

No. 1 - 2011



MARTINUS  
INSTITUT

# Kosmos

MARTINUS COSMOLOGY

**Martinus:**

Natural cordiality

**Ole Therkelsen:**

The 90th anniversary of  
Martinus' cause

**Søren Olsen:**

Last remaining patches  
of snow

**Question and  
answer:**

Where does our will  
come from?

**Micael Söderberg:**

How are you?



English

**Dear reader,**

On the 24th of March it will have been 90 years since Martinus' work first began its development. It has certainly not been a lightening development, but it has been steady.

In the beginning knowledge about Martinus' world picture was spread through lectures given by Martinus himself or a few others who were familiar with his thoughts. Nowadays it is not only through lectures, seminars and study groups that it is finding its way out into the world, people are meeting – increasingly on the internet – and spontaneously sharing their interest in Martinus' work. The responsibility for the development is no longer in the hands of the few but with everyone who in some way feels inspired by these analyses.

But perhaps more importantly, this development is taking place as a result of people – sometimes isolated individuals or sometimes groups – finding ways of bridging the gap between theory and practice. These analyses can at first glance appear quite theoretical, and we can easily wonder if they have any relevance to the world of today or our own lives. But it is possible that this wondering can be the very thing that stimulates us to find ways of connecting them to our own experience. This was clearly Martinus' intention. And by turning theory into practice we would be contributing to the renewal of society.

One way in which society is being renewed is highlighted in Martinus' article "Natural cordiality". We are constantly undergoing an evolutionary

process, which is at the moment bringing us further and further from the social norms of the past. We can see how in many countries the sharp distinctions of social class are becoming less and less clear, and as a consequence learned social etiquette, which Micael Söderberg takes up in his discussion "How are you?", is becoming increasingly a thing of the past. In its place we are developing a truer way of interacting and one that gives greater space for the acknowledgement of our feelings. Martinus describes this as "natural cordiality" or "gentility of the heart".

We are indeed on our way from one state to another, letting go of old patterns of behaviour and finding new ones. Martinus likens our old patterns of behaviour, or our still imperfect aspects, to heaps of snow that still remain even though spring has well and truly arrived. We are slow to let go of them; we have, after all, practiced them for a long time. And some of them will be with us, like the heaps of snow, until we reach the border of the new state – the true human kingdom. By then our "gentility of the heart" towards all living beings will be so strong, warm and heartfelt that our "gentility of the flesh", or the final residues of our old state, will, in Martinus' own words, disappear like the dew in the morning sunshine.

So with the first of this year's editions of English Kosmos we send you heart-felt good wishes, and the hope that you find joy as well as inspiration in its pages.

*Andrew Brown*



## Natural cordiality

by Martinus

### **1. In the old days people were divided up into two contrasting classes: a ruling class and its slaves**

In our civilised society we are probably all familiar with the expressions “natural cordiality” or “gentility of the heart”.<sup>1</sup> But because of that one cannot necessarily take it for granted that all of us also know what lies behind these expressions. There is also another kind of cordiality or gentility that describes a particular way of living adopted by so-called high society. In the old days high society consisted of princes and noblemen, but as absolutism was gradually replaced by democratic thinking and government by the people, refined, noble society became a rather unclear concept. Nowadays a worker, craftsman or anyone else from the so-called proletariat is able to take up the highest positions in government and become a minister, president or head of state. This would have been unthinkable during the times of royal or aristocratic absolutism. At that time people were divided strictly into two contrasting classes: a ruling class and its slaves. The latter consisted more or less of

enslaved townspeople and farm workers all of whom were subject to the will and pleasure of the princes and noblemen. It was an accepted fact that children born into the ruling classes would be brought up to behave with dignity and to possess qualities that would affirm their noble birth, so that one would immediately be able to see that they were not proletarian children. It was regarded as of supreme importance for them to be able to conduct themselves in a way that befitted their station in relation to their peers and that was condescending towards the proletariat or riffraff. The fact that the people with the fine manners and the relaxed and engaging ways of behaving in noble circles at the same time exploited to the extreme the serfs who worked for them, perhaps even whipping them or exposing them to other forms of torture, was not something they just turned a blind eye to, it was in fact in many instances a part of “gentility”. People were expected to show respect and veneration to their masters, princes and noblemen, and if they did not do so voluntarily they were forced to. The gulf separating the

---

1. Translator’s note: “Natural cordiality” and “gentility of the heart” are two translations of one well-known expression in Danish that has no English equivalent. In certain places I have chosen to use the literal translation, “gentility of the heart”, so that it can be contrasted with “gentility of the flesh”, while in other places I have used the more easily understandable “natural cordiality”.

nobility and the proletariat was meant to be as sharply defined as possible, and the more the common people were held in a lowly, primitive state, the more distinguished and grand the nobility or gentility of that time would appear. Vanity and lust for power were flourishing and “gentility” was merely a sort of human “coating” covering the jungle mentality.

## **2. The upper classes created many beautiful, artistic cultural assets, but they at the same time undermined their own position of power by subjugating the lower classes**

Members of the noble upper classes competed in displaying a certain refined decorum, elegance and chivalry towards each other, and they attached equally great importance to seeking to outdo one another in the elegance of their clothing and outer appearance. But behind this aristocratic mask of gentility and culture, there lurked the lust for power of the animal kingdom, an insatiable ambition and a desire to gain the admiration and worship of others. I am mentioning all this not, as some of you may perhaps think, in order to criticise or talk in a derogatory way about those who wielded power in the past, it is solely an analysis of the conditions that were necessary at that time, but that will no longer be relevant to the mankind that is on its way towards much higher forms of gentility and cordiality. The vanity and lust for power of the upper classes was in fact the means or the driving force that caused the first forms of a higher physical civilisation to come about. The fruits of this higher civilisation we know as the stately castles and mansions, with their beautifully furnished, high-ceilinged rooms, parks, gardens, countless works of art and many other cultural treasures. They were created in

order to impress the owner’s peers and to inspire awe and respect in the common people – many varieties of admiration. And they have been admired! The castles and luxurious lifestyle of the aristocracy became an example, a kind of model, for the proletariat’s dreams of the future. The uneducated servant or slave in moments of deep despair has a deep-seated hope of one day achieving his or her master’s state of freedom and superiority. The more the upper classes made their underdogs into slaves while they themselves lived in splendour and ease, the more they were bound to awaken in the minds of their servants or slaves longings to be able to live in a splendour that equalled that of their oppressors. The freedom and power of their oppressors, their enjoyment of the glitter and splendour of life’s riches, was inevitably the very thing that constituted the proletariat’s hopes and dreams of the future. And this led inevitably to the downfall of the oppressors. Oppression can never ever exist without undermining itself. It ever increasingly feeds the fire of revolt that grows in the oppressed like an inner drive to shake off the yoke and gain freedom, power and a position in society. One day this drive will, like every pressure that is born out of counterpressure, become so strong that revolution breaks out in full force and the upper classes are killed or enslaved by the lower classes who now want to let loose their lust for power and take their places at the lavishly laden table of power and wealth.

