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MARTINUS  
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# Kosmos

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Dear reader,

Some years ago I visited a gallery of modern art with a painter friend. At that time I found contemporary art puzzling – I couldn't understand it, or so I thought. But I had the idea it would be interesting to go round the exhibition with him and hopefully find out what it was that he found inspiring. At one point we turned a corner in the gallery and came face to face with a large canvas painted largely in one colour, dark green. I say largely because there were, on looking again, slight variations in the green. I could see that my friend's attention was caught; he stopped in his tracks and just stood looking. After a short time I decided that I had seen all there was to see in the painting, but my friend continued to look, saying nothing. Eventually his interest caused me to dare to take another look and I found myself standing, like him, simply looking. Slowly I began to notice that the painting was in fact affecting me. I began to feel first one thing and then another. There was a live interaction between myself and the painting. Somehow, with no words, my friend had shared his painter's eye with me and introduced me to the painting. He had "taught" me to see in a new way.

John Klemens in his article on education makes the point that teaching does not necessarily only take place in schools with a teacher, or with the help of words. Galileo held that "You cannot teach a man anything; you can only help him discover it in himself". The teaching, if that is what you can call it, takes place through the meeting. All meetings, with no matter whom, have the possibility of opening us up to something new. In fact all situations that we

come up against in life, whether they involve other people or not, are in a way meetings. It is as if the situations are addressing us personally – and asking for some sort of response. Through them we can begin to hear life speaking to us.

But it is not always that we experience life as a communication. All too easily we look on life as just something that happens to us, and we feel either happy or unhappy about it. Hans Wittendorff in his answer to a reader's question about her feelings of disappointment with life, writes that the more we feel disappointed with life, or feel unjustly treated by it, the more we miss what it is saying. We sit isolated in our bitterness. But if we can accept Martinus' analysis of life as being the outward manifestation of one great all-encompassing living being consisting of living beings that depend for their existence on all the other living beings, we can begin to see that the living being behind life is by its very nature in constant communication with all other beings. It does not become impatient with us just because we choose to ignore what it is saying. The communication continues and in time our bitterness is replaced by a new way of looking at our situation.

All the articles in this issue in one way or another deal with opening up to a new way of seeing or experiencing. Bo Edvinsson's article shows that in the light of new research we are having to take a new look at the functioning of the brain. Science is once more guiding us inevitably towards making the shift from a local perspective to a wider perspective, or as Martinus calls it in his article, the shift from everyday reason to "world reason". Life, whether we consciously acknowledge it or not, is leading us in the direction of being able to "see with new eyes".

*Andrew Brown*



## World reason

by Martinus

### 1. The universe consists of all contrasts that exist

The universe consists of the sum total of everything that exists. It consists of all the various kinds of movements or created things as well as non-created things. It is both the “visible” and the “invisible”. It is both the silence and the noise, both the “evil” and the “good”, both the love and the hatred, in short, it consists of all contrasts that exist. But if the universe thus consists of all contrasts that exist, that is to say all opposites that exist, we can draw the conclusion that in reality it can have absolutely no analysis whatsoever. If it is just as good as it is evil, if it is just as black as it is white, if it is just as dark as it is light, one cannot say that its appearance is evil or good, black or white, dark or light, as every analysis we give it will be immediately counteracted by the opposite of this analysis, which it also represents to an equally high degree. Something that has all analyses at the same time cannot be more one than the other. This therefore means that the universe, when seen in this cosmic wholeness, can have one and only one analysis, namely that it is “something that is”. The universe cannot be got rid of, there is no getting round the fact that it exists. We are therefore forced to describe it as “something that is”.

### 2. The ability to experience and perceive is also a part of the analysis of the universe

But we nevertheless arrive at the conclusion that this analysis is not sufficient. There is something more than the mere fact that it exists. This something has life. We cannot avoid the fact that we ourselves exist, and along with us there exist millions upon millions of living beings, indeed just one drop of ditch water contains myriads of life forms. So what is life? Life is the experience of our own existence. This experience is a concrete fact. And this experience has to do with being able to differentiate between black and white, darkness and light, evil and good. We therefore have to add this ability to experience to the analysis of the universe. It is a concrete fact that this “something that is” has life. The universe is alive. But if something is alive it must have an ability to perceive, and the slightest manifestation of this ability cannot be below the level of vague sensing, as that would signify total unconsciousness, which is the same as death. And it cannot be higher than the perception of the truth, as that would then endow its originator with falsehood or unreality, which in turn would be the same as believing in something that does not exist. This belief in its most extreme form would be

identical to the imaginary phenomenon that we call “death”. We can therefore recognise as a fact that the universe not only exists as “something that is”, but that this “something that is” has the ability to organise all the opposites and contrasts of which it consists in such a way that it can perceive any one contrast with the help of the other.

### **3. The contrasts in the universe and in the game of chess**

The absolutely only way any form of perception can exist is by being highlighted with the help of its opposite. This means that the contrasts in the universe exist like the black and white squares laid out on a chessboard. But just as a chessboard has absolutely no meaning without the chess players, the universe has no meaning without the invisible something that is playing with the contrasts and through them is able to win or lose the game. But just as the black and white squares on a chessboard are not enough for the game to be manifested – chess pieces are needed – the invisible “something that is” must also use chess pieces in order to juggle with the opposites or contrasts and thereby win or lose the game, which in this case is called “life”. The chess pieces used by the originator of the universe are the living beings. They are therefore the kings, queens, pawns and other chess pieces in the great game of chess we call life. In this great game of chess there are both winnings and losses. Here we call winnings “life” and losses “death”. And as already mentioned, winnings are the same as “truth”, while losses are the same as “falsehood”. Life is thus reality, while death is unreality or illusion. All opposites or contrasts that exist in the universe do not therefore exist only as “something that is”, they are organised in such a way that an invisible something can experience and perceive

its existence. But it is not merely this experience and perception that it is able to manifest. With the help of these contrasts it is also able to give colouring to its experience. It can imbue this experience with every nuance that exists, both physical and mental, both in primitiveness and intellectuality, both in reality and unreality, both in life and death.

