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# Kosmos

MARTINUS COSMOLOGY

**Martinus:**

Sensory defects

**Question and answer:**

Martinus answers a couple of questions related to eating meat

**Excerpt from Livets Bog:**

Why is it so difficult to understand the analysis of the I?

**Olav Johansson:**

Symbols in the fields



English

**Dear reader,**

You could say that uncertainty is one of the most deeply disconcerting feelings we can experience. What does the future hold in store for us? Will I be struck with an illness? Or if I am already ill, what sort of life possibilities do I have ahead of me? My living situation with job and family – how much control do I have over these things? And indeed what does the future look like for mankind and the Earth as a whole? Such questions, whether they are in the foreground or the background of our attention, can in fact be a great drain on our natural vitality and *joie de vivre*.

If we look back in history we can see that uncertainty is not a recent phenomenon. In various parts of the world there exist monuments made by the people of bygone ages that, among other things, performed the function of calendars. We know that Stonehenge and the great pyramids were constructed with extreme precision so as to enable their builders to trace the path of the sun or certain stars over the course of a year. We can only guess how it would have been for people without such a calendar to live through a winter. They would have had no clear idea of how much longer it would be before the sun would start to offer its life-giving warmth again. I would think that the clarity of being able to tell where they stood in relation to midwinter and midsummer would afford them a degree of psychological control over the seasons, and with this sense of control would come a sense of security.

One subject that involves a great deal of uncertainty is the crop circle phenomenon. In his article “Symbols in the Fields” Olav Johansson shares some thoughts about how these formations have come into being and what

their significance might be. It seems that in this area all we can do – at the moment – is conjecture. We know very little for certain about them. But perhaps as a result of this uncertainty there are individuals and groups of people who, besides being moved by them as objects of wonder, are dedicating their time and energy to analysing them and exploring what their meaning or purpose might be. One can indeed wonder what we will discover about them in the coming years.

The I, or the self, is a subject that has been subjected to much analysis and investigation, whether by thinkers, psychologists or sages. Much has been uncovered and understood but there still remain unanswered questions. In this short excerpt from *Livets Bog*, Martinus addresses the question of why there is still uncertainty in this area, explaining why it is that after all this research we are still unable to describe this I that experiences life.

In his article “Sensory Defects”, Martinus talks about a quite different kind of uncertainty. With the clear matter of factness of someone who knows, he describes a lack of clarity in the vast majority of human beings that we persist in upholding, despite all the evidence that it is definitely not in our interest to do so. This lack of clarity is the result of “turning the blind eye”.

Just as the ancients spared no effort in constructing calendars so that they could find some security through knowing, we are nowadays able to put our efforts into finding out about life in all its aspects, and so overcome some of our uncertainty. In a way we can see spiritual science as a kind of calendar that enables us to find out where we are and where we are heading.

*Andrew Brown*



## Sensory defects

by Martinus

### 1. The organism is an excellent instrument for experiencing life

The living being's organism requires nourishment just like any other thing that produces energy. A fire cannot burn unless we give it wood, and it has to be continually fed. A machine cannot run unless it is provided with nourishment. Electric motors need electricity, and steam engines or boilers, for example, need to be stoked. Our own organism is an extremely complex machine and an excellent instrument through which we experience life. We experience everyday existence through our interactions with our surroundings, Nature and the universe, as well as through our coexistence with our fellow beings, whether plants, animals or human beings. This coexistence with other living beings and our perception of our surroundings is dependent on how our organism functions as an instrument for experiencing life.

In this organism there exists an eternal principle that we know in everyday existence as "*hunger and satiation*". It is "*hunger and satiation*" that regulates the intake of nourishment that is needed in order for the organism to be healthy and strong and to fulfil its purpose. Our organism is equipped with extremely delicate organs that provide us with a whole range of senses – sight, hearing, smell, taste, and touch – and these are intended to tell us about life, how we should treat our organism and which foods we should eat.

### 2. The organism's evolution from the mineral kingdom and the plant kingdom to the animal kingdom

The evolution of this organism began right down in the mineral kingdom, and here we can observe forces working in accordance with certain laws in the formation of crystals. We can see that the formation of ice flowers on a window pane follows certain definite laws, and that when certain chemicals are crystallised they form a particular variety of flower patterns. These are the very first signs of the dawning of life, which continues its evolution on towards the plant kingdom. In the plant kingdom we can observe the beginnings of the formation of the organs and the organism that we are now able, as animal beings, to make use of. We can see how the digestive system begins to form in carnivorous plants, and how the eyes begin to form as light-sensitive cells in the leaves of plants. We can trace all the lines of origin to the organism that we now have and that is undergoing an extremely pronounced evolution. The plant continues to evolve into an animal and even now this animal's organism is still not a fully finished organism.

The animal's organism is maintained by instinct, that is, a force that manifests as automatic functions. Animals do not wonder about what they should eat and drink, they just try to get hold of whatever it is that they want. With

the help of their *hunger and satiation* they know exactly what it is they want. We can see dogs and cats now and again eating grass and this is because they have a real need for such substances. Animals are therefore not so subject to aberrations. They get the food that they want. They are much healthier than human beings and do not have so many illnesses. Animals are therefore helped by their principle of instinct in the same way that a new-born baby has to be looked after and taken care of because it cannot look after itself.

### **3. Human beings will become free and able to think for themselves**

It is not life's intention that beings should remain at a stage where they live totally automatically. It is life's intention that they should become free beings, and evolution has in fact come so far that animals have reached that stage. Today they appear under the name of "*human beings*". Human beings have arrived at a state in which they to a very large extent have become freed from instinct and can do whatever they want. They can experiment with various things that animals cannot think of or have no interest in. Human beings have acquired a great many interests that they seek to satisfy. They have gained an enormous area of consciousness that animals do not have, and they have an extremely well developed faculty of intelligence with which they can begin to think and analyse. With the help of these human abilities they have been able to use materialistic science to create all the wonderful things that enable us to live in comfortable houses and that mean that we only need to turn a tap or press a button in order to have water, light and warmth. We can fly above the clouds and travel under the oceans. We are in control of many of Nature's powerful forces and can get them to work for us. This is what stamps the human being as a "*human being*".