## **3. Many of the human beings that today make up the economic aristocracy, which to a large extent rules the world, are the slaves and serfs of the past**

This kind of changing of roles has happened many times in the course of history, and the new masters have shown

themselves to be just as tyrannical as their predecessors, if not even more so. It is worth bearing this in mind nowadays when dictatorial lust for power has spread to large areas of the world, and a great many people out of naivety or political blindness are gleefully running to serve the dictator's interests, fuelling his fire, a fire that is destroying civilisation. It is true that on Earth something has begun to grow that we call democracy and representative government – as I mentioned before it is possible today for a labourer, craftsman or farm worker to become prime minister or president – and the people themselves vote for their government, but there nevertheless exist two fronts that are at war with each other: an aristocracy and a proletariat. All slavery has officially been abolished, and only a few of the estates and castles are still in the hands of the old nobility. But an economic aristocracy ruled by commercialism has arisen that will do everything it can to avoid giving up advantages and rights of ownership in order to thereby serve its neighbour or remove war from the world. They are now the ones with the castles or the fine modern palaces, limousines, yachts and a staff of servants and everything else that belongs to present-day high society, as well as all the “gentility” or “manners” that are fashionable nowadays. Many of these people are the slaves and serfs of the past who are now able to see what it is like to have the power, the high status and the luxury. But as long as they do what their predecessors did and they exploit and abuse other people and live in luxury at their expense, even though it is in a slightly different form than previously, they will thereby undermine themselves and sooner or later “end up in the gutter”. The same applies to those people who at the present moment do not possess power but who dream of

one day shining, and who therefore to a large extent are attracted to ends and means that pay no regard to their fellow beings' wellbeing and fate, as long as they can use these means to reach the top. They also will experience the sweetness of being in power just as much as the humiliation of losing everything, regardless of whether the true followers of these dictatorships have leanings towards dictatorships based on capitalism or dictatorships based on totalitarian rule.

#### **4. To let go voluntarily of the master mentality and to take on the servant mentality is the same as to bestow life**

But will life on Earth really continue to be a struggle between two parties that take turns in exercising power at the other's expense? No, this is just a transitional state that will last as long as the animal in the human being has so much power that gentility is merely an outer camouflage and is at the same time based on vanity and the desire to shine. One can call this outer gentility “gentility of the flesh”, a state of self-worship and egoism, in contrast to “gentility of the heart”, which has begun to grow in many people's minds. Gentility of the heart or natural cordiality is totally without any camouflage or adornments; it is devoid of vanity and lust for power. People who possess this gentility feel just as much sympathy for their neighbour as for themselves. They would sooner themselves suffer than inflict any kind of suffering on their neighbour. To possess gentility of the heart is the same as to exalt one's neighbour and to humble oneself; it is to let go voluntarily of the master mentality and to take on the servant mentality. It is the same as to give one's life. But in Christ's words, he who offers his life will own it and he who does not offer his

life will lose it. It was Christ's mission to show human beings that there was another gentility than that adopted by high society, whether that society was made up of Pharisees or Romans. Christ represented the truly royal mentality, without outer splendour and "gentility". The only crown he ever bore was the crown of thorns. Christ heralded the birth of a new culture on this globe, in which "gentility of the heart" will take the place of "gentility of the flesh".

### **5. True Christianity and gentility of the heart are one and the same; it is the Christ consciousness in the individual human being**

There are people who believe that Christianity is a thing of the past, and that it has had its day as a factor in civilisation. But this is a great mistake. What we have called Christianity, and which is certainly in the process of degenerating, is the outer form, the camouflage of dogmatism, ceremonies, resplendent robes, sacraments etc., which down through the ages have certainly served their purpose, even though behind them there has thrived a totally different kind of mentality than the one Christ represented. Have we not seen that the church became a part of the princely dominion? Have not popes, cardinals, bishops and other so-called princes of the church blessed weapons and in certain situations even themselves drawn the sword? History shows that "gentility of the flesh" has until now been the dominating factor in the evolution of Christianity. But this is not said as a criticism either; it has had to take this course. "Gentility of the heart" does not develop all at once, but over many lives, during the course of which human beings learn to see through all the camouflage, learning through experiences of suffering what it is we reap when we sow the mentality

of the upper class lord and master. As a result of acquiring these experiences, a "new nobility" will gradually emerge among the human beings on Earth. For just as "gentility of the flesh" has its "distinguished nobility", so does "gentility of the heart" also have its. But there is one great difference, namely, the latter form of gentility has absolutely no lower classes. Here all are equal. Gentility of the heart is not based on vanity or motivated by an insatiable craving to be admired and revered. Gentility of the heart is the cultivation and maintenance of the welfare of others. Since this is its orientation in all situations, it has nothing to hide and has no need to deceive or force its neighbour into doing anything. It blossoms in every situation in which neighbourly love is needed, and it is in itself nothing other than neighbourly love. It is not sentimentality or overwrought emotionalism. In order to truly find a form of expression that benefits the whole it must also be mixed with the intelligence that can demonstrate what in a given situation is the most loving thing to do. True Christianity and "gentility of the heart" or natural cordiality are one and the same thing; it is the Christ consciousness growing as an inner force in the individual human being. We can easily observe how representatives of "gentility of the heart" in many cases have none of the external appearances or civilised veneer that the representatives of "gentility of the flesh" can use to bluff their surroundings with. It is quite likely that there are outstanding representatives of this burgeoning new culture who are a bit awkward in the way they use their knife and fork and are as a result considered, according to the old standards, highly "uncivilised". It can also happen that the person in question has the appearance of a poor person, but it is better to be a representative

of love and dressed in rags than to be a person of little substance in fine clothes.