### **4. The cycle is an organisation of the contrasts of the universe**

This giving of colour and detail to life is actually organised in a specific, fixed and eternal form. And this organisation is in turn the same as what we call the cycle. It is this organisation that determines day and night, winter and summer, birth and death, childhood and adulthood. It is this organisation that determines the preceding “involution” that is a precondition of the beings’ subsequent evolution. It therefore determines all mineral phenomena, plant and animal species as well as human races, religions and cultures. As a result of this organisation of the contrasts of the universe the functions of the universe become visible as expressions of mentality, consciousness or life. And every one of us is, as a result of our appearance, so fortunately placed that the life of this universe dwells within each one of us. We are animated by the life of the great chess player. Every one of us is an eternal organ that the great chess player can use to bring the contrasts into that state of imbalance that highlights the lack of balance in one direction or another, which in turn means gain and loss, victory and defeat, life and death. The only difference is that the great game of life is not a casual pastime between two players who can stop playing whenever it suits them. It is an eternal, unshakable organisation, upon which life depends and which cannot possibly be changed. It is the very structure of

Providence's or the Godhead's consciousness, will power and creative process. We can see that the aim of this process is the creation of life and death, in other words the creation of a highest and a slightest form of experiencing life.

The slightest form of life experience is the state of being able to sense vaguely, with which the plant being begins its physical appearance, and which in connection with an uncontrolled feeling creates the culmination of the belief in death, that is to say the belief that we are created beings that will once again perish and become nothing. The slightest form of life experience is thus the culminatory experience of falsehood, unreality or the belief in death. Death is therefore merely an imaginary opposite of life. It is the imaginary opposite of reality.

### **5. The highest experience of life**

The highest form of life experience is the culminatory experience of intellectuality, the perception of one's eternal, unshakable identity with the eternal "something that is", placed and maintained consciously by means of one's eternal position in the equally eternal organisation upon which life depends, and which reveals the universe to us as not merely a dead "something that is" but as a living, thinking, all-encompassing being, an ocean of mentality, thought, and will, and of perception, creation and life experience. But as we can therefore recognise that the universe is mentality, consciousness, thought, life and creation, it also becomes clear that this creation must have a keynote. This keynote must be that use of energy that brings forth the brightest and most noble and perfect result in the universe's great creation of consciousness. And one cannot deny that this will be that part of the spiral cycle that culminates in high intellectuality, that is to say in the

culmination of reason. In the universe's most noble, perfect and radiant products of creation we can see with unshakable clarity the aim of the whole universe's act of creation. As all the oceans of the various manifestations of energy that exist – whether they be tears, war, blood-letting, torture, sorrow, illness, hunger, need and misery, concentration camps, gas chambers etc. – lead to a final conclusion that brings with it an injection of experience, mentality, wisdom and thereby the culmination of high intellectuality or "life spirit", which will transform Adam or the living being into a human being in God's image, the keynote of the universe is therefore "reason". This in turn means that everything that exists or that is released by forces is made to serve an absolutely useful purpose. But a useful purpose is the same as a blessing. A blessing is in turn the same as a caress. A caress is in turn the same as a revelation of love. And as a result the keynote of the universe is love.

### **6. The animation of the being by the universe's all-governing wave of energy – love**

Behind all manifestations in the universe and therefore behind all phenomena in everyday life there lies a higher release of energy that causes all manifestations to consist of the final conclusion: reason, which is in fact love. And it is because of this that every human being reaps what he has sown, or ends up experiencing that whatever he does to his neighbour he does to himself, totally irrespectively of whether the manifestations are pleasant or unpleasant. The absolutely only way one can build up one's own fate is through one's relationship to one's neighbour. Through the universe's eternal organising of energy every action will therefore sooner or later lead the individual to

perfect reason or love, namely to that reason or love that is not orientated towards oneself. Streaming through the universe is this all-governing radiance or wave of energy. To receive it into one's consciousness in such a way that one perceives it through one's senses and experiences it as thought, that is as consciousness, is the objective that terrestrial human beings are increasingly faced with. To be animated by love gives rise to a feeling and devotion for everything living that puts any other feeling in the shade, an insuperable urge to dedicate oneself totally to the creation of joy, light and peace in all minds and in all hearts. To caress all beings with life's highest knowledge and capability is the very sensation that the universe's wave of love gives rise to in all minds in which it is totally or permanently present. But for this to be present requires initiation, it requires the great birth, it requires that one is a human being in God's image.

### **7. "Father, not my, but thy will be done"**

In this way the universe or everything that takes place is very good. Even when the individual is experiencing hard times and has no idea where to turn, this means nothing other than that the keynote of the universe or world reason will guide him back to the state in which he is in contact and at peace with himself, in a form, however, that is elevated or ennobled through wisdom and reason. Being able to see clearly as quickly as possible this keynote of the universe or world reason and to bring one's own reasoning into contact with it will guide the individual safely through every kind of phenomenon, through all hardships and suffering. So why commit suicide, why become angry and full of hatred and revenge, why lose heart, why shout at and curse other beings, and

at life and existence? Why not cry out: "Father, not my, but thy will be done", since with this call you will be connecting with world reason, bringing it into your brain and your heart? Why not cry out: "Father, into thy hands I commend my spirit", since in so doing you will be removing the final remnants of the foolish resistance that is preventing your own spirit from being amalgamated with world reason or God's will? Why lose any time in dedicating your life so that it is of benefit to everyone else, as in so doing you will be removing all the obstacles that are preventing world reason from immediately creating your own healthy wellbeing? Why not today give up worshiping nationalism and exaggerated idolization of your native country, which nowadays are preventing world reason from playing a role in the creation of peace? Modern civilised human beings have to arrive at the point where they understand that they have it in their power, with the intelligence that they have now developed, to bring world reason into immediate use in their everyday lives, so that it is directly transformed to perfection instead of coming into contact only indirectly with world reason through many tears and sufferings. The formula for bringing this enormous, radiant force into our innermost being is quite simple. It consists merely of placing behind all our wishes and desires the thought: "Father, not my, but thy will be done". And world reason will immediately begin to shine and sparkle on the road ahead of us.

