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Dear reader,

There must surely be times for all of us when life seems to be going smoothly, when there is not a cloud in the sky. They can be short-lived, perhaps only a few minutes, or they can last several years or longer. At such times life is enjoyable and we recharge our batteries. But there are also times when what we experience is so painful and confusing that it feels as if we have lost all contact with any sense of harmony and wellbeing. I think it would be fair to say that all of us in this world and at our stage of evolution have experienced both these states.

The question that comes to me now is to what extent are we able to choose for ourselves which of these states we experience. Do we have any say in the matter? There are some who would say that we have no say at all: "Life is hell – and then you die!" And there are others who would claim equally strongly: "Being happy and in harmony with life is all a question of willpower". And there are others who would say that neither of these views matches their own. They see the matter as more complex, more of a continuous shifting between these two extremes.

In the first article in this Kosmos, Martinus takes his experience of an ordinary event – a sunrise – as the starting point of a journey. Not a physical journey from one place to another, but a mental journey through a series of

thoughts. And what a journey it is! We are able to travel with him and share his sense of uplift as he explores one area after another.

In the following article, "The Gethsemane Law", Martinus starts by describing the other extreme, a situation which he states we are all familiar with, a place where it is so dark that we have lost any sense that we will ever find our way out. It could be a life-threatening illness, a deep depression or a seemingly insoluble physical crisis in which we feel totally alone and without help. Martinus goes on to say that there is a mental aspect to all such situations, and that the matter does not just end here. Both Martinus and indeed Svend Aage Rossen, in his article on "The Workings of Fate", take us further, reassuring us that even the deepest darkness contains a message for all human beings. Even though at the moment it may be barely audible to many of us, we will eventually be able to hear and sense in ourselves the truth in this message. Perhaps in reading these articles we can arrive at a point where we begin to have an inkling that it must be so that "no fate can be so dark and so full of suffering that God does not emerge in it as a bright morning sun".

Easter good wishes to you!

Andrew Brown





Easter Morning Sunrise at Klint

by Martinus

1. A sunrise is a special page in God's picture book

For anyone who can manage to get up before the sun, having slept well and being fit and in good form, it can be a very wonderful thing to witness a sunrise. Of course a sunrise is a perfectly ordinary phenomenon that we are all familiar with, just as much as we are familiar with a sunset. But there are probably only very few people who have really thought about or understand what they are really witnessing. A sunrise is not just a sunrise in the ordinary material sense. Gradually as human beings develop their cosmic sensing and thinking, all the phenomena in Nature's processes will become "pages in God's picture book", they will become, as Christ says, "for those who can hear", a divine communication. These beings will realise that there is in fact absolutely nothing that is in reality what it seems to be, and which has given it its name. Behind the initial facade that meets the eyes and ears there is always an area that is very much bigger and that goes far deeper, and which is in fact purely and simply a divine communication to the living beings. I will

not go any further into this principle, but refer you to my book, "Pages from God's Picture Book". But I will now, in the form of a little greeting to my dear readers, describe something of what I personally felt on Easter morning, when on the beach at Villa Rosenberg (Kosmos Holiday Village) I was waiting for the sun to rise in order to photograph it.

By my watch it is a few minutes before 5 o'clock. Apart from a tiny glimmer of light in the eastern sky it is still dark and chilly. Everything still looks predominantly black. Looking out to sea the waves are black; even a pair of white seagulls gliding above the sea look in this night-time panorama as if they are black. I am looking out over a world of shadows, something between night and day, a no-man's-land between light and darkness, a symbol of a state between life and death. Night is not totally sovereign, even though it still plays the primary role in the situation. Light is still merely secondary, but yet it carries with it a vague hint of a promise, an inkling of a great change that is about to take place in the character of the whole panorama.

2. Terrestrial human beings' world situation can be likened to a sunrise

But is not this realistic panorama, this concrete fact before my eyes, precisely a description of the entire world situation of terrestrial human beings? Is not this situation also, both mentally and regarding fate, a world of shadows, something between night and day, a no-man's-land between light and darkness, a state between life and death? Also here mental darkness is not totally sovereign, even though mankind's knowledge and skill in killing plays the primary role in their situation. Also here the first faint glimmerings of light are present, even though in relation to the darkness they are still only secondary.

But life does not stand still. The panorama on the beach is changing. Out across the sea, beyond the dark waves, the first glimmerings of daybreak are definitely becoming evident. It is the radiance of a new day that from the lands of the East is shining its light through the thick clouds on the periphery of our night sky. And look! There in all its glory the great wonder is taking place. Quite suddenly out of the darkness of the night, rising above the domain of coldness and death, there now appears the great source of light. With its radiantly golden cloak of daybreak it slowly comes into view, enveloping all earthly life in its light and warmth. Where there had previously been dark waves there is now a dazzling sheet of sparkling sunlight that, through its reflection of the great fount of the source of life, shows that the night is now over and that light has won over darkness. Where there had previously been darkness there is now light. Where there had previously been coldness there is now warmth. Where there had previously been death there is now life. In the resurrection of a new day God goes to meet life as it awakes.