**6. Spiritual science will become a source of inspiration in the creation of true democracy, which like an inner force will grow in human beings**

All human beings will from one incarnation to another be given the opportunity to try out how it is to be at the top and at the bottom of society's social ladder, and through the experience that they gather, there will gradually arise the longing for a society in which there are no upper and lower classes, but freedom, equality and brotherhood. Such a society can never come about as a result of revolution; that would merely raise up those who had been underneath and put down those who had been on top, and the new ruling class would create a new form of dictatorship. For this reason true democracy has to grow as an inner force in human

beings, and here spiritual science will be a source of inspiration, because through it those who are seeking will be able to understand the unfolding of the cosmic forces not only in the world around them but also in their own minds. "Gentility of the heart" will at some point form the foundation for the civilisation that will embrace the whole of mankind; it will constitute a truly global peace. But in our time we are experiencing "gentility of the flesh" and "gentility of the heart", and these are thought climates that we have in our minds. And only where "gentility of the heart", that is to say neighbourly love, has penetrated through the outer form can one talk about human culture.

*From a lecture given in the Martinus Institute on 7 December 1947  
Manuscript of the lecture revised by Mogens Møller. Revision approved by Martinus.  
Original title and publication: Hjertets dannelse, Kosmos 2010/10  
Translation: Andrew Brown, 2011*

### The highest way of being

"Christ said to his disciples: "Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit". What kind of baptism is being referred to here? The real baptism, the only kind that has any meaning, is the loving interaction with our neighbour in everyday life. To infect others with the being of light through one's behaviour is the true baptism. One cannot change other people, but one can give them an example that will go on having an effect over a long period. And in reality this being of light does not originate in oneself, it comes from God through oneself to one's neighbour. One then becomes a being that through the love that one has for life and for others causes the Godhead to be present in one's interaction with one's neighbour. There is then no sense of being a victim in one's consciousness, peace now shines and radiates through the human being even though they find themselves on a battlefield."

*Quotation from Martinus' article: "The love of life"*

# 24th March 2011 – The 90th Anniversary of Martinus' Cause

by Ole Therkelsen



*On the 24th March 1921 Martinus experienced an enormous expansion of his consciousness, or as he described it, he gained cosmic consciousness. And he was of the opinion that in the future it would be this day we would celebrate as the birthday of his mission instead of his personal birthday.*

## 1. A real-life fairy tale

When we look back over the millennia, we see that once in a while a truly extraordinary genius is born. I am convinced that our blue planet has received a visit from a moral genius, in the form of the Danish author and world-renewer Martinus (1890-1981).

Martinus Thomsen was born out of wedlock on 11th August 1890 in Sindal, in North Jutland, Denmark, and this is where he spent his childhood and the early part of his youth. He worked first as a farm hand and later trained as a

dairyman. He subsequently worked in various dairies around the province until he moved to Copenhagen, where at the age of thirty he experienced an enormous expansion of his consciousness.

Martinus lived all his life very simply and thriftily, and did not attract so much public attention during his lifetime.

It was at Easter, March 1921 that Martinus experienced what he himself called the “great birth”, which endowed him with “cosmic consciousness”. This birth or initiation, which lasted some days, would certainly have not been so



Martinus 30 years of age in 1921



Martinus 90 years of age in 1980



significant if it had not left Martinus in a new state of consciousness, with permanent intuitive or cosmic sensory abilities. With these new sensory abilities he had access to a new world; he had been born, as you might say, into a higher world. To judge from the science of love that he subsequently created, this higher world was where he truly and naturally belonged.

It seems to me that we in our time here on Earth have received a visit from a guest from a higher world.

## **2. The background to Martinus' work**

In his book *On the Birth of my Mission* and in the Preface to his main work *Livets Bog (The Book of Life)*, vol.1, Martinus writes that the background for his entire written work is to be found in the profound transformation of consciousness that occurred in March 1921 when he underwent “the white baptism of fire” and “the golden baptism of fire”.

He writes, “The cosmic baptism of fire that I underwent, and which I cannot explain in more detail here, had left me with new senses that allowed me to perceive the spiritual forces, invisible causes, eternal universal laws, basic energies and basic principles underlying the physical world, not merely as glimpses – but as a permanent condition of wide-awake day consciousness. So the mystery of existence ceased to be a mystery to me. I had become conscious in the life of the universe and had become initiated into the divine creative principle”. (*Livets Bog*, vol 1, section 21).

After this cosmic baptism of fire, Martinus had gained new senses and was able to see into eternity and infinity. Martinus had on the 24th March 1921 acquired a lasting cosmic consciousness.

He writes, “I saw that I was an immortal being, and that all other beings in existence were eternal realities, who like myself had an endless series of previous lives behind them, that we had all evolved from low primitive forms of existence to our present stage, and that this was merely a provisional stage along this evolutionary scale, and that we are on our way towards immensely lofty forms of existence in the distant future. I saw that the universe consisted of a single vast living being in which all other beings are organs, and that all of us – human beings, animals, plants and minerals – comprise a single family, or may be said to be of the same flesh and blood” (*Livets Bog*, vol 1, section 21).

During the remaining 60 years of his life he wrote, on the basis of his cosmic intuition, his collected works, amounting to over 9,000 pages, creating a completely new spiritual science and a completely new world picture – *The Eternal World Picture*. In his main work *Livets Bog (The Book of Life)*, in 7 volumes comprising just under 3,000 pages, Martinus on one occasion uses the expression “the eternal wisdom” to describe his work. (*Livets Bog*, vol 1, section 7).

## **3. The meditation leading to the expansion of consciousness**

In 1921 Martinus was working in the office of the “Unity” dairy. It was here that he heard about a new and interesting book on spiritual matters that one of his colleagues had read. After having ensured that the new spiritual path also had something to do with prayer, he expressed an interest in borrowing the book, and one day in February 1921 he was invited to the home of the book's owner, Lars Peter Larsen (1879-1948) (He later changed his name to Lars Nibelvang). Over the next seven years he was to be Martinus' daily interlocutor

and friend. (*Martinus As We Remember Him*, Zinglensen Publishers 1989).

Martinus relates that he did not finish the book and that the only thing he remembered of the little he read was that the book caused him to meditate upon God. When, ten years later, Martinus began to write his books, he couldn't remember either the title or the author of the book, as the momentous spiritual experience had had such a huge impact upon his brain.

