise at work or in their private life the symptoms of stress begin in all seriousness to make themselves known. The feelings of irritation, disappointment and the sense of being a victim then become more insistent and difficult to let go of.

From a cosmic perspective, the harmful effects of stress increase as we become more humane. In just the same way as with physical food we are forced to refrain from eating animal products because they are too difficult for our refined organism to digest, on our evolutionary path we also have to abandon step by step the energies of conflict and stress in favour of a more humane, reconciliatory and peaceful mental state. The increase in the energy of gravity flowing through us when we are in a stressed state causes far too great a strain and wear and tear on our nervous system. If this process continues long enough the person ends up being so devoid of energy that they have only one thought: "I just have to rest and get away from everything." Sometimes the desperation and feeling of powerlessness is so strong that they experience suicide as being the only way out.

Fatigue and the turning point that points the way

What traps many of us in too high a level of stress is the fact that we get used to it. The stress has become automatic and therefore unconscious. We are unaware of how fast we are going. We have become so accustomed to stress that we experience it as a normal state. For this reason many of us who are used to being stressed become irritated when someone asks us to slow down and take it easy. Those around us see us as "speedy" and always on the go. They have got used to hearing us

say: "Wait a minute, I just have to finish this and then..." We often also feel a little bit proud of our ability to get things done, juggling many balls in the air at the same time. Once we have become used to such a high speed we feel uncomfortable when everything is quiet and calm around us. Many people are surprised when they crack up – "How could it possibly happen to me?" Those around them, however, often show no signs of surprise. Many people think: "If I could just have a week off, I would be back on track again." Later, when in peace and quiet – and with professional guidance – they have the time to look through the stress and strain of the recent years, they find it easier to understand the causes and the effects.

Most people who are burnt out end up in an existential crisis. What is the meaning of this treadmill that I am chasing round in? I have had absolutely no time for my children, my friends or my hobbies. Recently I have been cut off from my feelings; in fact they seem to have been totally dead. Where is the quality in my life? What is the meaning of my life?

We must become satiated with the dance around the golden calf

Present-day stress and the tendency to be stuck in negative thoughts are the natural consequences of a materialistic world picture. If we have only one life and if death is the absolute end of it, we are then nothing more than our body and our achievements. Our worth as a human being is something that we can measure. We compare our achievements, our salary our status and we compete for a place in the sun. The dread of not being good enough or of ending up as an outsider is always present. Money is seen to be the primary means of fulfilling one's wishes. If we ask people whether they think money

can make them happy, the majority would say no. However, if we look into our present-day life style it is organised as a “dance around the golden calf”. So much of our everyday lives is tied to thinking about money; we want to earn as much as possible and pay as little as possible for food, electricity, telephone etc. Thoughts about our economy can quite easily possess us, thereby excluding all thoughts of higher things. Many people’s inner turmoil, anxiety and depression are caused by an unsatisfied existential hunger, a longing for meaning or for spiritual nourishment. The wave of unnatural fatigue and burn-out is causing more and more people to wake up and realise the value of giving attention to the interactions with their fellow beings and giving a higher priority to the things in everyday life that give life meaning.

The help offered by spiritual science is of crucial importance

The materialistic world picture is a belief system that makes us the victims of, among other things, what we have inherited from our parents and the environment in which we have grown up. We are therefore stimulated to think of ourselves as victims and, as we have seen, such thoughts drain us of energy and the courage to embrace life. Research into stress has shown that feelings of powerlessness combined with stress are the factors that most eat away at our energy and health.