Human beings have gained "*free will*" and can therefore treat their organism just as they wish. This is, however, an unfinished area that they are not so conscious of. In the case of a car, it is clear that it has to be looked after and maintained; it has to be greased and oiled. It does no good to fill it up with water instead of petrol. The brakes and lights have to be in working order otherwise it will be dangerous both for oneself and for others. Human beings know about these things and any sensible person will keep their car in good order. Absolutely any instrument requires a certain amount of maintenance; it has to be looked after and cared for. But human beings often do not think about the most important instrument, their own organism, and we are in fact witness to many destroyed and defective organisms. Such organisms have become the norm, and all these illnesses cause the organism and the senses to become defective.

### **4. The "I" or the "eternal something" that uses the organism as a tool**

Behind the physical organism there is a "*something*" that uses this organism as a tool. It is a superstition to believe that it is all over when the organism perishes. The visible world is merely a series of crystallisations of the invisible, real world, and for this reason people think that once a human being has become a corpse its essence has disappeared and become nothing. If we examine our physical organism very closely, we can see that there is no area of it, not even the size of a pinhead, that is not a tool. But a tool cannot exist independently. A house would never have come about if there had not been someone who had built it. An axe could not exist without there having been humans who had hit upon the idea of using an axe. How could our organism, which is a combination of organs and sensitive tools, exist

if there were not a “*something*” that had created and used this tool? If the organs are tools, there must be a “*something*” for which they exist. There would be no need for eyes to exist, if there was no one using them. It is not the eyes that see; there is a “*something*” that sees with the eyes. It is not the ears that hear; there is a “*something*” that hears with the help of the ears. There is “*something*” that perceives life and the reactions coming from the outside with the help of the senses.

This “*something*” is quite different from everything else that exists because it is not time- and space-dimensional. Everything that human beings can experience with their senses, everything that they can observe with the help of microscopes and telescopes in the micro-world and the macrocosmos, is different from what there is behind the organism, in that it is time- and space-dimensional. That is why people believe that everything has to have a beginning and an end. But the phenomena that lie outside time and space have no beginning and no end. It is arranged so divinely that all the great principles that support our organism are outside time and space.

Human beings now have to learn to think outside time and space, otherwise they will never ever reach the point where they are able to experience the solution to the mystery of life. Material science has up until now not been able to solve whatever lies outside what can be weighed and measured. Whatever one can weigh and measure is merely movement. Matter is concentrated movement. Everything that we can see of solid, liquid, gaseous and ray-formed matter is movement. These movements can be measured and from these measurements one can draw a great many conclusions. But these conclusions are analyses of movements, not analyses of what is alive.

That which is alive that makes use of the senses and that one experiences

as one’s midpoint or “*T*” cannot be measured or weighed. The “*T*” manifests in every single being as the experiencing midpoint. It controls the organism; it decides whether you will sit or stand, and what you will say or do. This “*T*” cannot be a combination of matter or movements, since a combination of movements cannot experience something. The true being exists behind the organism, and this “*something*” or “*T*” cannot be analysed. It has no analysis other than that “*it is a something that is*”.

### **5. In the superconsciousness there is a fate element with talent kernels**

Joined to this “*T*”, there is a “*superconsciousness*” that is likewise eternal and exists outside time and space. Connected to the “*superconsciousness*”, there is a “*subconsciousness*”. This “*subconsciousness*” consists of “*day-*” and “*night-consciousness*”. It is necessary that one arrives at the point where one can understand that there is a foundation behind the living being that plays a central role in the whole. In this “*superconsciousness*” there is a “*fate element*” that contains all the talents, abilities and predispositions that find expression in the material world. They exist within the “*fate element*” as tiny organs that I call “*talent kernels*”. It is the same principle that a plant has in its seeds, whereby a tiny seed can grow and become a gigantic tree.

A *talent kernel* is an organ that is built up through training, practice, repetition and habit. The living being can, through practice, acquire a gift and disposition for music, for example, or other artistic endeavours. Whatever one does often, whatever one practises, one becomes skilled at, and this skill forms a *talent kernel*. This *talent kernel* becomes an independent organ that takes the pressure off the brain, so that one does not need to be conscious of the

details like one does when one is doing something for the first time. A juggler begins practising with one or two balls and gradually moves on to three, four, five, six, seven and eight balls, and eventually he can juggle at the same time as looking round and smiling at the public and having other thoughts. Juggling is something that happens totally automatically, due to the fact that the juggler has acquired an organ that means that he does not need to use his brain to such an extent to do it. This is how our breathing has come about over the ages, and our senses, our sight and hearing have also come about through this slow evolution. At human beings' current stage this natural evolution of the talent kernels has not come to an end, and this gives rise to the circumstance that human beings can practise talents that are extremely detrimental owing to the fact that they have free will and are at the same time lacking in knowledge. It could, for example, be a talent for consuming stimulants that has a destructive effect on the talent kernels.

#### **6. The creation of a new organism**

When the physical organism dies the talent kernels live on in the fate element, after which they can once again take part in the creation of a new organism once the preconditions for fertilisation are present on the material plane as a result of reproduction between the two sexes. When such a conception takes place the discarnate being will be drawn towards two parents and the formation of the embryo in the mother's womb will begin. With the help of the parents' predispositions and the individual's own predispositions from previous lives, the little embryo is formed. And the organism is therefore a result of talent kernels that the being has formed in previous existences.

#### **7. Some human beings are on their way to becoming mentally disabled and some are on their way out of such a state**

Talent kernels can be defective and destroyed and this can cause the organs that should be being built up to be correspondingly defective. In this way it is possible for human beings to acquire defective talent kernels that bring them down and cause their organisms to degenerate. They can go downwards for life after life, becoming weaker and weaker, eventually reaching a culmination where more or less all the senses have become defective, and we know this condition or illness, which is unfortunately very widespread, as "*mental disability*". It is the very culmination of illness, the very culmination of derailments that human beings have acquired by breaking down the organism over several lives.

To those who are familiar with the details and can observe the human phenomena both outwardly and inwardly, it is easy to see that in everyday existence there are many human beings that are on their way downwards. One can see that if they continue in the same way they will in the course of their next life or the life after that be *totally mentally disabled*. There are also some who are on their way out of this state, one can see that they have been mentally disabled and they are now on their way up.

This is the state of affairs presented in its crudest form. But to the truly serious thinker who wants to create a healthy organism the question is: What am I doing at this moment? Am I living in such a way that I can be sure that I will have my full senses in my next life? Are my senses already defective or am I in the process of destroying some of these senses?