After his immense expansion of consciousness Martinus was, for psychical reasons, completely prevented from reading.

He writes, "The mere thought of reading a book was enough to produce a feeling in my brain as if it were going to burst. And during the period from the time when I went through that spiritual process, until I had fundamentally seen through the entire world picture and manifested it in picture form, *I was not in touch with any kind of book or any other kind of theoretical guidance*. Also, before the awakening of my cosmic faculties it must be said that *I was a rather unread person*, never having really studied, having received only ordinary, elementary schooling, which, as I was born in the countryside, meant just three hours twice a week in the summer and only a little more in the winter." (*Livets Bog*, vol 1, section 22).

Martinus did not read subsequently either theosophical or anthroposophical books. It is thus incorrect when claims are made elsewhere that Martinus depended upon theosophy and anthroposophy in order to create his world picture. At school Martinus liked Bible stories, but he stresses that he did not come to his knowledge through reading or studying. (*Collected Articles 1*, section 8.25, *Around My Cosmic Analyses*, chap. 25).

He said, "Several people have said to me that I must have read or studied, but I have not. I am living proof that one can come to the highest knowledge through one's own consciousness, and this is a state to which all human beings are on their way to acquiring." (English Kosmos 2004/2).

#### 4. The vision of Christ and "the white baptism of fire"

Lars Nibelvang writes in his diary that he had spoken to Martinus, giving him instructions on how to meditate, sitting in a comfortable chair, perhaps with a cover over his eyes to keep out the light and make it easier to concentrate. Martinus accordingly bought a new wicker chair for the purpose, and he related that it was very alive, extremely magnetic and creaked constantly. (English Kosmos 2004/2).

Martinus was living in a small room in Copenhagen, at 52A Jagtvej, on the first floor, when one evening during Easter, seated in his wicker chair, he underwent the white baptism of fire – a vision of Christ.



The wicker chair in which Martinus meditated. The chair can be seen in the Martinus museum.

It was while he was concentrating on God that Martinus, in a day-conscious cosmic vision, experienced his calling to create the cosmic science that logically and intellectually was to explain the “many things” that Jesus could not explain to his disciples, since they could not bear them. (*Intellectualised Christianity*, Preface and section 2).

Martinus had not been seated very long before he saw a luminous point in the distance and suddenly a Christ-like figure appeared. It was the sculpture of Christ entitled “Come unto me” made by the Danish sculptor Bertel Thorvaldsen, and which is to be found in Copenhagen Cathedral. The figure was small and some distance away. It then became dark, but the light reappeared and now the figure was alive and life-sized, clothed in a robe of dazzling tiny stars, almost like a cloak of diamonds. It was dazzlingly bright; the light was the colour of snow, the shadows blue. This Christ-being of dazzling brightness moved quite calmly towards Martinus, who sat paralysed in his wicker chair. He looked straight into a figure of fire that consisted of small dazzling lights, like sparklers, but with much smaller sparks. Eventually the figure moved right into Martinus’ body, into his innermost being. Here it came to rest and remained. A sublime feeling of elation enthralled Martinus and the paralysis left him. The divine light that had thus taken up residence within Martinus enabled him to cast his gaze over the world. From this divine figure within Martinus there radiated an immense ray of light and in this light Martinus could see the earth turning on its axis. He beheld continents and oceans, cities and countries, mountains and valleys – all bathed in the light now emanating from his own innermost being. In this white light the Earth was transfigured into the kingdom of God. And with that the celestial,



The sculpture of Christ by Bertel Thorvaldsen (1770-1844). Copenhagen Cathedral and Thorvaldsen’s Museum. Martinus had a small plaster copy in his apartment

divine vision of Christ came to an end. (*Intellectualised Christianity*, section 2, *On the Birth of My Mission* chap. 16).

## 5. Martinus’ calling to be a world teacher

After this vision of Christ, Martinus felt himself called to be a world teacher. When the figure of Christ entered into him and he saw the rays from it illuminate the Earth, he experienced it as a sign that he had been initiated by Christ in person to continue the Christ mission. That the Earth was revolving in this Christ light Martinus took as a symbol that his mission was of global proportions. He felt that he had been chosen by God to establish Christianity on a scientific basis, intellectualising it, and to guide it forward to its full perfection here on Earth.

He writes, "If there had been the time and the opportunity during the vision, I would have raised objections about this divine calling, just like Moses when he heard the call to lead Israel out of Egypt, through the vision of the divine, burning bush. Just as he did not feel that he had the necessary qualifications to carry out this very difficult mission, so would I, a completely unlettered man with no cosmic knowledge, also have raised objections concerning my lack of qualifications. But as I have mentioned, there was no time to do so. And incidentally there was at that time no opportunity for such thoughts to be expressed. In the following hours I was overwhelmingly absorbed in a divine, celestial power, which, through these visions, made me firmly day-conscious of my cosmic calling, or the initiation of my life, to perfect Christianity as the scientific or unshakably logical basis of life for bringing to completion the creation of man in God's image after His likeness." (*Intellectualised Christianity*, section 2).

## **6. Martinus' experience of the golden baptism of fire**

The next morning after his vision of Christ, Martinus underwent the golden baptism of fire, which was an all-embracing experience of the consciousness of the universe or God. He seated himself again in his wicker chair and was immediately once again enveloped in a divine light. A sky appeared, so exceptionally dazzling in its golden light and consisting of matter that vibrated at such a high speed that he felt he was at the height of what his organism and consciousness could endure. He found himself in an ocean of light, but this time not snow-white in colour; now everything was the colour of gold. Penetrating the whole were thin, golden threads that everywhere were vibrating, glittering and sparkling. He

felt that this was God's consciousness, God's own sphere of thought. (*Around the Birth of my Mission*, chap. 17).

*The golden radiance joins the consciousness of all living beings into a unified ocean of consciousness, consisting of nothing less than the very consciousness of the Godhead.* For Martinus it took the form of thousands of vibrating golden threads that completely filled the space. In this golden radiance he experienced that he was in the place where his eternal I belongs, and that he had a living existence beyond everything that is otherwise visible as created phenomena. He was outside time and space; he was one with infinity and eternity. Space was demarcated merely by an ocean of light interpenetrated with golden light. In this ocean of light that consisted of sparkling golden threads only one sensation is experienced, the feeling of being one with the Godhead and one with all other living beings in the universe. Here one sees from the Godhead's own vantage point, and one's mentality melts together with the mentality of the universe. One is one with the cosmos. (*Intellectualised Christianity*, sections 3, 6 and 11).