3. The principle of cycles is the key to the formation of fate and confirms the existence of reincarnation

In the form of the golden-red skies of daybreak the almighty Godhead repeats this meeting with every single human being over and over again. Someone who has reached the age of seventy, or what we call a human being's "three score years and ten", has therefore in the form of the radiant glory of a new day experienced this resurrection of the light out of the darkness 25,550 times. Each of these times God has pointed out to human beings that after night comes the day, after darkness comes the light. And is this not further emphasized by a similar experience of the fact that after winter comes the summer? Has anyone ever seen the opposite to be the case? Do you not think that the constant, permanently repeated confirmation of this principle must eventually leave its mark on living beings? And how can this mark avoid giving rise in the beings to a solid experience of this principle, a firm knowledge that after night comes the day, and after darkness comes the light? And is it not precisely this divine fact that through spiritual science has now become the key to the theoretical solution to the mystery of life, the key that confirms the existence of reincarnation, the key to the true cause and origin of the formation of fate? And furthermore is it not the principle of the permanent cycles of life that, also through the cosmic analyses of spiritual science, today shows mankind's mental and cosmic position to be a cosmic winter zone, an epoch of life in which death and suffering have reached a culmination, a cosmic night-time domain with dark clouds, through which the first signs of the sunrise of a new cosmic day, the first hints of the rosy glow of the daybreak of a life-giving epoch of love, are beginning to dawn. Why

should there not arise a new cosmic day or epoch of light after human beings' present cosmic night or epoch of darkness, just as over the dark clouds of the ordinary night there arises a sunlit day, and out of the death-inducing cold and frosty regions of the dark winter there arises a life-giving summer full of light and warmth? And how else could the Godhead enable human beings to understand this, other than by precisely allowing this eternal cosmic principle of cycles to be repeated in formats that are not so large that they cannot be observed by human beings' physical, sensory faculty and cannot be perceived and confirmed by human beings' intellectuality?

4. A sunrise is a kind of Easter morning, a resurrection of the light and a victory of life over death

So a sunrise is not merely some insignificant event, even though it is an everyday experience. It is the revelation of one of the great physical and mental principles that regulate life. It is always a resurrection of the light and a victory of life over death. The daily rising of the sun is therefore in reality a kind of Easter morning that, just like the Easter morning that is connected to the calendar, is a symbol or a down-to-earth expression of the resplendent

resurrection that was revealed through Christ after his night of suffering on Golgotha and his death on the cross. Through every sunrise the Godhead gives us living proof of the law of light and darkness. It is a confirmation of the placing of the light in relation to the darkness. As a result of this placing it requires that in the darkness of every Gethsemane an angel of light will appear, and that above the pitch-black clouds of every region of fate a bright morning will arise, and that no fate can be so dark and so full of suffering that God does not emerge in it as a bright morning sun.

And before the radiance of God's countenance in the living being's dismal night of fate all darkness has to give way. And behold! In God's presence the being that has risen from death and the night of fate, the "human being in God's likeness", has now itself become a sunrise, bringing forth life and casting the light and warmth of its rosy glow into its neighbour's dismal night of fate, there to enable the radiance of a new day to arise out of the darkness.

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The Gethsemane Law

by Martinus



1. Gethsemane as a situation common to all mankind

We are all familiar with the account of how Jesus, after having spent the evening before Easter with his disciples, left Jerusalem and went down to Gethsemane, a little grove on the Mount of Olives. In the account we learn that Jesus had a premonition of the suffering that he was about to undergo and his crucifixion and death. He was therefore anxious and disturbed. We also learn from the account how little the disciples were affected by the agonies he was going through; they quite simply fell asleep, without understanding the gravity of the situation. One of his disciples had even sided with Jesus' enemies, showing them how Jesus could be captured. And we watch as a mighty drama unfolds in all its gory details. This drama that began here in Gethsemane is not merely a historical event that took place in Palestine, in the Garden of Gethsemane. It is a common occurrence that all human beings will experience to some extent thousands of times over. We have been given the opportunity of seeing how a perfected human being behaves in such a Gethsemane event. And even though there are people who totally deny the existence of Jesus, the fact that they do so actually has absolutely no effect on advanced, thinking human beings, because the very account itself is a symbol that offers an insight into a real situation that is common to all

mankind and that shows how it can be overcome. There is therefore no denying that Gethsemane is a situation common to all mankind. Which human beings have never found themselves in a situation in which they have been deeply distressed or have experienced extreme resistance, a situation in which they have been unable to be helped by friends or acquaintances? And which ordinary human beings can guarantee that they will not find themselves in some kind of unpleasant situation in the future? The account of Gethsemane therefore most definitely has a message for all unfinished human beings and not least for those who deny the existence of Jesus and thereby his life and way of being as a world saviour.

2. Becoming the master of life

The Gethsemane event tells us about a human being who was in a situation in which his enemies were out to take his life. There is in fact absolutely no situation that can be worse than this. But this is also the peak or highest point of the experience of Gethsemane. Gethsemane is experienced every day in a great many less life-threatening situations, in which the enemies are not actually out to take your life but can nevertheless to some extent destroy your general health or zest for life. Gethsemane is an important link in the living being's evolutionary process from animal to human being. Gethsemane is