## **8. Spiritual science will help human beings to use their own sensory perception and observation to experience the truth**

Until now human beings have not been able to receive any help with this great problem; what is needed is a *spiritual science*. Human beings on the material plane would not have attained such enormous knowledge and brilliance without a *physical science*, and similarly they cannot gain real knowledge of their behaviour and their attitude towards life and everyday thinking other than through a *spiritual science*. Human beings now have so much experience that they can already as a result of their own personal experience perceive spiritual science's analyses as facts. No particular cosmic consciousness is needed in order to follow these analyses, once they have been transformed and brought onto a lower level, which it has been my mission to do. It is my wish to do this in such a way that the analyses can be recognised as facts through your own sensory perception and observation. It is absolutely not my wish that you should believe in me; if you did your understanding of the analyses would stand or fall with your antipathy or sympathy towards me. That is not my intention. Human beings have sufficient intellect for them to come to an understanding of what is the meaning of life, and of what is right and what is wrong.

## **9. When the majority of people have a sensory defect or illness it is taken for granted that it is normal**

Nowadays there is an extremely widespread *sensory defect* that is restricting the structure of the world as well as the entire spiritual development among human beings. It is so universal that when you hear about it for the first time you would think that it cannot be true. But if everyone walked about with a limp, you would not see it as an illness either. If everyone had a defect in their eye you

would accept it as normal. What is perceived as normal is usually decided by the majority. What has caused this extremely widespread, universal *sensory defect* is the fact that it has become the fashion or the done thing to consume unnatural foodstuffs and stimulants.

## **10. The principle of hunger and satiation regulates our natural choice of food**

When our senses are in their completely natural state, they should create a hunger for the substances and vitamins that we need, and they should cause a natural satiation that tells us when we have received sufficient nourishment. This mechanism that regulates natural hunger and satiation is, in the case of the majority of human beings, defective. Many eat and drink far too much, while others eat too little because it is the fashion to be slim. What the majority does has become the guideline for many human beings, and this is extremely unfortunate as the majority is by no means a representation of the height of intelligence. The majority of people make mistakes about a great many things.

Human beings are not content to eat the food that they originally had a natural hunger for. Food of vegetable origin is the natural food for human beings, and if they had lived for many generations on vegetable products, we would know nothing of the various illnesses and hardships that we see today. Human beings have formed talent kernels for an artificial hunger for which there is no natural satiation. A normal hunger can be satisfied, whereas an artificial hunger cannot.

## **11. How an artificial hunger comes about. The destruction of the healthy, natural sense of taste**

How does an artificial hunger come about? Well, it comes about on the sly, without one noticing it. In many cases it arises because human beings have to

a large extent made it fashionable to drink harmful and poisonous substances at every kind of celebration. Every event has to be celebrated with a glass of something. Christenings, weddings and confirmations are celebrated by people consuming something that confuses their consciousness, so that they behave to some extent or perhaps even totally like idiots. Funerals can sometimes turn into real drinking bouts. It is something that has largely become the fashion.

Why should one have this poison in the body? Well, today it is the case that you are the odd one out if you do not drink a toast with wine; it has become so commonplace to drink alcoholic drinks. It looks innocent, but we all know that it confuses the consciousness. It destroys clear, normal thinking and that should be grounds enough to not drink. Initially the senses react violently. The first schnapps burns your throat, and the senses tell you that it is not healthy nourishment. As long as the senses are not destroyed they can tell what is right and what is wrong. It is so commonplace to drink beer, wine and spirits that most people think that they cannot in all decency refuse, and so they have to get used to it. They therefore overpower and kill the senses' ability to react, so that they develop a taste or a thirst for these drinks. A talent kernel comes about that promotes the thirst or hunger in that particular area.

## **12. Alcoholism – unconscious suicide**

Sometimes great quantities are consumed; some people can drink whole cases of beer. If you go for a walk on payday, you can see how many people go in and out of one pub after the other, and how they stagger about in their work clothes coming home late at night. Just think how it is for their wives and children to have to meet such a confused man, reeking of drink. But that is

how things are, and it is clear that such a situation has nothing whatsoever to do with culture. What we see is a poor, sorry individual with faulty senses. What has happened is that the sense of taste has been transformed. It should be saying: "It is wrong! It is very dangerous!"

If you have the possibility of going on drinking you will end up slumped and unconscious under the table. But you have not been satisfied because when you wake up you are still as thirsty as ever and you have to begin again. You can end up an alcoholic, with no control over yourself, and with a never-ending thirst. The senses that ought to guide the person to consume the right food and drink have been transformed and are saying something totally other. They are saying: "You need a beer. You need spirits. That is a much better idea, then you will be happy and you will be able to forget all your sorrows and worries". It is clear that it is completely senseless to try to forget sorrows and worries in that way, since one loses one's normal senses. Every single step that you take in everyday life is dangerous if you do not listen to your senses. But human beings do not know that; they go along with the thirst and continue drinking. But there is no quenching this thirst.

The talent kernels that you acquire when you drink spirits cause you to go in the wrong direction and to desire something that causes death. Human beings with such a hunger are in truth extremely skilled at committing suicide.

## **13. Other dangerous side-effects of drinking**

It is very dangerous if the drinking is allowed to continue, because you then also lose your ability to sense in other areas, and then terrible things can happen. Do not many people lose their jobs? Do not many people make false moves and cause accidents and suffering when



they are intoxicated? Do not many people cause accidents when they are driving, in the belief that they are perfectly capable of driving when they are drunk?

Drinking causes the restraints to drop in a whole range of areas, and it is in these areas that people begin to develop new talents for hunger. What is sadism? It is a hunger for unnatural sexual satisfaction. What are pyromaniacs? What are they suffering from? Is it not an abnormal sexual satisfaction? There are certainly many illnesses that are sensory disturbances caused by having developed talent kernels that create an unnatural hunger and thirst in areas that are completely destructive of human existence.

It might seem as if I am someone who enjoys chastising people, but it is not my wish to be critical. People are of course free to smoke and drink. I have absolutely nothing against that; it is a personal matter. But it has become my mission to speak about the effects of smoking and drinking, since people really want to know how to bring about a world culture. Everyone would like there to be peace in the world and for human beings to be kind and friendly towards each other. But that cannot come about as long as in everyday life they have to consume substances that bring about confusion and cause them to lose control of themselves and their thinking. In that way they will never be able to create culture, and they will not be able to develop their talent kernels favourably either.