*This article is a copy of Martinus' manuscript for a lecture held at the Institute on 14 December 1947. Headings by Ole Therkelsen, approved by the board on 10.08.2007.*

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# Education

by John Klemens



In my social network, at my work place as well as in my normal social life the subject of education is often up for discussion. We of course mainly think about our children when we use the word education, but it is actually an on-going topic in all sorts of relations that we have with other people.

Martinus' cosmology does not provide us with a clear "recipe" to follow in this area, but it is still safe to say that it to some extent provides a framework that it might perhaps be good to stick to in the chaos of the more or less successful forms of education and social interaction that currently exist.

One of the reasons it is so hard to find our way is because of the overwhelming variety of people and characters, as today much more respect is paid to the individuality of each person. Earlier, there was no time or resources to promote the individual character traits in each person; then both the sensitive and the robust child had to make do with "Nature's teaching method".

It is actually not the education of children that I thought of as the main theme of this article, but more the "daily education" that is given to all of us, adults as well as children, by life in the physical world.

## Life – a school

The mere fact that we have incarnated into a physical existence involves a form of education. Being in touch with our

surroundings, whether animals, people, fauna, or Nature as a whole, implies that to a certain extent we must adapt to circumstances. This adaptation can be perceived as being either "voluntary" or "involuntary", in other words either for or against the declared needs and wishes of the person in question. In certain cases the circumstances "set the agenda", while in others we are to some extent able to decide the degree of "adaptation".

If we act in an unloving, egoistic, violent or in any other way that is unpleasant, we cannot avoid being confronted with similar behaviour from our surroundings via the law of karma, also called "the law of cause and effect". In a situation in which a person sees himself as a victim of circumstance, we talk about "involuntary" adaptation, which will probably also be perceived as unfair and hostile. When we do not make a connection between what we do to other beings and what we experience ourselves, we will inevitably feel ourselves to be the victim of an unjustified attack, and this will bring us into collision with the offer that life itself is making us to develop towards a more loving and altruistic form of behaviour. A different situation arises in case of the being who is in contact with the laws of life but yet finds itself in the situation expressed by St. Paul in his letter to the Romans that "the good that I would I do not, but the evil which I would not that

I do". In such a case Nature regulates the wrongdoing, but the person in question is agreeing to learn the lesson that life is offering in recognition of the fact that this practical learning is absolutely necessary in order to obtain a more harmonious existence. So in this case we can talk about a "voluntary" adaptation to the circumstances.

### **Should we criticize?**

The aspect of learning the lesson can cause a few more difficulties in those cases where we are not certain if we should correct, criticize, or inform another person that the behaviour they are showing is not desirable, but can perhaps even be unpleasant or harmful. Under what circumstances should we tell off our fellow beings, and in fact should we do so at all? On the other hand, a question of major importance is of course also whether we, to a large extent, should give in to the demands of the surroundings. As for the latter, it is important to understand that we need to have a feeling of what we want from our existence, and moreover be open to a dialogue with the Godhead, which our entire daily life without exception is. Our correspondence with the Godhead however consists of both offers that we should reject as well as offers that are of value to our personal development. Just think of the temptations that Jesus was subjected to. He rejected them because their only purpose was to strengthen his egoistic needs, and these were not the goals that Jesus had set himself. He wanted to strengthen the unselfish and all-loving aspects of his character at the expense of the selfish and self-loving traits, and if this attitude was good enough for Jesus, we can probably also make use of it.

These are extremely difficult questions and there are no conclusive answers to them. Generally speaking,

the right of each person to use his free will to do what he pleases also applies here. There is no forcing, no commanding, only the fact that no matter what behaviour we show, we will receive exactly the same back. In his analyses of "cosmic chemistry", Martinus tells us that we all live in a sort of "laboratory" – the physical world – where through our behaviour we can directly "experiment" and read the results by means of the reactions we get from our surroundings. If we think we are being pursued by angry, critical, unpleasant, and intolerant people, the best thing we can do is to turn our attention to ourselves and take a look at our own behaviour. But one might well object that it could be something from a former life that is now being released. And this could well be a possibility, but Martinus points out that the cosmic principle of "forgiveness of sin" works in the way that if we have "cleansed ourselves" or evolved away from a certain way of behaviour, the relevant situations bound by our fate from former lives will be neutralised in our aura, or released to only a very limited degree.

### **Providence for children**

One of the situations where it is our duty and task to correct and educate is in relation to the children we have brought into this world or in some other way have responsibility for. In relation to children we represent a sort of Providence which, based on all the knowledge and insight we can muster, should help to inform and show through our own example how to interact with our fellow beings and how to relate to life in general. We are directly responsible for this task, which it is quite natural for us as parents to solve. Children have in addition, under normal conditions, a strong protection in the form of guardian angels, which is necessary when you



think about the risky process of development that a child goes through until it has evolved physical proficiency and sufficient awareness of dangerous situations. Physical injuries and visits to the accident and emergency department are not uncommon, but when you consider the things that children get away with, it is not difficult to imagine the activity that must be going on on the physical as well as the spiritual plane. To me it also seems natural to have to a certain extent a loving, mutual and educational dialogue with our close family and maybe close friends or others who we feel are open to advice that is given in a loving and personal way.

### **Judge not – forgive!**

But, is it not also our duty to tell other people when they are doing something wrong, thereby acting as a kind of Providence to them? Do they not also deserve our attention and care? No, that does not necessarily follow, quite apart from the fact that there will probably be many that would rather do without this “care”. If we want to correct other people, we should ask ourselves why. Is it because we are annoyed or have been provoked? Is it because their behaviour goes against our moral and ethical beliefs? Is it because we think they are too egoistic or dominating towards other people, or is it out of true concern and love for them?

The situations can be manifold, but the question remains what do we think qualifies us to be a judge of morality? As it is written: “do not judge, judgement belongs only to the Lord, for in the same way you judge others, you will be judged”.

If we are subjected to an “attack” of some kind, we will have to take a look at ourselves and decide whether to turn the other cheek or to fight “evil with evil”. The situation that has occurred

is certainly no coincidence; it is a situation bound by our fate and based on our own former actions. If it is possible, the wisest decision would certainly be to acknowledge this fact and therefore not be angry or judgemental, but instead meet the aggression, or whatever else there might be, with disarming kindness. Such an action breaks the karmic situation and turns it to our own advantage.