therefore really a term that describes a whole range of difficult and unpleasant situations that human beings can find themselves in. It ranges from something as insignificant as a tiny pinprick in the form of a nasty look or an unfriendly comment from someone that you know to downright life-threatening and hostile persecution by your enemies who will flinch at nothing in their determination to destroy everything for you, as was the case with Christ. But Gethsemane is not necessarily always a persecution by other beings. It can also be triggered off by an illness. A person may be about to lose, or has already lost, their sight, or they may have been struck by polio or learnt that they are suffering from cancer or diabetes or the initial stages of some other physical or mental defect that renders them unable to look after themselves, and consequently they have to undergo a crucifixion. It can also be economic ruin or the prospect of losing one's livelihood and property so that one ends up poverty-stricken and destitute. Gethsemane is therefore a universal principle applying to the whole of terrestrial mankind. There is no unfinished human being that can claim with certainty to be exempt from a Gethsemane. It can come like a thief in the night. But common to all these Gethsemane situations there is a law governing how they should be taken. We can break the law also in our attitude to these situations. If we break this law and consequently have the wrong attitude towards these situations, the situations increase in number and our fate becomes darker and darker. But if we adopt the correct attitude towards these difficult situations, we conquer and end up as master of them, which means that we become master of life itself. But we cannot become master of life as long as life is master of

us. We would then be the slave of life. But that is not what life intends us to experience. Our destiny is nothing more or less than this: to reach the point of being able, like Christ, to say "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live".

3. Fulfilling the Gethsemane law

But in order to arrive at this final result or conclusion we have to fulfil the Gethsemane law. And we can learn about this law by reading the account in the Bible. In it we learn about a human being that in all respects fulfils the Gethsemane law. In this human being we come across an absolutely firm attitude towards wanting to do God's will, an attitude that God's will should first and foremost take place, no matter what it may cost in the first instance, no matter whether it is one's physical life that is at stake, as was the case with Christ. Gethsemane is a situation in which a person is placed in great need, sometimes let down and betrayed by his best friends, and in which all sources of help have apparently dried up. If in such a situation one becomes bitter and angry on the grounds that a certain person is the cause of one's misfortune and to a greater or lesser extent one wishes death and destruction on this person, one is breaking the Gethsemane law and causing the Gethsemane situation to proliferate and multiply and become even worse, quite irrespective of the form the situation takes on the physical plane. All Gethsemane situations are without exception effects of decisions that we have in certain situations released in our behaviour. It is the purpose of life that we get to know these effects. Otherwise we would not be able to evolve. If we are freed from the effects of causes that we with our thoughts

and behaviour have set off, we would gain neither knowledge nor reason. The evolution that we have undergone, and that to date has brought us from the plant to the animal kingdom and that is now transforming animals into human beings, would be impossible. And if our experience of the effects of our present way of thinking and being came to a halt, we would stay put at the stage that we are at today. Terrestrial human beings would have to remain animal human beings. They would never ever gain cosmic consciousness and consequently never experience their own immortality or the secret or solution to the mystery of life, they would never become one with God, or become the resurrection and the life.

It is therefore the purpose of life and thereby God's will that the beings should be able to see all Gethsemane situations as states within which it

holds true that "they that take the sword shall perish with the sword". And here we come to the power of prayer. With prayer one can gain the power and the strength to be able to accept one's fate.

The manuscript ends with the following words:

Explain in greater depth how one overcomes crucifixion, death and purgatory. Guardian angels and the resurrection. The great initiation or the great birth.

This article is the unfinished manuscript that Martinus wrote as a preparation for a lecture given in the lecture hall of the Institute on 7 December 1952. Minor corrections and headings by Torben Hedegaard. Approved by the council 20 09 2010.

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QUOTATION

As the form of spiritual knowledge that it has fallen to my lot to manifest is an expression of a completely new spiritual world-impulse, which in this case means a completely new teaching about love and wisdom, and which in no way can be identified as constituting a plagiarism of any other way of viewing or conceiving life's highest problems that has existed up to the present day on Earth, but is on the contrary an isolated result of my own spiritual or cosmic set of senses, which have developed in isolation from other sources, and and that have been aided by the extraordinarily mighty Christ-forces to which I have become receptive, it is possible that it may be difficult for the seeker of truth to understand straightaway my mode of manifestation or to become conversant with this new Christ-impulse..

Martinus: Information concerning my spiritual work

The workings of fate

by Svend Aage Rossen



The law of fate and free will

The law of fate is in itself an unchangeable, automatically functioning law that causes everything a living being thinks or does to come back to the being, and in so doing it releases some form of fate. But *how* and *when* this happens can vary to an enormous extent, given that the living being is continuously releasing energy and can, as a result of its moral standard, its thoughts, actions and prayer, modify the effects of the fate when the fate arcs return.

The individual has, with its free will that is based on its previous experiences, originally set in motion the forces of fate, but equally it can, again with its free will, when later on it has formed a broader base of experience, modify or completely neutralize these very forces of fate when they return.

On their current evolutionary step human beings have behind them both good and bad deeds that as returning fate arcs have come into contact with their aura and are ready to come into effect in the shape of good or bad karmic experiences. Martinus even uses the expression “*a karmic queue*”. This range of returning fate arcs represents a whole series of *fate possibilities* that originate in a variety of thoughts and actions of differing moral nature that the human being over the course of its lives so far has sent out. It could for instance have helped some of its fellow beings either in this life or in former lives, but it could most likely also have some rough violations of the law of love

on its conscience, maybe in the form of violence or cheating. What it has owing to it in the way of fate is therefore quite a mixture.