#### **14. Faulty thinking is the cause of illness**

It is in these very areas that illnesses begin as wrong thinking or illnesses in thinking, and it is only when the after effects of these reach a further stage on the material plane that they appear as the well-known states of illness. If you want to gain mastery of yourself you

have to begin in the world of thought before you create a talent kernel for some excess or other. Once the talent kernel has been created it is difficult to bring it under the control of the brain again. Is it not difficult for alcoholics to find their way back from this state? There are various modern methods for treating alcoholism, and people even believe it is possible to use hypnosis to free human beings from a vice, but that is a foolish illusion. You should not believe that a powerful talent kernel that has come about by cultivating a vice over a long period of time can be destroyed using hypnosis. Of course you can bring someone into an artificial sleep that can last for months or at best over a year and the person can perhaps for some time give up drinking, smoking, eating the wrong food or whatever the failing is, but because the cause has not been removed there will come a day when the hypnosis no longer has any effect and the person will be once again faced with his or her hunger or thirst in the ill-fated area. It is clear that in everyday life *“fools rush in where angels fear to tread”*.

#### **15. Eating meat is destructive to the human organism**

Human beings have also destroyed their sense of taste in many other areas. For example, they have acquired a taste for food of animal origin and created a hunger for meat. This is nevertheless a form of nutrition and can offer a certain amount of satisfaction or satiation, unlike spirits that has nothing whatsoever to do with nutrition. Eating food of animal origin is so widely accepted that those who do not eat it are largely considered eccentric. Spiritual science, and also in the course of time physical science, can demonstrate that consuming food of animal origin causes the destruction of the human organism, since it is in no way adapted to that kind of food. Human beings with their tremendous intellect are too highly

developed to consume such corpse matter. It has a directly deadly effect, but in this area we have destroyed our faculty to react. If you were served human meat, your senses would react very strongly, since in this case they are still intact and are working one hundred percent – otherwise you would be a cannibal. If you were served fried liver and were told that it came from such and such a person who had died, or that it was the heart of a certain person who had died of cancer, I would think that your senses would react as they are meant to. But you are served a part of an animal's corpse it makes no difference; you normally do not react at all. I am not saying this in order to criticise people who eat meat, but in order to point out, to those of you who want to know, how things stand.

#### **16. The vibrations in food of vegetable origin correspond to the human beings' organism**

It is completely unworthy of human beings to live under the same principles and laws as lions and tigers. It is natural for lions and tigers to eat food of animal origin; to them killing is a vital necessity. The sixth commandment does not apply to them. But human beings do not need to kill in order to live. It is true that even though one eats food of vegetable origin this in a way also involves killing, but one has to take into account the fact that plants cannot experience physical pain. They can experience pleasure or displeasure only on the level of thoughts or consciousness; they are not able to experience purely physical pain. For this reason it would be more worthy of human beings and it would fit in better with human humaneness to make use of the conditions that involve less killing. The vibrations in food of vegetable origin are also better adapted to the human organism. The vibrations in food of animal origin are far too high or too strong for this food to be absorbed

as nourishment in the organism. This is why a great amount of the animal substances have to be killed before we reach the substances that can be taken up as nourishment in the organism. This does not have to happen to the same extent with vegetable food. Ripe fruit flesh in particular does not need any special digestion for it to be absorbed into the organism, and furthermore it is a condition vital to the life of the micro-life in fruit flesh that it be taken up as nourishment in an organism. No killing takes place, and human beings live in a way that befits them. Completely evolved or perfect human beings will be able to eat only fruit.

#### **17. There are karmic consequences involved in breeding animals for their fur and in wearing furs**

Man in God's image will not be a being that slaughters, murders, skins and flenses living beings' organisms, depriving them of several years of their life. A great many animals are being bred that are forced to live their entire lives in small cages, and on reaching the age of youthful maturity, which is when they should normally be enjoying their existence, they are slaughtered and flensed, just because there are women who want to wear furs. I am not saying this in order to criticise these women, they know no better. They are completely unaware that it has any significance. But it does mean that these people will to a certain extent have similar conditions coming to them in the form of their fate. They will also experience a similar imprisonment and flensing. *"Whatsoever a man sows, that shall he also reap"*.

#### **18. Defence is human beings' greatest curse and misfortune**

Many human beings are governed by old, faulty traditions and a habitual state of affairs going back thousands of years and they do not believe that it is possible to create peace and civilisation

without immense, lethal atom bombs that can wipe out great cities in the space of a few seconds. But this is a faulty talent; also here the senses are working completely wrongly. The only thing that can create peace is to abolish the murder weapons. It is these murderous ways of thinking, these figments of the imagination and terrible superstitions in the human consciousness that we have to get rid of. They cannot be got rid of by practising and developing them and making more and more ingenious murder weaponry. By doing that, one would be training talent kernels for being a real killer far exceeding the king of the animals. The king of the animals has to kill, but there is no honour in human beings outdoing the animals in their animal state.

### **19. Civilisation and peace cannot be created with human beings' present false attitude to life**

Human beings can weigh suns, measure the speed of light and harness millions of horse power of Nature's energy, yet there is an area in which they so deviant, so derailed, that one can say that "*they live and eat together with the swine*". To go hunting, to murder and slaughter and to build entire factories for murdering is the animal principle taken to an extreme. How can such beings possibly create civilisation? But in human beings there is a powerful urge to change this state of affairs. They are beginning to realise that something is seriously wrong, and they have to reach the point where they understand that no brand of politics can solve the problems. Politics has now taken the place of religion. The religious forces in human beings have now transferred over to politics. Politics is seeking to remedy the faults, and politics can indeed level things out, demolish and create a smooth surface. But under this surface there still exist enormously powerful, volcanic forces, as long as human beings

do not understand how dangerous it is to think wrongly.

Human beings think and think – but they lack control – and this is dangerous because it is this uncontrolled way of thinking that is creating the destruction in the world. Just think how dangerous it is to sail in a ship when the captain is drunk and quite unconcerned about which course he is steering, or to fly in a plane in which the pilot is confused in his brain. But life is no less of a dangerous journey. On our journey through life there are many pitfalls that we can fall into. They are certainly not visible, for it is we who have to try out, learn and experience. And this is why there is no such thing as "sin", only ignorance. Nothing is sinful, and I am not laying blame on people at all; they cannot be different than they are. But in the vast majority of human beings there exists this foolish superstition that this or that person should be different, and that it is terrible that he is like he is and that she is like she is. But it is not terrible at all; it is perfectly natural. How could a thief be anything other than a thief? How could a murderer be anything other than a murderer? If he could be other than he is, you would think that he would be.