Spiritual science demonstrates how we as eternal spiritual travellers are constantly growing as a result of our experiences. Once we experience that we can no longer bear to live in the readiness for the fight that stress activates in our animal-like body, we become very much more aware that we must change our way of thinking and our life style. Our sense of wellbe-

ing depends to a greater and greater extent on our learning to create calm and peaceful thoughts. Once we realise that the stress we are experiencing is something we have created ourselves, we are on the way to winning back the power over our lives. It is we who have to transform the way we relate to the world around us. When we see that the intensified circumstances that we are living in are a mirror image of what is inside us, our life situation becomes a meaningful challenge. It is we who have to create the inner calm that we need in order to be able to use the more highly developed sides of our consciousness. Sooner or later we will have run out of energy and will have burnt ourselves out in the treadmill of time and in the negative thoughts that it helps to stimulate. Only then will the motivation to gain a deeper sense of the meaning of life begin to grow.

The crucial factor in the creation of a peaceful and healthy life is the insight that life is not a race to the winning post. Time is not in short supply; there is always more. The teaching we gain in the physical world helps us to develop and to gain control of our consciousness. And here prayer is a tool that plays an important role. When it is our highest aim to learn to reconcile ourselves with the fact that our existence is that form of education that is most able at this moment to develop our soul to become more human, and when we allow love and respect for everything living to be at the top of the agenda – instead of career and outer success – there will then grow inside us that peace of mind that will enable us to concentrate on the most radiant thought in life: How can I create a harmonious and loving relationship to my neighbour and thereby to the Godhead?

Translation: Andrew Brown, 2010



Ash and acrylamide

by Torben Hedegaard

Towards the end of the 1970's the Japanese scientist, Takashi Sugimura, made the dramatic discovery that meat that has been fried or grilled contains substances that are more mutagenic than any other known substance. When food is heated in a frying pan or on a grill, certain chemical changes take place causing new substances to be formed, some of which are mutagenic and carcinogenic. The word mutagenic means that it has the ability to change the genetic structure of the cells, which can be the first step on the road to developing cancer.

The authorities in many countries have therefore for many years been warning against frying or grilling food, especially at high temperatures, because the exterior of the food becomes brown or black, and it is particularly this process that produces the mutagens.

In his book, *The Ideal Food* (1942), Martinus describes how human beings digest food and absorb its life-units into their organism. Food consists of A and B life-units, and of these it is only the B life-units that can be absorbed as nourishment. These tiny units of energy incarnate in our organism, where they have their natural experience of life, and at the same time they give us our vitality, energy and wellbeing as well as playing a part in maintaining the body.

Before the B life-units can be absorbed into our organism they have to be freed from the A life-units in which they are encapsulated. The process of

freeing one from the other takes place in the stomach and the gut, where the A life-units are killed and thereafter expelled from the body as excrement. In order to ease this killing process, food can be cooked before being eaten, for example by boiling or frying. On the subject of frying Martinus writes:

"In addition to boiling, people have discovered "frying" as a means of promoting the process of killing the A life-units. This method of destruction is not to be recommended. It certainly promotes the killing of the A life-units, but it also to a great extent converts their corpses to charred substances or ash, a process that is extremely detrimental to the organism since the organism is created to transport only organic corpse matter and not ash. Frying will therefore not feature in the household management of the future." (*The Ideal Food, Chap. 29*)

Martinus mentions "ash" as being a substance that is totally burnt and carbonised. In this substance all organic life has been killed, only the carbonised remains of corpses are left, and this therefore means that the heating of the food has taken so long and at such a high temperature that the conditions necessary for life are no longer present, neither for the life-units nor for their microbeings; everything has been turned to ash.

As far back as 1942 Martinus was aware of the health problems that arise as a result of frying food, problems that are now confirmed by scientific research.

The mutagenes as a result of frying are, however, formed only in the cooking of fish and meat, since these contain creatine, which has to be present in order for the mutagenes to be produced. Consequently until now vegetables, cheese and bread have in this connection not come under attack by the scientific establishment, but there are signs that that is about to change.

In 2002 Swedish scientists published the results of research showing that acrylamide is formed from food stuffs containing carbohydrates when they are baked, fried or undergo other browning processes. Acrylamide is suspected of being carcinogenic, and is formed from food stuffs that contain asparagine and carbohydrates, such as potatoes and cereal products.