In the physical world completely new conditions or states cannot be created immediately like they can in the spiritual world; they have to undergo a process of creation. There is a far-reaching stability in the physical world, in Nature, society and the private affairs of every individual. This is revealed through the fact that conditions mainly only change gradually, it being the exception that sudden changes occur, for instance in the form of a catastrophe. It is in order to protect the individual that the individual's conditions do not change instantly according to its wishes, like in dreams, but instead represent a relatively fixed framework within which it can move around. This stability can also be described as the physical world's inertia or resistance against will and thought. Martinus actually emphasizes that the resistance of physical matter sharpens the development of intelligence in human beings, because we can only conquer physical matter by applying logical thinking, that is, by using the laws of nature in an intelligent manner. If one for instance tries to create a company, it often turns out in practice to be the work of a lifetime requiring the owner's thoughts and concentration throughout his or her entire life. In a recent talk in which a publisher looked back over his life and his business, he admitted that it had taken

his entire life to develop and consolidate his business so that today it could rest on a sound financial basis and cope well with the competition.

Here we see a parallel between human beings' gradual surmounting of physical matter in order to fulfill their wishes and the fate arcs' gradual creation of fate situations. A returning fate arc is a force or energy that attracts and gradually creates the corresponding fate conditions - in the same way that a magnet attracts iron filings - or leads the individual to places where such conditions exist. In both cases it is the physical world's relative stability or slowness that prevents the wish or the fate from being realized immediately. Martinus emphasized that it is not the case, as some people might think, that each person's fate is planned and controlled by higher beings on the spiritual plane. This is only the case for some people who have crucial importance for the development of society or for world redemption. For "ordinary" people, it is totally automatically functioning forces of attraction and repulsion that determine their fate.

We should bear in mind that returning fate arcs are not always released immediately and that there are both pleasant and unpleasant fate possibilities on the way. The very expression *fate opportunities* is used here because the being is not abandoned to its fate, just having to wait for it passively, unable to exercise its will. It can actively meet its fate and change it. Its attitude, its will, its standard of morality, intelligence and prayer create forces in its consciousness, and thereby in its aura, that can for instance open up the way for positive fate arcs and tone down or neutralize the negative ones. As long as we are happy and positive towards our surroundings, we open up to the good things in our "fate bank account" and

shut out the bad. Only when the negative tendencies once more gain ground in our consciousness is there a risk that the dark fate can be realized. The living being is thus not a will-less victim of its fate but has the possibility of mastering it in the same way that it has mastered the forces of the physical world. And just as in the physical world, mastery of fate requires the development of the right moral attitude and the necessary knowledge. But on the other hand one could say that just as the inexperienced and primitive being cannot do much when faced with the powers of nature but has to bow before them, so will the forces of fate function automatically and consistently in such a human being's life.

Prayer in relation to fate

A frequently asked question is whether there is any need to pray to be relieved of a suffering, for instance an illness, or to pray for someone else to be released from an unfortunate situation. If the fateful situation is necessary for the individual's personal development it might seem illogical to pray to be relieved from it. But the point cannot be stressed enough how very important it is to pray, and that prayer does not conflict with the law of fate, as we shall see in the following. On the same grounds, one could also ask if we should help other people at all if it is their fate to be in a difficult situation. And here most of us would not be in any doubt that we should help.

We cannot know if the unpleasant situation that we or someone else is in has fulfilled its mission as a karmic event, so that it now coincides with the law of fate to receive help. This is most definitely a possibility and in that case the prayer or the practical help can then be the outstretched hand that helps you or someone else out of the difficulty. For that reason alone it can

never be justified to avoid helping others or of seeking help. It is therefore illogical, even a misuse of the law of fate, if we know this and yet shy away from helping a fellow being.

But even if we are dealing with a release of fate that is necessary because in this area we are not being sufficiently thoughtful or kind and are violating the law of love, there is still a possibility that the release of fate can be modified or postponed. In symbol no. 20, "The forgiveness of sins", Martinus shows that a drastic karmic impulse, such as a killing, can be dissolved through a number of smaller karmic experiences that together provide the same amount of experience and suffering. The impulse can be prevented from being returned as a killing as the result of purely practical matters. If the person is for instance put in jail as a consequence of the killing, it is unlikely that he will be killed himself as jail is a relatively protected environment. But the stay in prison will include other unpleasant experiences that will help mature his mind so that after a while time he will maybe no longer be able to commit a murder. And when he can no longer do so due to his conscience having developed, the release of fate for the original killing will be modified to match the degree of violence that this person might still be capable of committing – one does not turn into an angel overnight - and he will meet it when the outer conditions for it are present. It is in this connection that Martinus talks about "diluted murder", since murder can be diluted an infinite number of times – from rough molestation to a hit on the cheek, a telling off, irritation, or just a negative thought towards a fellow being.

A returning fate impulse should therefore not be seen as having a certain form, like a "package", that is

dropped into one's life, but more as a "sum of money" that can be changed into smaller coins. And this variability in the release of fate is directly dependent on the circumstances, not only the physical circumstances but also the human relationships one is in. As mentioned in the beginning of this article, a person's attitude alternates between being negative and positive and their receptiveness towards an impulse from the "karmic queue" will change accordingly. As long as one is happy and positive, one is as a rule protected against unpleasant karma. The positive attitude towards other people will lead to equally positive actions and feelings from them, which means positive fate impulses that can compete with the negative fate impulses. When other people think lovingly about you, you receive positive energy that supplements your own positive attitude, a recharging of your aura, that you can use when you are in a positive mood yourself. But you cannot use it when you are in a negative mood, the reason being that you cannot help people who do not want to be helped; help is always help towards self-help.