How can human beings possibly create culture with this faulty attitude to life? Young people who learn at school that one should not kill or slaughter, have to do military service before they reach full adulthood because they are entirely caught up in the way of thinking, the faulty sensory perception or sensory defect, that the only way of managing is by murdering and killing. The situation is such that it is not possible to see any other way out; but there is another way that a *new spiritual science* can point out. Of course you cannot all of a sudden give up locking doors and maintaining an armed force etc., because then the stronger would come and destroy the weaker. As long as this

tendency is prevalent in the world, the world will have to be as it is at the moment with its armed forces, atom bombs etc. The present state of affairs is a result of traditions going back thousands of years, but you can work to bring about a change, and it will really take some doing if you want to change these traditions into traditions of peace.

## **20. Schools of spiritual science.**

### **Faulty thinking and illness**

It is not possible all of a sudden to correct the various ideas that people have. It has to happen in its own good time. Schools, universities and colleges will be founded where you can study exclusively spiritual science, the mind, thinking and thought substances and learn how these react, and in this way become clear about how you should think and how you should not think. Here you will be able to regulate your life and way of thinking, once you can see where you are thinking wrongly about other people or where your way of thinking is poisonous. It is not only poisonous for those beings who are the object of one's thoughts, it is also poisonous for your own organism. Our thoughts consist of various kinds of thought energy. Some of these energies have a direct effect on the digestive system, some on the respiratory system and the heart and the blood circulation, some on the brain and nervous system, some on the sexual organs, some on the skeleton and some on the skin and musculature. All kinds of thought have an ability to react inside the organism, and if they appear in an unusually strong or an unusually weak state they spread into the other areas where they do not belong and this is how all the many various illnesses originate. An evil thought or a permanent state of hatred towards a particular person can eventually develop into a large cancerous tumour.

All these things can be proved, but I cannot convince you of them in a single article or lecture. Articles and lectures are merely intended to point out that these things exist. I see them as a kind of exhibition. When you go to an exhibition you can see various machines and the various improvements that have been made to them. Likewise I am showing that in these or those areas you can see this or that. There you can see something that you had perhaps never before given any thought to. I can show you where you can study it and where you can observe it. But a more in depth study is needed if you want to investigate it. You cannot learn the complex details of atomic theory by listening to a lecture. You have to study it.

## **21. Spiritual science and the law of existence**

Spiritual science is a vast field of study, and it has the great advantage that as soon as you begin to look into spiritual science and to analyse things, you will come into contact with the *good thought material* that will become radiant vitality in your organism. It will begin to bring you joy and wellbeing, and as an added advantage you do not need to wait for other people. You can find world peace within yourself; you can rise above karma and illness and become immune to all the hardships and worries that normally beset human beings. You can rise above them by learning to think in the right way. And what does it mean to *think in the right way*? In a nutshell, it means that "*one will learn to love one's neighbour as oneself, that being the fulfilment of all the laws*".

*From a lecture held in 1954 at the Martinus Institute. Headings and revision of the transcript by Ole Therkelsen. Revision approved by the Council. Original title and publication: Sansedefekter, Danish Kosmos 2011/2*

*Translation: Andrew Brown, 2011*

## Martinus answers a couple of questions related to eating meat

ANSWER: “By being meat-eaters human beings have attracted to themselves an enormous amount of karma, but fortunately they are not aware of it. However, they will not reap the karma to its fullest extent; if they did their future would look horrifying with the deaths of so many living beings on their conscience. It would take many, many lifetimes for them to deal with this karma. Even though they have not killed the animals themselves, but have left that job to the slaughterers or the slaughter houses, it does not free them from the karma because they are taking part in maintaining the slaughtering, and for this reason it is best to give up eating meat. You really should try to give up animal food, because until you have done so we will have to go on building hospitals.

Meat-eating is a very great problem, but it will not be the case that human beings will be struck with this karma immediately. Even though they have perhaps eaten meat today, they will not be slaughtered the next day. It comes about in a completely different way; it will be a part of collective karma. The karma that one receives as a result of killing animals is not accompanied by hateful thoughts. When someone kills another human being this often comes about as a result of hating this human being and one has to pay off the karma for this in the same way, in other words through being killed as a result of evil thoughts. But the karma that human beings get as a result of eating animals

is not accompanied by hateful or murderous thoughts; they do not kill the animals because they hate them but because they think it is perfectly natural to eat meat. So they get this karma in the form of an accident. A meat-eater can for example very easily be involved in a traffic accident or some other kind of accident, and this kind of karma is not accompanied by hateful thoughts. Even though you have this impending karma in front of you at this moment, it is the case that if you become a vegetarian on the grounds that you cannot bear to kill animals, and you therefore stop eating meat and killing animals altogether, you will not receive that karma. And that is a wonderful thing, because if you had to pay for all the hundreds and hundreds of animals whose deaths you were accomplice to, it would be very difficult. But there is hope that it can go quickly.” “... once we reach the stage of no longer being able to break the law – when we are completely unable to kill any more, no longer being able to kill animals, or do anything negative for example, and can live in a perfect way – we will then be free from the karma that we otherwise would have had. We go on receiving the killing kind of karma for as long as we kill. Once we stop killing, the karma stops immediately...”

QUESTION: If one has for example crash-landed in a Arctic region where vegetarian food was not available and where the only food available was animals procured by hunting and fishing,

should one in such a situation refrain from eating this food and thereby condemn oneself to die of starvation?

ANSWER: “Allowing yourself to die of hunger is to commit suicide, to commit suicide is to kill, to kill is to break the sixth commandment. Going hunting or fishing is likewise killing and thereby also breaking the sixth commandment. But in a situation in which both obeying and not obeying a commandment goes against the wording or the dictates of the commandment to the same degree, the commandment annuls itself. The sixth commandment does not exist in such a situation and therefore cannot be broken. In this case it is a different cosmic law that applies, namely the one which says that “of two evils one must choose the lesser”. So the question is: is it “the lesser evil” to allow oneself to die of starvation or is it “the lesser evil” to maintain one’s life with the help of animal food until one has become free of the particular situation?”