When the food stuff is heated to temperatures over 100°C, the conditions are present for the formation of acrylamide. It is often the case that the surface has become brown, which happens with for example toasted bread, fried potatoes and chips, but also in the ordinary baking of bread and cakes. Acrylamide is particularly concentrated in the brown surface, for example in the crust of bread, whereas the soft part of the bread contains very little.

Normally the acrylamide content rises together with the cooking temperature, that is to say the more powerfully and longer one heats one's food the higher the acrylamide content. As long as there is a high water content in the product, as for example in bread or potatoes, the acrylamide content is limited, because the temperature of evaporation is around 100°C. It is the last stage of the cooking when the temperature on the surface rises that there is a steep rise in acrylamide as browning takes place. A good guide is therefore that the more crispy and brown the product, the more acrylamide it contains.

The table indicates the acrylamide content of various foodstuffs. Most foodstuffs are browned, but it is not always the case (e.g. baby food). Other research has shown that also olives and toasted nuts can contain acrylamide. If the product is not brown in colour but nevertheless contains acrylamide, it indicates that in the course of processing before reaching the consumer it had been subjected to various powerful heat treatments, mostly in order to improve its keeping qualities.

When food is boiled normally, the temperature cannot rise above 100°C, and there is no problem with acryla-

Examples of the acrylamide content of various foodstuffs

Foodstuff	Concentration µg/kg
French potatoes	330-3700
Chips	50-5000
Baked potatoes	<30-3400
Bread	<10-270
Cake and biscuits	<30-1100
Crisp bread	<30-4000
Breakfast cereal	<30-1400
Cornflakes	20-640
Coffee (freshly brewed)	<10-37 (µg/L)
Cocoa	<10-200
Baby food	<10-110
Popcorn	160-290

Source: Danish Chemistry, 84, no. 4, 2003



mide and the mutagenes produced as a result of frying.

That browning is harmful is totally logical when seen from the point of view of Martinus' statement about the detrimental effects of ash on our organism, browning being an indication of a certain amount of carbonisation. In everyday language one could say that chips and biscuits are to some extent the burnt remains of former sources of nourishment. Since Martinus says that frying will be totally absent from the household management of the future, it is reasonable to also assume that the same will apply to baking and other forms of cooking where the temperatures are higher than 100°C.

Martinus recommends boiling as the ideal method of cooking food: *"When products are boiled what happens is that the "A life-units" are killed leaving only the "B life-units", since these are to a great extent unaffected by boiling. So when people nowadays cook their food it is to free their organisms from having to undertake this process of killing. The process of liberation is therefore*

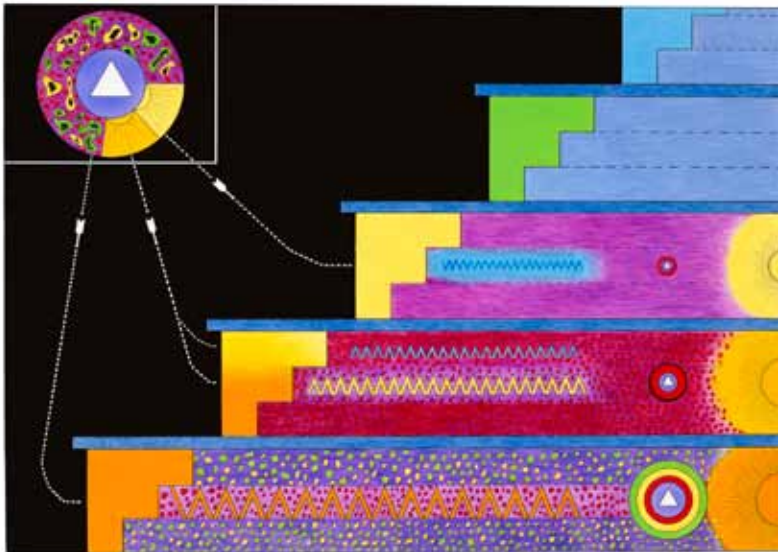
a relief for the organism. Human beings feel that it is very much easier to "digest" cooked products than raw ones. They have realised that boiling makes the products "tender". The only reason for this "tender" state is that the "A life-units" are already killed before they are eaten or absorbed as food into the organism." (*The Ideal Food, Chap. 24*)