Temporary help is also a form of help

We are underway in an extremely long developmental process stretching over hundreds of lives and that involves us in becoming free of unpleasant karma such as illnesses once we one hundred percent follow the laws of love, which is not possible until the very last part of this development, and on the way we quite naturally need some help. When it says in the Bible, "I will be with you always", it means that the loving power of the Godhead is present throughout the whole process, which for instance means that the being is given temporary help at the critical phases. It is

also natural that temporary forms of help can be given ahead of the definitive and complete form. This gives us the opportunity of helping each other in daily life, thereby practicing neighbourly love also at the stages where we still do not know what would be the final and highest form of help. Just like any other skill, the skill of helping others has to be developed and to go through a whole series of stages on its way to perfection.

Existence would be one long disappointment with no encouragement, if we did not receive some help and support every once in a while to come through a heavy fate, such as a financial crisis or an illness. Treatment of an illness is a good example of temporary help. Through surgery, medication or pain killers you can become free of pain and supposedly well again. But if the true cause of the illness is for instance a wrong life style, wrong thinking, or wrong nutrition, it will only be a matter of time before the illness breaks out again. Healing is also merely a help towards self-help.

If we think lovingly of another person who is suffering from an illness or maybe depression, it amounts to sending mental energy to the person in question, and this can also lead to a temporary improvement. Equally, encouragement and a good mood in day-to-day life will be a support for mental balance and thereby for overall health.

The great significance of prayer lies in the fact that it can open us up to equivalent, but much stronger, mental energies from the Godhead's primary field of consciousness, energies that are found in the spiritual world but that also surround us here in the physical world. In "The correspondence between the physical and the mental plane" (English Kosmos 1999/3) Martinus writes: "Every single loving thought

that is sent from one being to another, irrespective of where the two beings are, will enter the other being's *aura*, and when the being comes onto the same wavelength as the concentrated thought that was transmitted, it will pass smoothly into the being's day-conscious experience. Any thought about another being will always be strengthened if it is connected with a concentrated thought of the Godhead."

The release of energy can be so strong that a miraculous healing can take place, but even so this will only be temporary help if the primary causes of the disease remain unchanged. The significance of miraculous healing lies in the huge encouragement it is for the affected person, who might as a result be inspired to make important changes in some moral area, maybe in regard to one of the primary causes of the illness. Sometimes a miraculous healing can be the decisive factor in causing a person to believe in God, which in itself is of enormous importance.

Miracles are, however, not the Godhead's answer to prayer in day-to-day life. More commonly, a prayer is answered by the person receiving "mental energy, encouragement and guidance". Martinus writes: "One can therefore understand that prayer absolutely does not exist in order to prevent the being from developing towards perfection and the light. Instead it exists mainly as a means by which a human being can call for help – not to be free of suffering, the dark experience, which is precisely what it needs as nutrition for its development, for its transformation from brutality to humanity, from hatred to love – but in order to be enriched by strength and inspiration to take part in God's influencing or modeling of itself in the direction of the grand goal: to become a human being in God's image after his likeness. Through prayer to God a

human being can in fact obtain an optimistic and lighter view of his unhappy situation to such an extent that he will see God's blessing in his dark situation and will experience it as a benefit, and can even feel a need to thank God for it, even though it is an unpleasant benefit. The principle and structure of prayer is an open door leading to God and the higher worlds, no matter how entrenched in darkness, chaos or hell one might be. Through this open door leading to the kingdoms of the light or paradise God listens to his eternal son in his hour of need. And through this open door he takes his unhappy son to his heart." (The Eternal World Picture, 2, explanation to symbol no. 21).

One sometimes comes across people who feel disappointed that even intense prayer does not alleviate their situation. To this it firstly has to be said that, in agreement with the above quotation, painful karmic situations cannot in all cases be resolved as they have the purpose of providing indispensable experiences in regard to making the person into a better human being. But, in addition, the sluggishness of physical matter comes into play, as well as the gradual change that is a condition of the *principle of talent kernels*. A painful situation, for instance, an illness, depression or vice does not come about in a flash out of nowhere. If one could see the situation from a spiritual perspective, one would see that it is the temporary end result of a long process often going over several lives, in which the person in question again and again has chosen the wrong path at the crossroads of its life and has gradually deviated more and more from life's normal functions. Based on this it becomes evident that one cannot very quickly after just a few days or weeks of prayer be relieved of this situation that one is so deeply ingrained in. A negative talent

has been created and can be dissolved only gradually through the person in question building up a new talent with the opposite tendencies. This is an organic process that takes time, maybe as long as it took to destroy the normality. Just as a broken bone or stretched tendon requires time for the broken parts to grow back together, so also do the mental processes sometimes require a long time to heal. A person who, for instance, due to excessive meditation or taking consciousness-altering drugs, has damaged his brain and his organic, spiritual protection so that he feels pain or anxiety has created an organic disability that can be considerably more extensive than a broken leg, and which will therefore require a very long time with a more reasonable style of living in order for a healing of the overworked or temporarily damaged physical and mental centers to take place.

Even though prayer is a wonderful source of help, which under all circumstances will provide us with mental strength and inspiration to take the right path – and to keep on going! – Martinus' analyses teach us to respect the organic laws that are a consequence of the principle of talent kernels. It is the same principle that ensures that there are no "sudden leaps" in Nature, and that every tree grows from a tiny seed into a fully grown tree.

Voluntary and unconscious fate

In connection with Jesus' crucifixion, people often question whether it was Jesus' fate to go through these sufferings. Martinus always stressed that Christ was a perfected human being with cosmic consciousness who had no need for unpleasant karmic experiences in order to evolve. Christ had already gone through all this in a previous developmental zone as a prerequisite for his cosmic consciousness.