## **7. A scientifically based Christianity**

Martinus didn't consider his work to be merely a spiritual science, a cosmology or an eternal world picture; he maintained that it was *Christianity made intellectual or scientific*.

Christianity has indeed in its early stage been a religion, but according to Martinus it will become a science, in fact it will become the world science that will unite the entire world. It will unite religion and science; it will unite the heart and the head, as well as the thought of East and West. Martinus holds that when the eternal analyses are amalgamated with Christianity we

will see clearly that the whole amounts to, or is consistent with, love and infinity, and at that point Christianity will become a science and no longer be something requiring belief.

This science of love will establish that everything in its final outcome confirms the words in the Bible “everything is very good”. Martinus confirms that the Bible is right when, after the creation of the entire universe, God is able to say, “Behold, everything is very good”.

Martinus placed his work in relation to the two previous testaments of the Bible by giving his entire spiritual science the title *The Third Testament*, as he considered his work to be a continuation of “Christ’s mission”. Martinus stated that his work, *The Third Testament*, was identical to *the intellectualised, eternal Christianity that would form the future foundation of life for mankind and the basis of a new world morality*.

Martinus was of the opinion that this new spiritual science was the spirit of truth or the Comforter, the Holy Spirit, which would come in connection with Christ’s prediction about Christianity’s future renewal of life:

“But the Comforter, the Holy Spirit, whom the Father will send in my name, will teach you all things, and will remind you of everything I have said to you.” (John 14:26).

“I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth: for He will not speak on His own authority, but whatever He hears He will speak; and he will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.” (John 16:12-15).



Christ with the Dannebrog. The Danish flag is used in the orthodox church as a symbol of the resurrected Christ. St. Isaac’s Cathedral in Saint Petersburg.

## 8. The one thing needful and a lasting peace on earth

What is the actual purpose of Martinus’ work? One answer can be found in the “Preface” to the first book that Martinus published in 1932, namely the first volume of his main work *Livets Bog*.

As terrestrial human beings don’t all have the same experience and knowledge, they are on different steps in their development from darkness to light. But on a certain step in this development it will be essential to acquire an absolutely true knowledge of the meaning of life, of the most profound laws and eternal basic principles of existence, in order to gain absolute happiness or a perfect fate.

To terrestrial human beings without cosmic consciousness, the acquisition of such knowledge will be in fact “the one thing needful”. (*Livets Bog*, vol 1, section 6).

Through his cosmic consciousness, Martinus had himself experienced these eternal laws and principles of life, and with his first-hand knowledge of *the truth* or *the eternal wisdom*, he felt it his duty to make this knowledge accessible so that it could benefit and bring joy to ordinary people. All of Martinus’ work is thus the result of a sense of duty. (*Livets Bog*, vol 1, section 7).

Just as we use maps to make it easier to study geography in school, Martinus has made symbols to make the study of cosmology easier for ordinary people. The fundamental basis for creating the long-awaited “lasting peace” on Earth is, according to Martinus, the result of studying and becoming acquainted with the cosmic analyses, spread among all peoples. (*Livets Bog*, vol 1, section 8).

## 9. Martinus and the new world morality

In connection with his lecturing and his work at the Martinus Institute and the Martinus Centre, Martinus was often asked the question, “What is it you are actually working with?” In a lecture he gave in June 1975 he gave a clear and concise answer to this question: “*In reality the fact is that it is a world morality. Yes, it is nothing less than world morality.*” (Danish Kosmos 2004/7).

Martinus was therefore working with world morality itself, which is based upon absolute truth and absolute universal love. From a purely academic or philosophical point of view it can be of great interest to study Martinus spiritual science because it gives new and hitherto unknown solutions to many philosophical and epistemological problems, but his work also had a quite different practical aim, namely to contribute to *the creation of a new world culture based on a new world morality.*

*Translation: John Morley, Mary McGovern and Andrew Brown, 2011*



Photo: Rune Östenson



## Last remaining heaps of snow

by Søren Olsen

In his book “Sun and Moon”, Per Bruus-Jensen tells us about a walk he took with Martinus one day in early spring. “At one point Martinus said: ‘Look at these heaps of snow, Per. They are a symbol of the imperfect state of terrestrial mankind. Through the stage that they are at in their development, human beings also reveal that they belong to early spring. Here and there you come across in their character greater or lesser imperfect features that the sun or divine love has not yet got the better of, that it has not yet penetrated and set to work on melting. And this applies even to the most advanced. But just as these heaps of snow will one day have vanished, life will also find ways of bringing the remaining aspects of human beings’ imperfection into the light and warmth, thereby bringing it to completion. Also the most well hidden aspects. Were it not for the fact that life uses such strategies, human beings would in many cases be in danger of never reaching cosmic consciousness, and this would in turn mean that the state of spring in the life of human beings as a whole would never reach perfection and would never be free of blemishes.”

Jesus says, “Blessed are the pure in heart: for they shall see God”. (Mat. 5:8). *The Third Testament* makes the cleansing of the heart into a science – a spiritual science. For example, we need to understand the heaps of snow that are still leaving their mark on us, because they represent those impurities of the heart that need to be overcome,

so that we will one day, several incarnations ahead when our body and soul have become sufficiently developed, experience the breakthrough of intuition, cosmic consciousness, and see God.

Just as the cycle of the day and night and the cycle of the year are divided into a period of culminating darkness and cold (midnight and midwinter) and a period of culminating light and warmth (midday and midsummer), so has the millions-of-years-long evolutionary spiral cycle that we are involved in also its midwinter and midsummer. We, terrestrial human beings, have passed midwinter, the middle of the animal kingdom, and are slowly but surely on our way towards more light, towards more human qualities and humanness – an early spring. We are rapidly approaching something of great significance. Democracy, law and justice have seen the light of day but are constantly threatened by power and egoistic tendencies. The cruelties of history speak of the toughness of transitions, with humanness being born out of suffering. The instinctual behavioural patterns of the animal kingdom still form the foundation of our human society. We are in the midst of an increasingly competitive economic war, on top of which there are social, political, religious, national, family and marital tensions.

Martinus writes in “Unnatural fatigue”: “The road to health for body and soul goes solely through combating anger, bitterness and martyrdom in one’s own inner life”.