In this case continuing living can only come about on the basis of other living beings’ bodily destruction. But developed human beings, who under normal life conditions avoid the killing principle both regarding food and in their relationships to their fellow beings, and who in addition use their willpower and reasoning to work to remove this principle from the human way of life, offer more protection and vitality to other beings than the animals that they in the present unfortunate situation have to kill if they themselves are going to live and come through the crisis. If such a being chooses to die of starvation what happens is that the “most important being” is sacrificed in favour of the “least important”, the greater evil is practiced instead of the lesser evil, which is in turn the same as breaking the law of love. The opposite solution of the dilemma is therefore the “lesser evil” and is the one that is preferable in this particular situation.”

*Translation: Andrew Brown*



## Why is it so difficult to understand the analysis of the I?

from *Livets Bog*, vol. 3, section 957

The same misfortune occurs when the reader or investigator is faced for the first time with the analysis of the I itself. The reader's mental attitude towards every problem or every investigation of a thing naturally involves a process of weighing and measuring and the consequent expectation of results based on weight and measure or some other expression of the degree of limitation of the thing or its confinement to one place. And the investigator is also animated by this million-year-old, automatically functioning, attitude when in his spiritual research he for the first time meets the I or the "divine something" and is brought to a standstill. *Here for the first time he is faced with something that is different from everything else, in that it has no weight or measurement or is not in any way whatsoever "bound to one place" and consequently appears with the one and only analysis: "something that is".* As he cannot ascertain any weight or measurement here, he simply cannot grasp this "something". None of his expectations about weights and measures can be satisfied. And this divine "something that is", or the I, the analysis of which is in itself the simplest and easiest of anything in existence – for nothing can have a simpler analysis than just this: to consist merely of "something that is" and at the same time have absolutely no other analysis – will at times seem to the one who is

beginning to investigate these matters the most difficult and incomprehensible concept that he has ever come across. What is it then that makes this analysis difficult? Surely an analysis can only be difficult if it expresses a wealth of complex details. But as the reader can see for himself, the analysis of the I is in fact as simple and lacking in details as an analysis can possibly be of a thing that really exists. It is in fact so simple that absolutely nothing else can exist with anything approaching such a simple analysis. *Absolutely everything else not only exists but also reveals degrees of energy expressed as measurement, weight, volume, colour etc., and therefore appears in a multiplicity of phenomena that react on certain senses specifically adapted to them that the investigator possesses, and through these reactions the thing becomes palpable to the senses. But as the I in itself is totally devoid of any such phenomena it cannot directly bring about any reactions in the senses of the investigator, with the result that compared to all other things it is "impalpable". And it is the process of adapting to this "impalpability" that is sensed as difficult. Having to accept the existence of something that has nothing other than this very existence as its analysis, and that is totally devoid of everything with which one otherwise characterises a thing's existence, such as energy expressed as measurement, weight,*

bulk, volume, colour etc., is in direct opposition to the traditions of the senses that go back thousands of years. The individual is for the first time standing with his senses directed towards “something” that cannot react on these senses. He has directed his eyes towards “something” that he cannot see. He has directed his ears towards “something” that he cannot hear. He has directed his feelings towards “something” that he cannot feel, and so on, thereby revealing the situation as one in which he has not found and will not be able to find satisfaction through the ordinary sensory reactions. Over hundreds of thousands of years and very many terrestrial lives the individual has through his senses met or experienced millions upon millions of sensory reactions (experiences and impressions), and has analysed things and his environment, but life itself or “that which is alive” within himself still remains, despite these millions of experiences and his co-existence with Nature, the environment and fellow-beings over these thousands of years, an unanswered question, a mystery. And the individual now begins to sense that these many terrestrial lives and countless sensory reactions are pointing towards something other than the results of weighing and measuring, and that his hunger to solve the mystery of life can only be satisfied by meeting this other something. This other something cannot be sensory reactions, energies or movements, for if that were the case the individual would not have come one single step nearer to the solution of the problem, and his question “what is life?” would remain unanswered. And it is the inadequacy of these sensory reactions or ordinary experiences in answering the question that inevitably leads the investigator towards the existence of the “impalpable” “something”,

giving him no satisfaction until he has with his senses come into complete contact with this “something”. This in turn means that no research into the mystery of life can be brought to a perfect and satisfactory completion until the investigator has got used to the existence of the “divine something” behind things. This “something” is therefore in reality the unknown and invisible goal of the investigator. It is absolutely necessary to reach this goal in order to receive the revelation of the solution to the mystery of life and for the individual to experience his own highest identity as an immortal son of God and have the sense of being “one with God”. And as this goal can only be reached by acknowledging the existence of the “divine something” behind the experiences, we cannot therefore avoid its existence, even though it is “impalpable” when compared with matter and the things that are made out of matter. As long as one denies the existence of this “something”, the solution to the mystery of life will remain unattainable and the being will not sense that it is “one with the immortal Godhead”, but will to the high degree sense that it is “one with matter, destruction or death”, clearly a life-philosophy that cannot possibly be satisfactory as the conclusive analysis or ultimate purpose of the living being. There is no avoiding the “divine something”, no matter how “impalpable” it may seem to be. But it is true that, as we have already said, the analysis of this “something” is far too simple to be understood using an attitude based on weighing and measuring. And it is the fact that the ability to weigh and measure is superfluous in accepting or acknowledging the very existence of this “impalpable something” that confuses the investigator. He is used to asking: what does something weigh? What wavelength, what colour,



*what speed, what stage of development etc. does it represent? And this habitual consciousness or habitual attitude sets the pattern for the way he forms his questions, even though in reality it is absolutely not these kind of results he is looking for. For if he were to obtain results based on weights and measures, degrees of colour and speed etc., he would certainly have got an answer that would even appear very “scientific”,*

*but it would not be a solution to the question that deep down he is asking. He would merely have added new material conclusions to the other millions of conclusions that he already had. And as in principle they only relate or express exactly the same as these material conclusions, the question about “life” would remain an unsolved riddle.*

*Translation: Jeanne Day and Andrew Brown*

## QUOTATION

*If one has this more highly developed ability to love, together with the corresponding degree of intuition that is the result of it, one can experience things first hand as absolute facts, even though one is not in a position to be able to explain these things so that they are facts for others, as is the case with materialistic science. To experience spiritual science as a fact is therefore to a large extent an automatic function. It is a spiritual or mental gift that settles over the being's consciousness like a mental force, whereas materialistic science is merely a result of willed research, experimentation and observation.*

**Martinus (Livets Bog, vol 7, section 2535)**



## Symbols in the fields

by Olav Johansson

How can it be possible? That is a question that someone who is fond of order, logic and reason must ask him- or herself when faced with the overwhelming quantity of complex “corn-circles” that have been created not only in the south of England - even though the phenomena clearly occurs most frequently there – during especially the last 15-20 years.