The crucifixion was a voluntary sacrifice as a part of the great process of redeeming the people of the Earth. It was an act of love. It was his mission to show that love is stronger than the fear of death. It was teaching based on actual demonstration, a continuation of his sermon on the mount about not setting evil against evil, but about turning the other cheek. In this way Christ became a living role model for the future human being who will be able to create a lasting peace on Earth. This attitude will spread like circles in water, and we have excellent examples of this in the shape of the non-violent policies of Gandhi and Martin Luther King, which led respectively to the peaceful separation of India from Britain and the rights to freedom for black Americans.

But how is this possible from a technical point of view? How can the law of fate “allow” a human being, who can no longer do any harm to others, to be exposed to extreme violence? It is difficult to imagine that a law can be bypassed. But this does not have to be the case. Martinus has explained that all perfected human beings have an amount of fate left over from a primitive past and this consists of the negative fate arcs that the being has been able to neutralize through its positive morals (see for instance the symbol on the Forgiveness of Sins). These negative karma arcs are neutralized but are not dissolved; they still exist in space as vibrations. Martinus explained that they can survive the 6 planes of existence of one spiral section and then play an important part in setting in motion the zone of darkness of a new spiral section. When the plants in our spiral section are exposed to so much violence, for instance by being eaten by animals, it is in fact an amount of fate left over from the previous spiral section that is being released. This happens because the plants in

their mentality strive towards being able to release the killing principle. It is this motivation that gradually allows the plants to evolve into animals. As far as I know, Martinus has not spoken about the following, but the same principle probably applies when a perfected human being like Christ voluntarily chooses to undergo a painful experience, namely the being “taps into” the unused “fate residues”. This would explain how, regarding the law of fate, it is possible, purely technically, that a morally pure being *can* be exposed to suffering at all. As already mentioned, Martinus has vouched for the principle in relation to the transferal of neutralized fate impulses from one spiral section to the next.

Another problem in relation to the law of fate is closely related to the one just discussed. There might be many people who wonder why Martinus put such great emphasis on the importance of keeping one’s belongings safe and locked up, as well as avoiding going to places where there was a risk of being assaulted. Martinus was for instance very careful to make sure that all the doors at the Martinus Institute were locked at night and that all the windows were closed. “We should not put temptation in anyone’s way”, he said, “and we are not protected if we do not do what we can to take precautions!” But one may well ask “Does this not go against the law of fate?” “If one can no longer rob someone, surely one does not need to worry about being robbed oneself?” However, in this connection Martinus taught us something else, or rather, he gave us additional insight into the workings of the law of fate: one should avoid situations where unpleasantness might arise. We have a classic example from the life of Christ that confirms this opinion. When Christ after his initiation went into the desert

for 40 days and was there tempted by the devil, the devil took him to the highest point of holiness and tells him, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, *Thou shalt not tempt the Lord thy God.*" Although you have been initiated this does not mean that you are protected, no matter what actions you take. It is different when you have a mission that requires you to go through a dangerous area - then you can be assured that spiritual beings will form a ring of protection around you. In the same way, a prayer to drive safely through the rush-hour traffic will, all things being equal, call upon protection from one's guardian angels. But if you, without thought, tempt others or go unnecessarily into dangerous areas, you are not protected even if your morals are above such actions. If you provokingly touch an electric fence and pray to not get an electric shock, you will be disappointed: you *will* get an electric shock! The fate arcs that could have been neutralized, had you used the knowledge that you actually possess, will then receive an open invitation to be released. It is therefore wrong to believe that you can go through the world blind, deaf and naive, as long as you have a good moral standing. One's own knowledge, cleverness and carefulness are part of one's protection. Otherwise there would be no reason to have developed those skills.

This same principle also applies to any type of guidance, warning and teaching. If you look at the law of fate superficially, these kinds of help would be unnecessary and of no use. Why warn anybody if only painful experience puts the person in question back on

track? The significance of any kind of advice lies in the fact that in a number of areas we have sufficient experience or moral standard to bypass certain actions and thereby avoid painful experiences, but due to thoughtlessness or old habits we still "rush in where angels fear to tread". Meat eating is an example. Many meat eaters can no longer morally bear to kill animals, but they do not think through the issue and supported by the masses as well as old habits they continue to eat meat.

All theoretical teaching therefore stimulates or encourages us to take advantage of the experience that we already have. And as we rarely know what experience our fellow beings possess, we must – within reasonable limits – warn and guide our fellow beings.

Conclusion

The law of fate is part of the loving structure of existence. It is thanks to this law that we can neither unjustly take advantage of the effort of others, nor can we be damaged by their mistakes. Indeed, we can neither cause nor suffer any injustice. It assures that we will experience the effects of our own actions: that we receive feed-back in order to become wiser. It is therefore an automatically functioning physical and spiritual law of nature. But it does not affect our free will. We have at all times, through thought, will, feeling, intelligence, and prayer, the opportunity to influence the powers of fate so that their effects can change. Like the other laws of Nature, the law of fate does not diverge one little bit from its mission, but contains a flexibility that gives us a great deal of freedom, without preventing it from giving us the moral and intellectual experience that we need for our spiritual development.