We all have a warrior in us, whether large or small. Maybe we don't wage war with others in a direct, open way any longer, using power and anger against them. But the mere fact that we have to keep our job, our house and our social position may require many of us to be involved in a silent war. The warrior also reveals itself in how we suffer a defeat. Indeed, just the fact that we conceive a situation as a defeat, reveals that there was something we were striving for but didn't achieve. This is the breeding ground of resentment – the inner smouldering war and feeling of martyrdom, whose defeat stays with us as a wound and consequent despondency and self-pity. Wherever the warrior is still strong, anger, resentment, martyrdom and self-love coincide and give rise to even more anger whose aim is so-called righteous revenge.

Wherever anger, resentment and martyrdom are actively cultivated, the warming sunshine of love cannot possibly penetrate. Spring then has to wait. In such situations we can hardly talk about the last remaining heaps of snow in our mentality, but rather about several degrees of constant ground frost in an inner desolate landscape. What it is that slowly but surely allows the beginnings of spring into the minds of human beings is all the experiences of suffering that we harvest during the relentless steps of our evolution. The body of feeling develops and becomes refined (it is intellectualized – the cleansing of the heart) during many lifetimes and in time reaches such a strength that it can cool down and dampen the sometimes explosive nature of the body of gravity. Hate and anger are more or less pure energy of gravity. Resentment is energy of gravity that has had a lid placed over it through the use of the energy of feeling; it is, in other words, anger that is held in check in a bitter and painful

way. In the feeling of being a martyr the resentment at having failed is made into self-pity that at best (or at worst) is supported by other people's compassion with and understanding of one's hurt feelings. We tend to say: "Oh dear, that is too bad!" thereby revealing that anger is lurking behind the powerlessness.

Other people's compassion for one's situation can feel pleasant; taking on the role of the "innocent" victim immediately makes us feel good. According to Martinus, the problem is that such exaggerated self-pity or sense of martyrdom leads to nervousness and depression. No matter how much understanding we have for the victim's often very difficult situation, the role of the victim is a personal fate, or the effect of something we ourselves are the deepest and sole cause of. If we are not able to manage, with our feelings and thoughts and with the help of others, to act in a way that brings us out of the role of the victim so that we begin to see our situation as a personal fate with a high potential for learning, cultivating the role of the victim will then become a gateway to an even darker fate.

All of us without exception have been warriors to a much greater extent than we are today. Warriors whether great or small cannot avoid tasting the defeats that they through their earlier actions have exposed others to. That is how we human beings have become comparatively more peaceful. We are all defeated/injured warriors. The unavoidable defeats have weakened the warrior, but he is not dead yet. The taste of defeat is still bitter. The hurt and vulnerable feelings lie just beneath the surface telling us about a defeated warrior who is unwilling or not brave enough to reveal his weaknesses at the risk of losing what is, in the warrior's eyes, a loss of esteem as a warrior. This attitude towards life causes large heaps



of snow to remain in our mentality, telling us about defeats we cannot accept, and injustices that are enormous and unfair. About being treated in a way that we find unacceptable. About being taken advantage of, ignored, being made into an outcast and neglected. It tells us about hurt vanity, honour and dignity.

One survival strategy is to “keep our defeats to ourselves”. We try chewing them in order to possibly swallow them and in time digest them. The process of digestion can take a long time and is guaranteed to be unhealthy, but it is obviously necessary. And this is why we drag the reactions of our defeats with us from one physical lifetime to another.

Our physical existences are arranged so wisely that we cannot remember anything of what we did or what others did to us during our previous incarnations. This is wise, because under normal circumstances we have no use for these experiences. If we have cultivated a talent for resentment and being a victim, we carry this talent with us into a new physical existence where it is activated as soon as somebody acts “unjustly” towards us – again and again. If the attitude of “feeling sorry for oneself” has become integrated into one’s personality it is almost impossible to catch sight of it. The natural thing to do is to give up when faced with life’s small or large tasks and look upon life as a burden. It is natural for one’s life to bear the marks of a certain degree of woundedness – “my life is just like everyone else’s!” It is natural for one’s joy in life to be slightly dejected, grey, sceptical, critical, careful and suppressed, since one is not used to winning.

The non-physical matter of the heap of snow will consist of a certain amount of energy of gravity that has been cooled down and is held in place by a superior amount of energy of feeling.

As the energy of gravity and the energy of feeling also constitute the main components of the physical body it is not surprising that the effects of an inner heap of snow also manifest in the body as tensions and illness.

If the heap of snow was nothing more than a pile of snow left after the winter it would be no problem to thaw it out. The difficulty is that the heap of snow has acquired a protective cover that consists of a set of values that “I” hold on tightly to. These values can be extremely difficult to let go of, because behind them lies the old mentality of the warrior. The wish for retaliation, revenge and to regain our honour has definitely not been let go of and reveals a corresponding lack of ability to forgive. “For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do.” (Rom. 7:18)

But there is no need to be ashamed of this, and even if we are ashamed, it only reveals how sharp an eye we have got for our own imperfect aspects. At this point we, as warriors, will find it useful to place *our apparent defeats* in the right perspective. Martinus writes: “Love is not an act of will. It is an organic product in the same way as our flesh and blood, or our glandular secretions, or in the same way that we have brown or blue eyes or light or dark hair.” (*Livets Bog* Vol 5, section 1715)

Neighbourly love, including the ability to forgive, is a question of evolution. I have no idea of the extent of my heaps of snow. In short, I have no idea what is best for me to experience in order to bring to light my heaps of snow and to work with them so that they melt. It requires humility to realize the extent of the transformational process that I and everyone else must go through in order

to become finished human beings in God's image. It is not an evolution that I am equipped to manage on my own. It can only be done through the guidance of Providence - "for His is the kingdom, and the power, and the glory for ever. Amen"!

P.S. What follows is what Martinus had to say on the subject (quoted from the book "Sun and Moon"). "...the majority of human beings are much further forward in their personal development than one would think judging by their normal behaviour in daily life. They are like icebergs that show only a small amount of their true mass above the water, while most of it is hidden *under* the water. And the part, in the case of

human beings, that corresponds to the invisible part of the iceberg is the part that will form the foundation of the new world order. And this part consists of all the defeats and other experiences of suffering that each individual human being, by taking part in evolution over millions of years, has reaped and that now lie hidden in their spiritual structure. All of this can be likened to a tied-up, monetary fortune, of a moral nature, a fortune that is waiting to be paid out. And at the moment when this happens everything will change completely. For the better...! And I can see that the majority of people are close to this stage."