Martinus points out that in the course of time we will not carry out this killing process in our organism. Boiling eases the intake of food, but we are nevertheless eating corpses. In order to release the B life-units these corpses must putrify or break down. This process of putrifaction is harmful to a fully developed organism and cannot therefore be a permanent state. The purpose of evolution is that increasingly we will be able to absorb B life-units directly from food. In the quotation below Martinus describes a vision of how human beings will be in the future. But he stresses that we still have some way to go before we can live purely on fruit flesh. He in fact says that it can even damage our health to eat only fruit at

this point, as our organism is not so fully developed as to be able to live on the nourishment purely from fruit, and that until then we must therefore prepare our dishes from a mixture of fruit and vegetables.

Martinus: *“Such life-units are present in many different kinds of ‘fruit flesh’. Fruit flesh should here be understood as the ‘flesh’ that surrounds the kernel. In the case of edible fruits this ‘flesh’ consists almost exclusively of life-units that are transferred directly into the organism and for which it is a natural development to be absorbed as nourishment in this organism. As no special prior setting in motion of killing or prior process of putrefaction is needed here, and as the organism is hereby to a corresponding extent freed from being a dustbin for all kinds of useless corpse remains, it will of necessity become finer and more healthy. The highest food on Earth is therefore pure fruit flesh, but of course only the flesh from edible fruits that are absolutely ripe. In unripe fruit the life-units are still not ready to be assimilated into the organism as nourishment. The fruits that at present*

can be termed the true food for human beings include apples, pears, plums, grapes, bananas, melons, edible berries and many other fruits that have flesh around the kernel. As the life-units in these fruits are almost exclusively B life-units, which as we have seen reach the organism directly and therefore do not need any prior process of killing, boiling these would be absolutely meaningless and useless, indeed would even be damaging, since one thereby reduces the level of health of the life-units. The fruits mentioned above therefore constitute the absolutely perfect, really true ‘raw food’. They belong to the most elevated ‘dishes’ in existence since they, unlike all other forms of sources of nourishment, are not based on releasing the killing principle but are produced by life’s highest ‘food expert’ – life itself – in accordance with the most perfect chemical laws. It is life’s own serving of ‘daily bread’ for those beings who wish to fulfil love’s great commandment or for terrestrial human beings once they are ‘born anew of water and the spirit’ and are a manifestation of true God-like human beings.” (The Ideal Food, Chap. 25)



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Human beings and animal and vegetable food

Reg. 38

You can read more about what Martinus has to say about the ideal food in “The Ideal Food” and also in symbol explanation no. 38 in *The Eternal World Picture 4*, “Human beings and animal and vegetable food”.

Translation:
Andrew Brown,
2010



Intuition and experience

by Olav Johansson

Lars-Erik Björklund of Linköping University in Sweden has, in a paper dealing with the subject of intuition and experience, demonstrated that one can in fact say that intuition and experience are related. He has looked through the results of research that has been carried out in this area, and one of the things he has written about is an interesting discovery that neuroscientists made several years ago in connection with our brain. These discoveries show that the brain has two different ways of receiving and analysing impressions – consciously and unconsciously. According to the results of this research it is in the unconscious part that our impressions are stored and compared with previous impressions, and it is also here that the results of previous experiences are assessed so that one can see whether they are good or bad. The most important conclusion of Björklund's paper is that the greater the number of variations of each impression, the greater and more varied is the "bank of experience", and consequently the better is the intuition.