Translation: Mette Holland

Mysteries in the Milky Way and our Solar System

by Olav Johansson



“A flood of light is piercing the dark clouds. A new, great cosmic world impulse is already streaming and glistening across the Earth. **From a gigantic system in the centre of the Milky Way, it is beaming with superterrestrial brilliance directly towards the Earth.** In its light can be “seen” *the eternal Father*. The “sinking ship” will be abandoned, those on board rescued and Mankind “saved”. The Earth will soon shine with a new culture in which “*righteousness dwells*”. For before the radiance of God’s countenance the shadows of the night will be forced to give way. (Martinus *Easter*, chap. 16. My emphasis.)

With the help of data from NASA’s Fermi Gamma-ray Space Telescope, researchers have recently found a gigantic, mysterious structure in our galaxy. This structure looks like a couple of expanded “bubbles” above and below the centre of the galaxy or the Milky Way. (See illustration). Each “bubble” is 25,000 light years tall and this entire, gigantic structure is, according to the researchers, maybe only a few million years old.¹

Doug Finkbeiner, an American astronomer, who first discovered the mysterious structure, says: “We do not fully understand its nature or origin.”

Finkbeiner and his team discovered the bubbles through processing generally accessible data from the Fermi panorama-telescope. This telescope is equipped

with the most sensitive, high-resolution gamma-ray detector that has ever been launched. Gamma-rays are the most highly vibrating form of light that science knows about. Expressed in another way one can say that the photons or light-particles that the gamma-rays consist of are the form of light that has the shortest wave-length. This also means that it is the kind of physically perceptible light that is closest to the spiritual plane, due to the fact that the difference between the physical and the spiritual plane, seen from a “technical” point of view, as Martinus describes it, is a question of “long” and “short” wave-lengths (see Collected Articles 1, section 7.12)

And the gamma-radiation released by the “bubbles” surrounding the centre of the Milky Way is, according to the researchers, of a higher vibration or consists of shorter wave-lengths than has been observed anywhere else in the Milky Way. But the source of this is for the present a mystery...

If these new discoveries have any connection to what Martinus writes about in the quotation mentioned earlier is probably best for the moment not to comment. But it certainly sets me thinking...

Another mystery

“The great question now is why these explosions occur regularly.”

This is what Pontus Brandt, a scientist connected to the NASA

Cassini-project, says about the “periodical system” or rhythm that the Cassini-probe recently discovered that the planet Saturn has in the form of a “plasma-pulse” that is manifested rhythmically or regularly about every tenth to eleventh hour. Another unexplained phenomenon that can bring our thoughts to the periodical rhythms that our own organism has in the form of, for instance, the beating of the heart. Or maybe our so-called “muscle tone”, caused by nerve-impulses? You can perhaps look at the illustrative short video from NASA found on the following link: http://www.nasa.gov/mission_pages/cassini/whycassini/plasma20101214.html.

These rhythms in our own body are regulated by the tension between the opposite forces of expansion (the energy of gravity) and contraction (the energy of feeling), and as is shown in the video on the above mentioned link we see the same pattern or the same forces in the “plasma-pulse” of Saturn!

In this connection a possible reflection is that discoveries like this should contribute to materialistic scientists beginning to have ideas that it is a living organism that they are dealing with...

Where did evolution begin?

Another question that materialistic scientists today are asking themselves, is whether what we call “life on Earth” may have begun in the upper layers of the atmosphere and not in the sea as has been presumed up till now. Amongst the latest news in the world of science we also find the discovery that the dense atmosphere of Saturn’s moon Titan, offers life-conditions.² With this in mind and the fact that the chemical constitution of the atmosphere of Titan is very similar to that of the early Earth, (probably this is true also concerning its density. See what Martinus

writes about the atmosphere of the early Earth in the book *Logic*, chap. 17) some scientists have now started to question if evolution really began in the sea, which for a long time has been an established “truth” within evolutionary biology. The latest hypothesis that now has been presented within the world of science claims that biological life on our planet began instead high up in the atmosphere.³

That the exploration of another world far out in the solar system would lead scientists to change their view of how life developed on our own planet, is probably not exactly what one could have expected... It also illustrates how “temporary” many of the established “truths” or prevailing ideas within materialistic science are. They can be exchanged with new “truths” at any time (which, of course, brings hope for the future!).

That is not to say that the old theories have already been abandoned or are no longer relevant. What we are seeing at the moment is rather the beginning of a scientific debate about these questions, and without taking a standpoint concerning the actual facts in question, it is nevertheless possible, from the perspective of Martinus Cosmology, to point out that what biological science calls “life” is physical matter penetrated or “possessed” by ray-formed or spiritual matter. And in the way Martinus describes the cycle of matter, it is the gaseous matter that is the physical form of matter that is closest to the ray-formed. Therefore, seen from this perspective it does not look totally illogical that “evolution” involved a fertilisation of ray-formed matter, through gaseous matter to fluid and solid matter.