Should we really accept everything as it is? Yes, as a matter of fact we should. Jesus expressed it by saying “you shall forgive your neighbour, not 7 times, but 70 x 7 times”, which in reality means every single time. However, we do not need to go in completely the opposite direction and be naive in our kindness. There are certainly situations that require us to display much firmness and not allow people of a stronger and more primitive character to use us or take advantage of us. Nowadays, we call this “drawing the line”. In these situations, the most loving thing to do is to be friendly, but firmly make the other person aware that such behaviour cannot be tolerated if the interaction is to be of mutual benefit. In this connection it is clear that we must decide what we are prepared to accept, and this can easily provoke anger, irritation and rejection in the other person, just like when our children for instance make a scene in the supermarket in order to get their own way.

### **Ego against ego**

In situations of conflict, it is essential to be aware that one “ego” is struggling against another “ego”, and here the cycle of fate will not be broken by such a confrontation. It will instead lead to a conflict in the future on exactly the same theme, until by listening to “life’s direct speech” we realize the point of the “lesson”. Once we realize that we

are only experiencing a self-confrontation or a reflection of our own former or current character traits, we are then in fact able to break the “vicious circle” and allow the events to enrich our body of experience.

Often it happens that we are surprised by what occurs when we “turn the other cheek”. Suddenly we can see that the person changes and shows character traits that we were not aware of and that were not evident when we were “locked in conflict”.

When we experience our fellow beings it can be very difficult to ignore the “filters” that sort and categorize the impressions we get from them. These impressions will be quite predictable, as they are founded on our former experiences. The problem with these experiences can be that when we notice a certain feature in another person’s behaviour, we think that we also know the rest of his personality, and then we “form a judgement”. This judgement, or maybe it is more correct to call it evaluation, of the other person’s behaviour will in these cases often leave a lot to be desired as the evaluation is based on only a few details. If we for instance see a shabbily dressed, unwashed drunkard we can often evaluate him as a lesser, uncivilised human being. But we have absolutely no idea of this person’s history, what lies behind his “fall”, and whether he in other ways, without us having any knowledge or experience of this person, has been a fine and considerate human being, who due to events unknown to us is dulling his pain in alcohol. We are perhaps focussing on this tiny fraction of his eternal existence, in which alcohol has taken charge of his will, and we “forget” in this connection that each person has thousands of incarnations behind him, but lacks an experience of the consequences of addiction and of the fact that one can-

not eliminate one’s problems through alcohol. An existence for instance as an alcoholic is without doubt a life with much pain and unfulfilled needs, which in the future of the person in question will turn into an enormous catalyst in the efforts to create a more positive and life-affirming existence. We can say with certainty that we have no idea how evolved or primitive this person is, but only know what we see in this moment, and that is a very sparse foundation from which to evaluate a person. The same would apply if we were trying to evaluate the quality of an apple in the early spring when the fruit is small and extremely sour, instead of waiting till autumn when it is ripe and appears in its full potential.

### **Peace and love**

Intolerance and judgement are the scourge of this world, which we can also see from Martinus’ symbol of “Intolerance” together with its analysis. Millions of people have throughout the ages died as the result of religious, cultural, or ethnic persecution. Insane killings, wars, terrorism, oppression and poverty are the result. Hate, mistrust, crime and greed and merciless, cruel and scientific weapons are among the things that put their mark on our daily lives. There is one and only one way out of this, in both the large perspectives and the small. Love, respect, care, tolerance and religious freedom will fundamentally change our world order, as will the abolition of punishment and imprisonment as a means of changing behaviour, and the abolition of economic capitalism and thereby poverty. Instead of populism and class struggle, politics should focus on the needs of people of all ages and in all conditions. Humanity should be proclaimed in the political slogans and manifestos.

It is, however, the daily life and activity of the individual person, whether politician, bus driver, nurse, shop assistant, engineer or anyone else, that should “launch” this new world order in a loving, humble, strong and insightful dialogue with the surroundings. Also in this connection, we will see that someone has to dare to take the first step. When we ourselves are faced with a person who displays such behaviour,

we know that it is extremely difficult not to get caught up by the good atmosphere and in this way everything comes to a happy ending.

Martinus also expressed it in the following way: “to demonstrate humane and loving behaviour is like putting money in the bank, it pays – you get it back with interest on the interest”.

*Translation: Mette Holland*

A child’s questions cannot be answered in the same way as an adult human being’s questions on the same issues, just as it is also clear that as a rule a child’s questions have to do with aspects of life that have long ago become clear to an adult. Consequently from the time the individual is a child until it reaches the stage when it can make decisions for itself a transformation is taking place in the individual’s mentality in its ability to form questions. And it is the adapting of the answers or the satisfying of this growing ability to form questions that we know as “education”.

And just as every child has to be subjected to education in order that its innate nature can be rendered more civilised, every adult human being also has to be subjected to an “education” in order to develop or raise to an even higher level the standard of civilisation it has reached through its education as a child. In the first case the education is carried out normally by the parents, while in the second case life itself takes over the task, partly through practical experience and partly through theoretical instruction. All the individual’s experiences without exception, both the pleasant and the unpleasant, both the so-called “evil” and the so-called “good”, are therefore in a way the main form of education of the individual. And just as to a little child its experiences are largely a mystery until it has found out what information or opinions its parents or teachers have in those particular areas, to adult human beings their experiences and events are also to a certain extent a mystery until they have consulted their “teachers”, in other words the aforementioned “holy” men, in whom they place their trust.

We can therefore see that the adult human being’s life is in reality merely a repetition of its childhood state only on a higher level. Just as children are dependent on their teachers or parents, adults are also dependent on beings and circumstances that they assume represent a greater maturity or intellectual capacity than their own. And this dependency has also caused them, through these beings and circumstances, to have an instinctive sense of a – “heavenly father”.