In principle, this is in total agreement with Martinus' analyses of the nature and development of intuition. For example, in *Livets Bog 6* section 2194 Martinus writes:

"Intuition is thus an ability by means of which a certain area of material in the being's inner organic

structure that has been accumulated through research and observation is worked on until it becomes concrete knowledge in the form of completed conclusions or ideas. In certain situations, when the conditions are right, this knowledge is brought forward, also by the faculty of intuition, from the inner parts of the being into its awake day-consciousness. The faculty of intuition is thus in reality an automatic ability to analyse."

Martinus shows, however, that "the unconscious" or the areas of our consciousness that we are not day-conscious of are infinitely greater than the neuroscientists assume, owing to the fact that they also consist of material from experiences that go far beyond the limits of the individual's present incarnation and brain. The fact that, as Martinus writes, intuition is an "automatic ability to analyse" means that it is an ability to analyse at what he calls the "C-stage". This is the very reason that it gives "conclusions" without requiring previous calculations. But in order that a talent can be developed to this "C-stage", it has to pass through both the "A-stage" and the "B-stage", which means that whatever it is that represents the "C-stage" owes a debt to the experience gathered over the course of many previous incarnations.

Translation: Andrew Brown, 2010

Murder as entertainment!

A series of articles in the Danish newspaper, Politiken, has been focusing attention on the phenomenon that we apparently find it fun to watch other people losing their lives, judging from the number of detective stories and thrillers on film and TV. To this should be added the murders that are described in books. On average, an American young person has managed to watch 16,000 murders on TV alone before he or she has reached the age of 18. A teenager can happily consume 1,000 murders a year – 3 a day. It is quite likely that even a peaceful English TV detective story lasting an hour can easily include 2 murders.

Is there anything remarkable about this obsession with violent death? In the light of spiritual science we have all killed and been killed. We have all been involved in lying and distorting reality in order to get out of a tight corner that we have created for ourselves. We have all played the role of both the unscrupulous villain and the “righteous” saint in the real world. We have therefore all reaped fates that have in all probability not been worked through to a conclusion – accounts of suffering with “loose ends”. What we are talking about are stories of destiny set against a bleak background. Do these films perhaps to some extent help us to process the darkness? Or do they merely continue the worship of darkness? Most people still somewhere inside themselves believe that they can solve problems by killing the evil person or people – and they toy with this idea. Such a belief, however, fastens our fate in a depressingly pent-up relationship to both death and life.

Søren Olsen



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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The International Weeks 2010 in Klint

Theme for international week 1, 24th July - 31st July

The Love Behind Everything

Nature in all its details reveals a beauty and intellectuality that far surpasses human creativity. Nevertheless the current world picture is characterised by a belief in chance and a world without meaning. With a burgeoning intuition and the aid of spiritual science we see the ultimate purposefulness in the fate of the individual and in life as a whole.

Sunday 25th July
The Unity of All Life
by Karsten Jensen

Wednesday 28th July
The Courage to Face Life
by Olav Johansson

Monday 26th July
The Unpleasant Good
by Viljo Mentu

Thursday 29th July
Cooperation
by Sören Grind

Tuesday 27th July
Physical and Cosmic Guardian Angels
by Ida Jind

Friday 30th Friday
The Cosmic Sensory Ability
by Ulf Sandström

Theme for international week 2, 31st July - 7th August

Evolution – our Eternal Journey

Our longing for renewal reveals a fundamental eternal principle in all living things that drives evolution towards ever new goals. Our daily choices create preconditions for our personal evolution and our future. The cosmic world picture gives us insight into the principles and laws of life that are necessary for the creation of the way of being that is the precondition for lasting happiness.

Sunday 1st Aug
Who is Life?
by Ole Therkelsen

Wednesday 4th Aug
Amorous Love and Universal Love
by Anne Külper

Monday 2nd Aug
The Creation of Talents
by Martha Font

Thursday 5th Aug
The Source of Joy in Living
by Søren Olsen

Tuesday 3rd Aug
The Godhead's Drawing Office
by Rune Östensson

Friday 6th Aug
Spiritual Research in Daily Life
by Poul Dyrholm