*Translation: Anne Pullar*



## Where does our will come from?

A reader has written with the following question: "In psychology they talk about the soul consisting of thought/intellect, feelings and will. In Martinus Cosmology the first two are described clearly and precisely, but what, according to Martinus, is will, where is it located and what is its origin?"

Answer: Let us first concentrate on the last question. Where does our will come from and where does it have its origin? We have to go back to Martinus' ingenious analysis of what a living being really consists of. Our innermost kernel, our "I", has its very first manifestation in the form of what Martinus calls the I's "primordial desire". At this point this principle is merely a striving towards life experience, a striving to experience pleasure and to avoid pain. But it has not yet reached the point of being the being's own will.

This eternal desire is then influenced by the being's "spiralcentres", which Martinus also calls our "talent-storage-place". In his own words: "*Impulses are conveyed by the primordial desire and the mother energy to the forces in the spiral centres that govern our will, in other words, the primordial desire and the will to live are transformed into whatever the being on its present evolutionary step has the ability to will or to carry out.*" Our will therefore then depends on which signals we are capable of sending to our day-consciousness concerning what it is we wish or would like. And Martinus adds: "*It is only at this point that we have reached that*

*part of the process that physical science can begin to control, namely the part where there arise electrical impulses in the brain.*" In other words: We have begun to think, we have begun to influence our will. (Quotations from the article "Spirit and Electricity", English Kosmos 91/6)

We have now reached the stage that has the greatest importance for us in our daily life: How do we "govern" our will? This Martinus describes in a beautiful way in *Livets Bog*, vol. 7, section 2527: "*This reveals as a fact that the absolute foundation for the being's behaviour is not will itself, but that which influences and dictates to the will. What it is that therefore dictates to the being's will and makes it direct its will towards this or that is its inner organic structure. This absolutely cannot be changed using the will. If the being is an animal, it will not make any difference that it suddenly wants to be a human being. It will have to continue to be an animal until its organic structure has been transformed through evolution so that it manifests a human way of being.*"

A thought provoking quotation indeed! Our will is governed by our inner organic structure and we cannot change that with our will. So what is to be done? In his little book "Cosmic Consciousness", chapter 10, Martinus gives us a hint. He writes that the individual "*steers either towards the contrast of pain or towards the contrast of wellbeing. The rudder on this course is its will, while its perception of life or existence is its compass.*"

### The wish to change – oneself

So what is it then that we can change in our perception of life if our compass leads us to suffering and pain? When Martinus spoke about our “organic structure” that through evolution would be changed, what he is really speaking about is the “soul” mentioned by the reader that according to Martinus constitutes our six spiritual bodies. Of these “basic energies” it is the energies of gravity, feeling and intelligence that we can influence and seek to align with the correct “compass direction”. This is where we really come into contact with the much-discussed “free will”. This is where we have the possibility of influencing the very thing that can lead us in the right direction. We have the possibility of changing ourselves, our own soul, and our own behaviour towards others.

And the well-known law of karma, which Martinus also calls “the law of fate”, is to a great extent our friend and ally once we have set the “rudder”, or our will, in the right direction. We experience that our behaviour and actions towards other living beings come

back to us as our fate. Once this experience is felt on a deep level within us, we then use our will to reset our rudder and we try to set our course in the right direction.

Let us close with a beautiful quotation from *Livets Bog*, vol 6, section 2285: “*All war and discord or everything that can be expressed as suffering or as bodily or mental darkness in the beings’ fate is really only the effects of misusing or exercising incorrectly the will, and as such constitutes the foundation of this darkness. Everything that we experience as normal bodily and mental wellbeing, everything that is felt as truly genuine sympathy or love for everything living, everything that is healing and normally life-giving, constitutes the effects of normal use of the free will. It is therefore the goal of evolution that the living being acquires the ability to exercise its will in a perfect way leading as a result to a happy fate.*”

Hans Wittendoff

Translation: Anne Pullar



Photo: Clifford Weinmann



## How are you?

by Micael Söderberg

Society has its small unacknowledged laws and rules. They are so much taken for granted as a part of everyday life that we don't give them a second thought. But they stand out when for one reason or another we either do not want to or are not able to follow them.

Take for example the following situation. Someone stops and asks you, "How are you?" You answer, "I'm fine. How about yourself?" Perfectly straight forward, you would say. It is more or less what is naturally expected of two people when they meet.

But how natural is it in fact? If someone you have never met before asks in the bus how you are, you are quite likely to be rather surprised and wonder whether you look a bit unusual or in some way stand out from the other people in the bus. You will perhaps say, "What, er... yes, I'm fine", that is if you don't actually look the other way and pretend not to have heard.

If someone you know, for example a colleague at work, asks you, you may stand there for a short time giving a brief summary of how you are at the moment, perhaps telling them what has happened recently and what you have got coming up. If for some reason you are feeling really bad you will probably not say anything about it, since it does not fall under the social code to open up to someone you do not know so well. The person will perhaps feel a bit uncomfortable if you are too personal, relating problems to do with your marriage or your disappointment that life

has not turned out how you had hoped. The person will perhaps think, "it's a shame that he doesn't seem to have that many friends, since he is pouring this all out on me. I mean, we hardly know each other. And what can I say?"

Yes, it is to the people we are closest to that we relate how things *really* are, how we *really* are. And we do this very much and very often. It seems as if we have an insatiable need to talk about how we are, both mentally and physically, emotionally and energetically. We show that we understand each other and are following what the other person is saying by giving examples from our own lives: "I know exactly how you feel, I have also been extremely tired recently... it seems that everyone is saying the same thing, that they are all tired."

In our society we put a great deal of focus on how we are. Presumably because many of us are not particularly well. In the press there is much talk about the length of hospital waiting lists, stress and burn-out, illnesses resulting from faulty life style, eating habits and the consequences of all kinds of addictions. The list is endless.

Every day at work I meet people who are not well. You could say that it is my job to listen to people who are ill. In principle we can be struck by absolutely anything that will prevent us from coming to work, or in some other way limit our zest for life and our ability to live as well as we want to.

Imagine a society in which it was totally natural for everyone to be well.

Everyone is perfectly healthy, happy, harmonious and content with their everyday lives, with their love lives, with their needs and wishes, and no one will ever come across anyone who is not fine. Could this be a possibility?