And just as a tiny new-born baby does not immediately grasp who its parents are, this happens later once it has got used to seeing them every day, terrestrial human beings have no clear grasp of their “heavenly father” until they, over the course of many lives, have grown accustomed to his manifestations and have got to the bottom of them and understood them as a result of the logic and love that they reveal.

*Excerpt from Chapter 62 of “Logic”*

# Do we need our brain?

by Bo Edvinsson



In an article by Roger Lewin in the magazine *Science* vol. 210, 1980, “Is your brain really necessary?” – which is also the name of a paper read by the English neurologist, John Lorber, at a conference of school teachers some years earlier – the writer puts the question: to what extent do we need a brain? Lorber is of the opinion that his observations of a series of cases of hydrocephalus, in which the cerebral tissue is severely reduced, raise questions about many traditional ideas that we have concerning the human brain.

Lorber relates how in the course of his work he came across a young male student with an IQ of 126, who had top marks in mathematics and a totally normal social life. The school doctor noticed under a routine examination that the young man’s head was larger than what would be considered normal, and referred him to Lorber for the sake of interest. When Lorber took an X-ray of the brain, he discovered that instead of the normal 4.5 cm thick cerebral tissue between the ventricles and the surface of the brain, the thickness of the cerebral mantle measured only ca. 1 mm.

The young man’s cranium was filled mainly with cerebrospinal fluid. Even though this discovery was surprising, this case is not considered unique. Many similar accounts have for a long time been described in the medical literature. Patrick Wall, professor of anatomy at University College, London,

is of the opinion that what is important about Lorber’s research is that he has made a long series of systematic tests and is not occupied with mere anecdote.

The cause of hydrocephalus is to a certain extent unknown, but it is related to a disturbance of the cerebrospinal fluid’s flow in the reservoirs and canals of the brain, the so-called ventricles. There is an increase in pressure that can cause the ventricles to expand to several times their normal size, causing the cerebral tissue above them to be pressed towards the cranium. In small children, whose skull is flexible, this can result in an extremely enlarged brain and destruction of the cerebral tissue. It is therefore not so surprising that many individuals with hydrocephalus become intellectually disabled. What is surprising is that a certain number of these individuals seem to avoid functional disturbance, despite a highly abnormal brain structure.

At the time of the conference, Lorber had taken more than 600 X-rays of the brains of individuals with hydrocephalus. He divided them into four categories: 1. Those with minimally increased ventricles. 2. Those whose ventricles filled between 50 and 70 percent of the cranium. 3. Those whose ventricles filled between 70 and 90 percent of the cranium. 4. The most serious group, in whom the expansion of the ventricles fills 95 percent of the cranium. Many of the individuals in the last group, which

makes up slightly fewer than 10% of the total number in the research group, are severely disabled, but half of them have an IQ over 100.

Critics have suggested that it is difficult to interpret X-rays taken of the brain, and that there may be more cerebral tissue in the brain than we at present believe. Lorber concedes that the results are surprising but not exaggerated, and says that in the case of the student it is not possible to say whether his brain weighs 50 or 150 grams, but what is certain is that it is nothing near the 1.5 kilos that is normal, and that much of the cerebral tissue that he has is in the more primitive, deeper structure, which is often relatively protected from hydrocephalus. Lorber's conclusion is that we have to concede that there is "a tremendously large redundancy or reserve capacity in the brain..." and that "the neocortex is reputed to be responsible for much less (functioning) than most people think".

According to Patrick Wall, one of the reasons why research such as that carried out by Lorber is ignored is that it questions the accepted view of neurologists that the neocortex carries out a series of important functions in human beings. In reality the results of this research call into question the background of the biological view of human beings. It should be mentioned in passing that Lorber, already at the conference in question, that is to say more than 25 years earlier, was of the opinion that there was much evidence to suggest that brain cells could regenerate, which has only been proved in recent years.

The title of this present article is of course partly in the way of a joke. Of course we need a brain, but apparently our knowledge of its function is inadequate. And it has become clear that modern material science lacks an

explanation that can encompass and shed light on these phenomena. Lorber claims that the causes of many functions that are ascribed to the neocortex are to be found in the deeper, older parts of the brain. Studies in the fields of psychiatry and neurology into the neurological activity in the brains of people who have been diagnosed with various kinds of psychiatric disorders have revealed that the neurological activity is different than what is considered normal, and this has led to the belief that the altered neurological activity is the source and explanation of the "illness". This belief forms the basis of the pharmaceutical industry's attempts to find physical components in the form of psychopharmacological drugs that they claim help to "heal" the individual.

This interpretation of the results of tests therefore has its background in the superstition that matter is the origin of mental activity, a superstition that prevents people from seeking other explanations. This superstition also leads to varieties of "research", such as the description several years ago in the Swedish magazine *"Forskning och Framsteg"* of how Danish scientists used various types of poison to purposefully create "schizophrenic pigs", with the aim of finding out to what extent schizophrenia is caused by poisoning at the embryonic stage.

It is more logical to proceed from the point of view that it is the mental state in the individual's psyche that is the cause of the aberrant or changed activity in the brain.

That it is the psyche that governs the processes in the brain and not the reverse is also confirmed by the results of research into the placebo effect in connection with physical pain. Measurements taken of the nervous activity in those areas of the brain that are thought to relate to the experience of

pain show that when someone is given medicine that they believe is a pain killer (but is in fact a drug that does not have those properties) the instruments nevertheless purely objectively measure a drastic reduction in nervous activity in those areas, despite the fact that the person is subjected to the same type of pain that had previously produced powerful nervous activity in those areas of the brain.