Of course it has been proved that groups of people – if they have the necessary equipment, careful planning and well-organised cooperation and plenty of time at their disposal – can create complex “corn-circles”. But it is one thing to prove that something is *possible* to carry out under certain circumstances and with certain equipment, and a completely different thing to claim that it is probable that it is done in this way a very great deal year after year, without these “circle-makers” being revealed or “caught in the act” *one single time*. Considering the large number of circles and – in many cases – their complexity and size, it must by this time be a question of several thousand working hours that have been put into this, if all of this work were to have been done by human hands. But not once has a witness stepped forward who has witnessed with his or her own eyes how this complex and time-consuming work by human beings has been manifested in the cornfields during the hours of darkness. If, for example, you look at



this picture, you can probably presume that the creation of all these large and small circles – and the perfect coordination between them – over a large area must have demanded work by more than just a few people. And taking into consideration that the work was carried out at night one can also presume that these people were equipped with torches fastened to their heads or some other kind of lighting equipment, as it is difficult to imagine that they could bring about the perfect coordination demonstrated by the whole formation merely “by feel”.

But why has no living being witnessed this and many other similar creations being produced by torchlight at night? After all, the English countryside is not exactly sparsely populated, and especially so since the “corn-circle phenomenon” became a such a “magnet” attracting every summer curious

people from near and far to these areas. But as far as I know, up till now no witness has stepped forward and reported having observed secret groups of human “circle-makers” working through the night. Is this not a little strange? Just as it is strange that the few witness accounts by human beings who claim to have seen these creations being produced tell a very different story. According to these witnesses, these creations were produced in an instant, sometimes in only a few seconds or perhaps a minute or two, and with no human designers within sight. On the contrary, on occasion some kind of “ball of light” has been observed sweeping over the field, and in one case has been filmed.

### **Two interesting documentary films**

A very interesting video about the “corn-circle phenomena” produced in Norway with the title “Kornsirkler – visitkort fra det ukjente”<sup>1</sup> was shown one evening at the Martinus Centre, Klint in the summer of 2005. The idea or hypothesis of the film is that this phenomenon is an attempt to communicate with terrestrial human beings; a communication that appears to become more and more advanced and interesting as time goes by... and beautiful! There are corn-circles whose beauty and complexity are astounding and many examples were shown in this film.

There are other peculiar circumstances in this connection. For example, the way in which the corn in these corn-circles has been bent. It has actually not been broken - as it at least partially ought to have been if human beings had worked on it with physical tools - but just carefully “bent” or “laid down”. There are also results of scientific research that indicate unusual

biochemical effects as well as effects due to radiation and magnetisation on this “laid down” seed.<sup>2</sup> A lot of research remains to be done. And this was also something that was debated at length in the aforementioned Norwegian film.

Another very interesting documentary video about “the corn-circle phenomena” is “New swirled order”, produced in Germany in 2009. This can be seen on the internet on the following link: <http://www.youtube.com/watch?v=8mAdrSvOgwI>

Many of the scientists participating in this documentary have extensive experience of approaching this phenomenon from a scientific point of view. One German scientist who appears in the film has, for instance, seen with his own eyes between 6-700 corn-circles. He points to the interesting fact that amongst all so-called paranormal phenomena this is the only one that does not require a certain mental gifts for it to be experienced or investigated.

Another scientist who appears in this documentary says that he is convinced that the message of the circles is about guidance in connection with our next step in evolution, and basically about the meaning of life. According to him each individual formation or circle should not be looked upon separately or in isolation but be seen as a part of a larger whole or pattern, a larger message.

It is true the message of the circles is not always easy to “decode”. But sometimes the scientists seem to succeed. In the summer of 2008 a particularly detailed and seemingly complicated circle, that is shown and discussed in this documentary, was found consisting of 10 segments. The Swedish evening-paper *Aftonbladet*, among other publications, reported that, “*The astro-physicist Mike*

Reed of North Carolina was shown a picture of the circular phenomena discovered near Barbury Castle in Wiltshire at the beginning of the month. He saw immediately that the pattern had a special meaning. And after giving it some thought he concluded that the circle was a perfect symbol of the first ten digits in the number pi, and it even included the decimal point.

The mathematician discovered that the circle was divided into ten equal "cake slices", with lines representing the digits in the number. The first line stretches over three sections and is followed by a dot that symbolizes the decimal point. The line then proceeds outwards, first through one section, then through four sections, then one more section and so on until all the first ten digits – 3.141592654 – are there.

The calculation is described in a diagram signed by Mike Reed:



He himself says about the whole thing that "it is incredible".<sup>3</sup>

Pi is a number that shows the relationship between the circumference of a circle and its diameter. It is characterized, among other things, by being infinite. For example, in 2002 a Japanese scientist set a computer to try to find out how many decimals the number

has. He gave up when the computer had calculated 1,24 billion decimals!

### Similarities between the symbols in the fields and Martinus' symbols

Infinity seems to be an important message also in the following formation from the same year as the pi-formation.

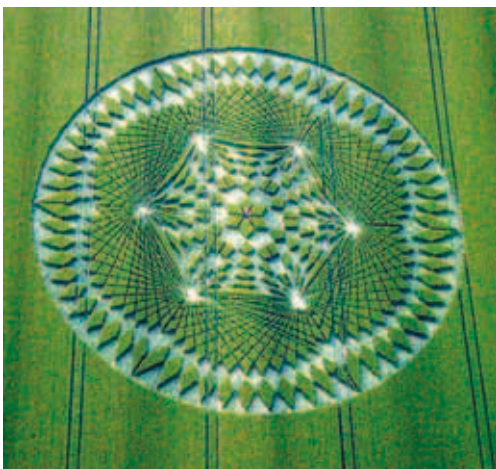


The cross – in itself a symbol of eternity and infinity, as Martinus describes it<sup>4</sup> – with its intertwined, classic symbols of infinity, the spiralling figure of eights, is a masterpiece in a class with Martinus. According to Martinus, the vertical beam of the cross symbolizes the eternal, infinite dimension and the horizontal beam the time and space dimension. But he also explains that the latter dimension is really "infinity in disguise"<sup>5</sup>. And it looks as if this is also the message of this field symbol...