If one can believe Martinus, it is in fact very important for modern people, with their expanded consciousness, to learn how to think in a way that maintains their zest for life on a stable level. We can no longer afford to expose ourselves to thoughts of anger, depression and martyrdom, where we speculate about the unfortunate fate that has befallen us, with questions such as who or what should be held responsible for my misfortune, and why this has happened precisely to me. Thoughts are a radiant force that streams through us. These thoughts form ideas about what caused our experiences. If our thoughts are guided by instinctive impulses we risk being drawn into a pattern of defence and attack, in which in the worst case we speculate over how we can get rid of the people that are the cause of our difficulty. With our imagination we can see perfectly clearly how we ourselves are completely free from guilt in our own fate or other people's indifference or nastiness.

If our thoughts are shaped by our expanded consciousness we can have a greater possibility of empathizing with the other person's situation and will now and again begin to defend their actions. Perhaps we will turn our anger and bitterness towards ourselves, and will feel bad about our own imperfection, our animal, dark nature, and we will be sucked down into a state of melancholy.

Martinus explains that we have now become far too human for us to be able to tolerate the animal mentality, which has as its basis the idea of everyone for himself. He goes on to



Photo: Olof Grind

say that thousands of human beings “promote thoughts of anger and depression”, which through the feeling of being a martyr or a victim sabotage their normal vital force. In order to regain our health we have to clear out these feelings and become free of them. In the article *Unnatural Fatigue* Martinus explains that “illness is the reaction of the physical body to foregoing mental conflicts and lack of harmony between the originator of the organism and its neighbour or its surroundings”.

It is worth thinking about this again and again. As a consequence it becomes our responsibility to try to make every day a happy and harmonious day, a day in which we are well. The balance between our feeling and our intelligence will gradually begin to form the foundation of our ability to bring into balance the instinctive impulses from an animal epoch that is dying out.

*Translation: Andrew Brown*

## On Translating Martinus

Currently Martinus' works are published in Danish and 23 other languages. What specific problems apply to translating Martinus' works? What characterises a good translation? A speech and two papers by Mary McGovern about the art of and her reflections on the translation process were published in English in December 2010 by Världsbild Förlag (World Picture Publishers, Stockholm) with the title "On Translating Martinus". The publishers, who have financed the publication, would like to give it free of charge to all those who translate Martinus' works. Others can purchase it for 55 DKK plus postage (18.50 DKK to Denmark and 29 DKK to the rest of Europe). To order a copy write Mary McGovern an email (mary.mcgovern@webspeed.dk) with your current postal address.

/Ulf Sandström, Världsbild Förlag.

## Polish and Croatian homepage launched

The Polish (polski) and Croatian (hvratski) sections of the Martinus Institute's homepage [www.martinus.dk](http://www.martinus.dk) are now on line. Irena Boysen and Zofia Paulin translated the material into Polish, and Davorin Gruden into Croatian. See also [www.martinus-cro.net](http://www.martinus-cro.net). Last year the new and updated English, Spanish, Swedish and German sections were completed and launched on [www.martinus.dk](http://www.martinus.dk)

/Ole Therkelsen

## Shorter books translated and published in 2010

During 2010 the Martinus Institute published 8 shorter books in translation. Books number 5 and 11 were translated from Esperanto into both Romanian, by Mihai Trifoi, and into Lithuanian, by Rita Valciukaite. Marta Font translated books number 20 and 25 into Spanish, and book number 8 was translated by Bo Edvinsson into Italian. And finally book number 10 was translated by Ib Schleicher into Esperanto.

All these books can be bought from the Institute's online bookshop ([shop.martinus.dk](http://shop.martinus.dk)). They can also be ordered by contacting the Institute ([info@martinus.dk](mailto:info@martinus.dk) / telephone +45 38 34 62 80)

/Torben Hedegaard

## 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.

Publisher: The Martinus Institute,  
Mariendalsvej 94-96,  
DK-2000 Frederiksberg  
Tel: +45 3834 6280,

Monday-Thursday 1pm-4pm,  
Friday 9am-12am.

fax: +45 3834 6180

E-mail: [info@martinus.dk](mailto:info@martinus.dk)

Website: [www.martinus.dk](http://www.martinus.dk)

Bookshop: [shop.martinus.dk](http://shop.martinus.dk)

Editor: Andrew Brown.

Layout: Dan Elhauge.

Subscription

4 issues per year.

Within EU: DKK 150 Incl. tax

Rest of world: DKK 120

Single copies: DKK 37,50

Copyright © Martinus Institut

No part of this publication may be reproduced without the permission of the publishers.

ISSN 0107-7929.

# The International Weeks 2011 in Klint

## Theme for international week 1, 23rd July - 30th July

### Health from a cosmic point of view

The microcosmos and our health are central topics in Martinus' cosmic analyses. During the week we will gain a deeper understanding of our inner universe and of how our thoughts, food and spiritual attitude influence our health. Human thought climates, such as love, generosity, forgiveness and gratitude, are the most important factors for promoting life and health.

Sunday 24th July  
The Human Being – A Universe  
by Anne Külper

Wednesday 27th July  
The Ideal Food  
by Olav Johansson

Monday 25th July  
Talent Kernels and Illness  
by Ib Frensdø

Thursday 28th July  
The Sphere of the Will  
by Ulf Sandström

Tuesday 26th July  
Organic Electricity  
by Rune Östensson

Friday 29th July  
The Completed Human Being  
by Eigil Kristensen

## Theme for international week 2, 30th July - 6th August

### Man's Cosmic Puberty

Many people today deny their connection with God, but in the long run it is just as impossible for the soul to live without God as it is for the body to live without water. Materialism is, however, a necessary phase in which our growing intelligence gives rise to scientific and technical knowledge. But this knowledge also gives rise to darkness to an extent that will ultimately make the "prodigal son return to his Father" with the desire to serve the whole.

Sunday 31st July  
Change, Death and Renewal  
by Ida Jind

Tuesday 2nd Aug  
The Laws of Fate  
by Søren Olsen

Thursday 4th Aug  
The Sexual Mystery  
by Lene Jeppesen

Monday 1st Aug  
Religion and Science  
by Ingemar Fridell

Wednesday 3rd Aug  
Reason and Desire  
by Karsten Jensen

Friday 5th Aug  
Cosmic Religiosity  
by Poul Dyrholm