That it is our thoughts and feelings or our psyche that govern the nervous activity in the brain is confirmed by Martinus in the following passage concerning the brain:

*“Thus the brain and nervous system constitute the individual’s “gateway” into the spiritual world. To the extent that terrestrial human beings’ spiritual bodies are still undeveloped, they will be victims of the superstition that the “gateway”, that is to say the brain and nervous system, is the cause of their mental functions and they consequently remain unaware of the spiritual bodies or the actual state of affairs. This superstition is further stimulated by the fact that in the “gateway” to the spiritual world there are to be found certain small openings for certain kinds of electrical waves, which in turn means that in the brain and nervous system are to be found certain centres or complexes for the various mental functions. The human beings in question will suffer from the illusion of believing that these specific centres or complexes are the actual cause of the functions, whereas in reality they are merely specifically adapted organs for physically transmitting and receiving the corresponding specific spiritual energy waves or vibrations. Just as the antenna is not the cause of the music or the lecture received through a radio set that is connected to it, but is merely a centre through which the electrical form of the music or the lecture can be*

*received and sent on to the other centres of the apparatus where they can be converted into their original form, in the same way the brain and nervous system are absolutely not the cause of any visible manifestation that may occur through this system either, but merely constitute a system for sending and receiving the reactions between the individual’s bodily structure and the basic energies in the form of electrical waves. Just as the reception or transmission in a radio set is disharmonious if there is something wrong with any of its component parts, in the same way the transmission of the reactions through the brain and nervous system will naturally also be disharmonious if there is something wrong with the particular centres or complexes in the system. Such disharmonies in the individual’s consciousness are in everyday life known as insanity, mental deficiency and paralysis.” (Livets Bog 1, 224)*

It is interesting to note that human beings can in certain cases live a completely normal life, despite the fact that the part of the brain (neocortex) that is seen as the bearer or “origin” of hearing, speech, sight, etc. and of consciousness itself is to a large extent totally lacking.

Human beings’ mental activity is apparently still governed or promoted mostly by the older, more primitive parts of the brain. And so one may well ask, what function does the neocortex have. As the brain cells are physical “bodies” for living beings, and these cannot evolve or develop other than through being used, they obviously have had and still have a function. But their present function is clearly not of crucial importance to the thinking function of their macrobeing (the human being), and we can therefore ask whether they are created for another purpose.

We can find an interesting answer to this question in Martinus’ cosmic

analyses. Even though Martinus does not clearly specify a particular part of the brain, he writes that certain parts of the brain have still not been brought into use, and that they have been created with the purpose, once the individual has reached that stage in its evolution, of bearing and promoting cosmic glimpses and later on cosmic consciousness.

In the article "The interpretation of the preface to *Livets Bog*" Martinus describes how the evolution from animal to human being brings about a transformation of the "receiver", in other words the brain, and the advanced human being uses finer and finer "thought climates", which are promoted by more subtle energies of thought that vibrate on "shorter wavelengths".

Regarding the transformation of the brain that comes with the development of greater humanity, Martinus writes:

"Terrestrial human beings, as a result of life experience, will be led from the "long" wavelengths to increasingly "shorter" wavelengths, and this transition can only take place as a result of certain changes in their "receivers", in other words their brains, which even though they are organic in appearance are nevertheless technical in construction. This transformation consists of a kind of opening of a new and hitherto latent and unused section of the brain. This section is constructed in such a way that it fits precisely a certain band in the scale of wavelengths that up till now has not been used by the individual. Once such a section has reached the stage where it is ready to be used, which happens as a result of the individual's moral development, the individual is then able to manifest using the kinds of thought or wavelengths that fit the aforementioned section or centres in the brain. And the individual will then appear to those in his surround-

ings to be to a corresponding degree transformed (...) But as the terrestrial human brain is still a long way from being used to the extent to which it is in reality intended, there will still be several such latent or unused centres in the brain that will be opened and taken into use as the individual's moral development moves forward.

When such a centre begins to be ready to be used, its ability to function is exposed to a particularly powerful external bombardment of those wavelengths that match this particular centre. Such a bombardment can come about as the result of a lecture that the individual attended, or some radical moral teaching etc. (...)

After having experienced one part or centre of the brain after the other opening up for the first time, the individual finally reaches the final and greatest release within the animal kingdom. This release is identical to the liberation of that centre in the brain that makes the individual a finished or perfect human being or "god-like human being". As you know from *Livets Bog*, I call the liberation of this centre the "great birth". Following this, the wavelengths that the individual can make use of and through which it can experience are the most microscopic in existence, and consist of: "pure reason, love, intuition and bliss." (Martinus' article: *The interpretation of the preface to Livets Bog*)

As I have already mentioned, Martinus did not specify which parts of the human brain he thought have not yet been brought into use, and which are intended for cosmic consciousness. Neither can one draw any definite conclusions in this respect on the basis of the observations he has described in the article. But it is reasonable to assume that the neocortex, which is the most recently developed part of the brain, is also intended to promote the most re-

cently developed mental and spiritual functions in human beings.

It can also be of interest to know that in studying spiritual science we are to a certain degree contributing towards the development of our brain cells. Martinus says in a lecture he gave on the 5th January 1959, in connection with our development towards cosmic consciousness: "If you practice living according to Nature, creating spring breezes and sunshine for your surroundings, you will, one fine day, be enveloped in a totally different state of consciousness: the Godhead will reveal itself to you. A transformation will take place in certain brain cells that are today lying latent, but that *to some extent have been developed through practice in*

*cosmic studies or in spiritual research.* One fine day these cells will be opened to be able to receive a new consciousness, and you will then be conscious not only in the physical world, but also in the spiritual world. You will be completely day-conscious in the structure of the whole universe, in your own immortality, in your own fate, indeed in the state of the fate of the whole of mankind. You will be given unlimited access to the cosmic science and God's consciousness and will arrive at the point of living on the physical plane in a truly transfigured state." (My italics) (Martinus: *Thoughts at the turn of the year*, English Kosmos 1995/6)

*Translation: Andrew Brown*



Photo: Anne-Mette Schöler



# When life becomes a struggle to think positively

by Hans Wittendorff

A reader has written that she has the feeling that she is not met with understanding and neighbourly love from her fellow beings. Even among people who are interested in spirituality and who talk so much about love, she does not meet the cooperativeness that she would expect. So for her life has now become a struggle to think positively about others who she feels have let her down.

**ANSWER:** We will not be able to think positively about ALL our fellow beings until the moment when it becomes clear to us that we cannot – and we should not – change anything at all in other human beings. They are not perfect, just as we are not perfect. But everyone that we come into contact with is a tool of the Godhead, and if we see them in this way our view of life will change totally.