And there are plenty of corn-circles or field symbols that look like "variations" of Martinus' main symbol<sup>6</sup> – if I may describe them as such. I found 117 while looking through a picture-gallery on the internet<sup>7</sup> showing corn-circles

from the whole world during the last twenty years, that is, during the period 1990-2009. That accounts for nearly 10 percent of all corn-circles that can be seen in this picture-gallery.

I would like to point out that when I call them “variations” of Martinus’ main symbol, that is of course a very free and broad interpretation on my part. There are 117 figures that are quite different from each other, but what they all have in common is that they have a centre in the form of a star-figure (as in Martinus’ main symbol) or sometimes a circle surrounded by six different fields or figures that form some kind of circular shape around the centre of the formation. In the gallery of photos you can also find other versions of, for example, star-figures (which you of course also find in Martinus’ symbols), but I would dare to say – without having any exact statistics to rely on – that *no other pattern appears as frequently in these formations as precisely this one with six fields or figures that form a circular shape around a central figure in the form of a star or a circle.* And this fact alone should make this interesting to a spiritual researcher. For example, what do you think about this formation?



Another variation - that at least on the surface does not have as many

similarities to Martinus’ “main symbol” as the formation in the above picture – can be seen in this picture:



What is interesting about this one is that not only is it similar to Martinus’ symbol no.11 with its six circles (the built in “zebra stripes” also seem to illustrate “the principle of contrasts”) forming a circular shape around the centre of the formation, but it is also similar to his symbol no.32<sup>8</sup>. If you look at the centre-figure with one outer and one inner circle it looks like an exact copy of the central figure in symbol no.32, which according to what Martinus writes in section 678 in *Livets Bog* vol. 3, symbolizes “the principle of life within life”.

Just one more example, which will be the last one in this collection of examples of similarities between a field-symbol and a Martinus-symbol, can be seen here:



This formation is stunningly similar to Martinus’ symbol no.16<sup>9</sup>, which symbolizes the eternal body of the living

being and the law of sowing and reaping. Is this just a coincidence?

### Why?

I myself believe that “the field-symbol phenomenon”, in other words the true phenomenon that cannot be explained as an imitation or the work of human “botching” (these clearly also exist), opens up many people’s minds to the idea that there are more highly developed beings than ourselves, who by means of geometrical symbols want to communicate a kind of message – and, into the bargain, beautiful art! – to terrestrial human beings. In this way this phenomenon has a role to play in preparing the ground for becoming receptive to and interested in the ingenious language of Martinus’ symbols.

But, just as Martinus writes somewhere that it really does not matter if Jesus lived here on Earth or not, because the gospels describing his life are sufficient testimony that there does exist such a consciousness, such thoughts being expressed in the gospels, similarly it really does not matter who has made or is making these perfectly formed, thought-evoking symbols in the fields. What matters is their existence and the effect they are having on human beings. Judging from those who participate in, for instance, the documentary films mentioned in this article, the effect they have is very inspiring and produces great joy! As the saying goes, we know the tree by its fruits.

### Notes

1. <http://www.newparadigm.no/films.html>
2. Look at for example <http://www.blresearch.com/plantab.php> and <http://www.blresearch.com/magnetic.php>
3. Aftonbladet 20 06 2008
4. Symbol no.40 in The Eternal World Picture, Book 4. See <http://www.martinus.dk/da/symbolerne/symboloversigt/symbol-40/>
5. *Livets Bog*, vol 1, section 267
6. Symbol no.11 in The Eternal World Picture, Book 1. See <http://www.martinus.dk/da/symbolerne/symboloversigt/symbol-11/>
7. <http://galactic2.net/c45d8621k/>
8. Symbol no.32 in The Eternal World Picture, Book 3. See <http://www.martinus.dk/da/symbolerne/symboloversigt/symbol-32/>
9. Symbol no.16 in The Eternal World Picture, Book 1. See <http://www.martinus.dk/da/symbolerne/symboloversigt/symbol-16/>

### Links to the pictures

- Picture 1: <http://galactic2.net/c45d8621k/corn450.jpg>
- Picture 2: <http://www.aftonbladet.se/nyheter/article2732509.ab>
- Picture 3: <http://galactic2.net/c45d8621k/corn1121.jpg>
- Picture 4: <http://galactic2.net/c45d8621k/corn565.jpg>
- Picture 5: <http://galactic2.net/c45d8621k/corn1038.jpg>
- Picture 6: <http://galactic2.net/c45d8621k/corn1200.jpg>

*Translation: Anne Pullar*



## Meat-eating – a severe strain on the environment

In recent times there has been much discussion of what is known as “global warming” and its consequences for the world, in the light of the increasing incidence in various parts of the world of destructive floods, which can be seen as being related to this warming.

According to recent research published in the popular scientific journal, *New Scientist*, a Japanese team of scientists at the National Institute of Livestock and Grassland Science has measured the effects on the climate of beef production. As well as investigating the influence of meat on the greenhouse effect, they have also carried out research into other consequences such as water pollution, excessive accumulation of manure and energy consumption.

The result of the research shows that for every kilo of meat produced, greenhouse gases are formed equivalent to 36.4 kilos of carbon dioxide. In addition, large amounts of manure are produced, and a great deal of energy is required. All together it is equivalent to the exhaust fumes from a 250 km. car journey plus 20 day’s continuous use of a 100 watt bulb. The largest part of greenhouse gases consists of methane, which is a product of the digestive process of cows. The calculation carried out in Japan does not include transport.

“Meat-eating causes a great strain on the environment, a fact which is confirmed by a whole series of scientific studies. Adopting a vegetarian diet is therefore an extremely relevant alternative for anyone who would for example reduce the emission of greenhouse gases.” This is the opinion of Annika Carlsson-Kanyama, a scientist at the Swedish Ministry of Defence Research Institute and co-worker on the UN’s most recent report on climate.

The consequences of this are that food represents more than a quarter of the carbon dioxide profile of Swedish households, and a significant part of this consists of animal food.

Annika Carlsson-Kanyama goes on to say, “It is therefore extremely important that we change our eating habits, since they are the cause of such damage to the environment.”

This is yet another good reason for giving up meat stews, in addition to all those given by Martinus in for example his book, *The Ideal Food*.

*Olav Johansson*

Source: Svenska Dagblad 26 07 2007  
Translation: Andrew Brown

## 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 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 Frenø

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