The purpose of these tools of God is to show you your imperfect sides. This does not mean that you should necessarily like what they do to you. But directing your disappointment towards them can be likened to being disappointed in a thistle because it is not a rose, presuming, that is, that you prefer roses to thistles. Martinus' analyses show us very clearly that there is a **PURPOSE** behind the disappointments and opposition that we meet.

In the article, *The courage to embrace life*, Martinus talks about human beings' lack of self-worth and makes the point that "we should also learn to be

happy about the fact that the Godhead is working with us and is showing us the way that we can go. God is teaching every single human being through what happens to us in our everyday lives". And Martinus concludes: "It would mean an enormous amount to the individual if he or she were able to see behind all the human beings that they have any dealings with and see them as the tools of God. They are all like God's fingers sculpting us. And it is nothing other than a good thing that the Godhead, in the same way as the sculptor, removes something from those places where we are imperfect."

## **The science of love is the key**

It is only when this fact is no longer merely a theoretical thought but has finally become for each one of us a *heart-felt fact*, that we will have balance and peace of mind in our lives. But this balance and peace does not come through blaming others because they do not behave as we think they should. The recipe is quite simple: if we ourselves fulfil the conditions that are needed in order to create a perfect life, this perfect life will eventually come about – quite independently of all other beings. It is simple "cosmic chemistry". Or in Martinus' words: "It is ridiculous to think that everyone else should fulfil the law of existence in order for us to be happy."

The key that Martinus gives us is the "science of love". How would we be able to see our fellow beings as tools of

God if we did not understand that all human beings are on vastly different evolutionary steps? If we come across people that we feel are more highly evolved than we are, we are likely to admire them and look up to them. But there is in a way no reason for doing so, because each one of us will at some time reach that same step. But on the other hand if we come across people who we see as more primitive or less highly evolved than ourselves, we look down at them and feel disappointment and anger. And there is no reason for doing this either, because it is just that they come a few incarnations later in the spiral cycle than us.

It is worth mentioning that regardless of which evolutionary step any particular being is on, *we have ourselves been there!* We have ourselves sent out

unloving energies towards our fellow beings and it is quite natural that we are now getting them back. The sole purpose of this loving system is to enable us to become aware of the unfinished aspects of ourselves, in order that we can work with them.

And this completes the circuit. It is now not so difficult to think positively about all the people that we meet on our path. They are only "tools" – whereas we ourselves are the CAUSE. If we work on ourselves using this "science of love", we will have peace and balance in our minds. And the other people will love us for it. We will now radiate tolerance, rather than disappointment and the feeling that we know more than other people.

*Translation: Andrew Brown*

## New this year!

### Lectures, symbol explanations and a study group in Spanish

As a part of the International Weeks at the Martinus Centre at Klint, Denmark, lectures and symbol explanations will for the first time be translated simultaneously into Spanish.

There will also be two lectures given in Spanish – "Sufrimiento y compasión" and "El misterio de la oración"

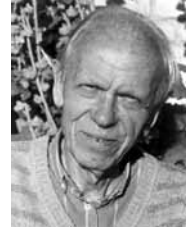


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## Why me?

by Torgeir Buch

Human beings are subjected to a wide range of fates and nowadays they are often painful states that we experience in the form of illnesses, accidents, disability, war, economic crises, marriage breakdown, unemployment etc. We often hear, especially when someone has suddenly discovered that they have a serious illness, such as for example cancer, that the person exclaims "Why me?" But the question could just as well be "Why not me?", especially when one takes into consideration the fact that every fourth person in Denmark is afflicted with this serious illness, so that the possibility of getting it is very much greater than winning the lottery, which many people put their belief and hopes in.

People are surprised that they are struck by sufferings and difficulties, or by the unfairness of fate, which, as we can see from the exclamation, they more or less consider an injustice. Only a few realise that it has anything to do with their own way of thinking and behaviour towards their surroundings. Some have no difficulty seeing that uncontrolled intake of alcohol can cause damage to the liver and kidneys. Others perhaps see that tobacco smoking has something to do with their poor lungs, but the fact of them having for example suffered a traffic accident having anything to do with meat eating, is hard for them to understand. Others do not understand why they are always poor, or why they always find themselves

working under bosses who are unpleasant. Others find themselves locked into economic or business relationships, in conflicts with colleagues at work or in almost insoluble family feuds, and they do not understand that it perhaps has something to do with their own attitude and behaviour that they are now experiencing such a long-lasting, tightly locked relationship, or rather lack of relationship, to their neighbour.

It is absolutely impossible to understand many of these states or to experience them as fair if one does not have a much broader perspective on life than the one that is common in our present-day materialistic climate. In order to arrive at a true understanding of these things one really needs to know about the main aspects of the cosmic world picture. To start with, it is necessary to see life as something that is continuous, to see it in the eternal perspective, and to see how reincarnation needs to be a part of the whole (the commonly accepted one-life theory has no logical foundation). It is then necessary to understand the law of cause and effect, in other words the law that "we reap as we sow", and this does not only apply to corn and radishes but is a principle or law that applies in other areas, both physical and spiritual, in such a way that it is impossible for us to experience anything other than what we at some point – either in this life or a previous one – have set in motion. And this means that no one can suffer injustice, and

that no one can be the cause of injustice towards anyone or anything. Whatever happens to us can from a local point of view certainly look like injustice, but if we understand the infallibility of the law of fate we can see that all injustice is impossible, regardless of the severity of the fate that afflicts us. From a local point of view someone can most definitely inflict on you an "injustice" and it can very well be a stupid or downright evil act on the part of your fellow being, but this "injustice" towards you is in reality a totally just action. It can only be inflicted on you because you yourself must have previously done something similar to your fellow beings, otherwise it would not be able to come back to you. The person doing the damage is in fact merely a messenger, a "postman" bringing you bad news. The "injustice" that is inflicted on you today, can only strike you because you have to learn to not go on carrying out such actions on your neighbour. What you at this very moment consider to be an "injustice" is intended to bring you to the point where you can understand yourself and your own wrong way of behaving so that you do not in the future harm or injure your neighbour – so that you are absolutely unable to inflict on him any so-called "evil". The apparent injustice was perfectly just at the moment that it hit you. It may be that other people have done something "wrong" to you, but you have nevertheless – in the cosmic perspective – not suffered an injustice, even though it can often be difficult to see it this way at first.

It became evident that, in this perspective, the "injustice" is justice. The "injustice", suffering or damage that you met with is not a punishment. The purpose of suffering is to waken you up to what is happening in life, to create in you a hunger or a wish to find the causes of suffering as well as to discover

whether pain and difficulties can be counteracted or even prevented from occurring. This creates in us an openness for new knowledge. The fate situation that comes back to us is nothing other than a lesson, teaching us how we are in relation to our surroundings. In this light the apparent injustice is suddenly transformed into real love, because it only strikes to the same degree that we ourselves have released it, and it stops the very moment that we have realised, sensed and understood that we have to change our thinking and behaviour. And at the point when we have fully understood the unpleasant things will automatically cease to occur. What we have fully understood we no longer need to be taught.

We can therefore begin to see that the kidney or liver illness can very well stem from not living according to the laws of life during one lifetime, and the poor lungs can also arise from a long life of smoking tobacco, but it is not so easy to prove the connection between eating meat and, for example, traffic accidents. First of all we have to realise that all the killing of animals that we have over many lives either carried out ourselves, or let others carry out for us so that we can eat our fill of various parts of animals' organisms, has an effect or reaction that comes back to us, perhaps in the form of a traffic accident. In an accident the injuries occur through sharp pieces of metal or glass piercing the body, and the drivers of the cars have a completely neutral attitude to one another, having neither hatred nor animosity towards one another. The situation is perfectly analogous to the slaughtering of animals; sharp tools (butchers' knives) are stuck into the body, and the slaughterer has no animosity or malice in relation to the animal but is completely neutral in carrying out his job. The effects of the ani-

mals we have killed in the past can hit us here and now, and there will continue to be a risk of accidents and a violent death until we have understood that we have to cease killing and tearing apart other living beings' organisms. The killing conditions in the world today do not conform to truly human behaviour, neither in relation to human beings nor animals, and they prevent the creation of real world peace.

A current, long-lasting state of poverty can be the effect of gross economic exploitation of others in previous lives, and any unpleasantness we may have with our superiors at work can give us a clear message about our previous unpleasant treatment of those that perhaps worked under us. So if we are locked in an economic or practical situation, we can ask ourselves the question, "Have I myself created, or am I still creating, a similar situation that I am locked into with regard to my surroundings?" Such states can easily arise wherever we feel unjustly treated and persist in our view that "it is the other people's fault – I am right and the others have done me wrong – I am actually not angry with them, I just don't want to have anything more to do with them." Such situations can over a long period develop into a condition in which

we see ourselves as a victim, and the only way of dissolving or neutralising such feelings of being a victim is to take the initiative and try to recreate a good human relationship. Without forgiveness such situations cannot be resolved (often both parties involved have to forgive one another). We have to acknowledge that the state that we are temporarily locked into is connected to or is a result of the locked situation that we have ourselves created somewhere else entirely or in relation to entirely different people, and we have to try to re-establish a good relationship to that person or these people.

So when we experience life as misfortune, illness, poverty, victimisation, unpleasantness from fellow beings etc., we need to take a good look at our own thinking and behaviour in relation to the living beings and things that are closest to us. It is a question of discovering, and that means "seeing with fresh eyes", where we are going against the laws of life and so creating an unfortunate fate for ourselves. And it is one of the laws of life that if we want to experience happiness, joy and peacefulness, we ourselves will have to "sow" such qualities before we can "reap" or achieve them – one cannot create something out of nothing.



It will gradually dawn on us that it is absolutely necessary for us to acquire some knowledge of the basic laws of life if we are to understand our own fate – understanding that what we from a local point of view can experience as apparently unjust is from a cosmic point of view perfectly just, and, what is more, is necessary for our further development. It is vital that we can see that the law of cause and effect is not a system of punishment, but is, as previously mentioned, a lesson in the logic and justice of the universe. Given time we will realise that everything we experience in existence, whether good or so-called "evil", which is in reality nothing other than "the unpleasant good", is a loving lesson and therefore can only be the same as pure love.

What is of primary importance in our development is not theory but the accumulation of experience, in other words experiencing the effects of our

mistakes, which often involves difficulties and suffering. As the true understanding of the situation of our fate or existence grows in our consciousness, we will be in a position to give thanks for not only the good things that come to us but also for all the unpleasantness or darkness that can fill our everyday lives. The purpose behind the teaching in Martinus' cosmology is therefore to become initiated into the wisdom that shows the universe as the eternal, all-knowing, almighty and all-loving Godhead and our position in the universe as sons of God experiencing and bathing in the eternal Godhead's ocean of love – totally independently of how we experience our present situation of fate. There would then be no more grounds for exclaiming, "Why me?" but rather, "But, of course, this is how it has to be".

*Translation: Andrew Brown*



## Is bioethanol ethical!

The price of maize on the world markets has risen so sharply, partly on account of poor harvest, and partly on account of the USA backing the production of bioethanol from maize in order to decrease the country's dependency on oil and to reduce CO<sub>2</sub> emissions from cars. As a result the price of tortillas in Mexico has risen. In an economically extremely unjust world with a steadily rising population and the loss of land fit for farming due to desertification, there can be catastrophic consequences for the world's poor if the rich section of the world's population chose to use edible crops to produce petrol and diesel substitutes.

In Denmark subsidies exist to back what are called "plants for the production of second generation bioethanol". The idea is to use straw, sawdust and other "waste products". This process is not economically viable at the present, and whether it will ever be is being called into question. It makes no sense if it costs just as much energy to produce 1litre of bioethanol as one would get from burning it in car internal-combustion engines. We can at present also produce electricity and heat directly from, for example, straw and sawdust, to say nothing of wind and wave energy etc.

According to Martinus, there will be a movement away from using the explosive principle in engines. It involves a particularly violent use of the energy of gravity, in which only a small portion of the energy is turned into movement, the majority becoming heat. This fits our evolutionary step and our involution in physical matter, with its enormous energy consumption, but it is not yet particularly well thought through. Waiting in the wings are electric cars and cars that run on fuel cells.

*Soren 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