Another interesting question in this area is that the scientists have now found proof showing that the atmosphere of the Earth already 1.2 thousand

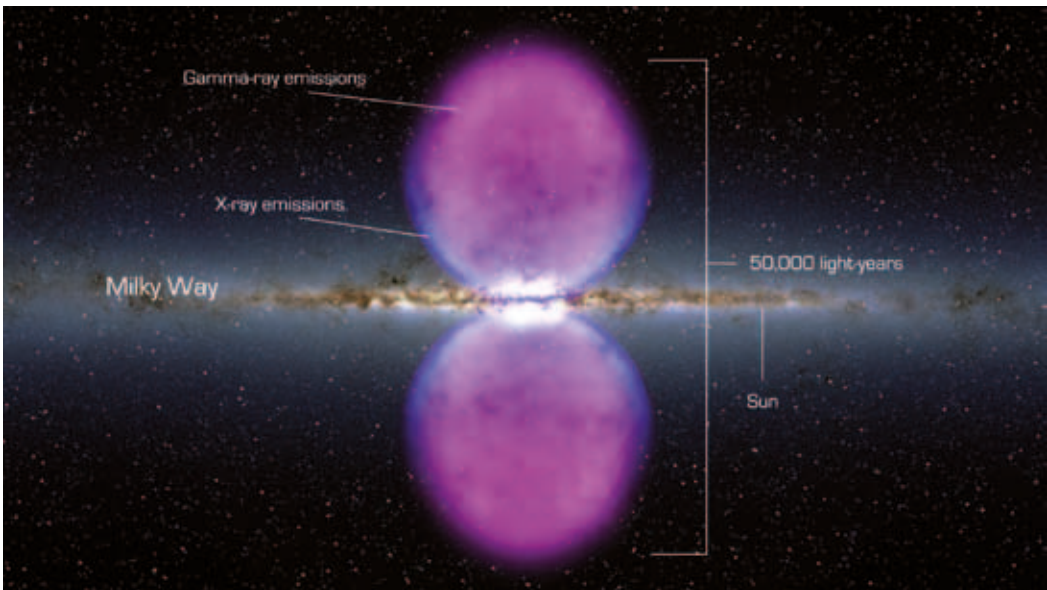
million years ago had enough oxygen to enable complex life-forms to arise here, which is considerably earlier than was stated earlier (about 400 million years earlier!). Higher life-forms might therefore have existed during a longer time on our planet than science has calculated up till now.⁴

When scientists here talk about “complex oxygen-dependant organisms”, that may have originated already 1.2 thousand million years ago, it might be necessary to clarify that this does not mean human beings, animals or plants, but multi-cellular bacteria. But if it was possible for such creations to appear on this planet 400 million years earlier than science has believed so far, this could actually shift the time-perspective also for the rest of the evolutionary process on Earth – including what we humbly call “the crown of creation”!

Notes:

1. http://www.nasa.gov/mission_pages/GLAST/news/new-structure.html
2. <http://www.astrobio.net/pressrelease/3641/titans-hazes-may-hold-ingredients-of-life> and <http://www.astrobio.net/pressrelease/3541/zapping-titan-like-atmosphere-creates-molecules-of-life>
3. <http://www.space.com/scienceastronomy/life-origin-Earth-primordial-haze-101110.html>
4. <http://www.livescience.com/environment/Earth-atmosphere-oxygen-level-support-life-101110.html>

Translation: Anne Pullar



NASA’s Fermi Gamma-ray Space Telescope has recently discovered a gigantic and mysterious structure in our galaxy that looks like a pair of expanded “bubbles” above and below the centre of the galaxy or Milky Way.



Prophecies about the Danish world teacher

by Ole Therkelsen

In this and the coming two issues of Kosmos we will be publishing four articles that deal with prophecies that can be seen as having some bearing on Martinus and his work. They will be the prophecies made by Rudolf Steiner, Mitar Tarabic speaking about the Man from the North, Uri Geller and Puharich on the Book of Knowledge and the prophecies of Nostradamus

Rudolf Steiner's prophecies about the new world teacher

Rudolf Steiner (1861 – 1925) started out in the theosophical movement, but as early as 1912 he broke away, as he did not agree with the theosophists and Annie Besant over the question of Krishnamurti. He did not think that Krishnamurti could be the new Christ or world redeemer.

Steiner set up his own Anthroposophical Society and in the beginning he thought possibly that it was anthroposophy which should save the world. Later he was certainly somewhat disappointed and he also had problems working together with others in the association which he had himself created. Towards the end of his life he had become clear that it was not anthroposophy which should save the world. His visions showed him that it would come from Denmark.

Bernhard Løw (1843 – 1931) had been Steiner's guest during the last years of his life at the anthroposophical headquarters, in Dornach in Switzerland. Shortly before his death in 1925 Steiner had a vision which he told Løw about in his last conversation before Løw's journey home to Denmark.

Steiner said, "I see a rent in the clouds above your own country Denmark. Here in a few years will appear a new world teacher. As he will need support, it would be nice if there were someone who would help him!" (*Martinus' Memoirs*, page 96).

It is disputed by the anthroposophists that Steiner should have said this to Løw, because there cannot be found any written documentation in the archives in Dornach, but that does not exclude that it can have been given verbally. Bernhard Løw took it as a command that he should help the new world teacher in Denmark. After his arrival home he carried this out simply and practically by gathering around him a circle of young disciples of the right age. According to Steiner one must reckon that the new world teacher would receive his initiation about the age of 28 – 30 years. They met often on Sundays at Bernhard Løw's large villa at 23 Kirkevej in Ordrup, north of Copenhagen.

For the first seven years after Martinus had acquired cosmic consciousness he lived totally unnoticed. It was only in 1928, three years after Steiner's death, that he began to feel that the

time was now ready for his work to come out. In September 1928 he wrote a letter to the director of Magasin department store, Carl Vett, who was known for his interest in spiritual matters and he referred Martinus to the old wise man, Bernhard Løw, who was the leader of the Anthroposophical Society in Denmark.

After contact had been established Martinus was several times invited out to Løw's house on Sundays to show his symbols and to talk about the eternal world picture. Løw thought that Martinus could well be the new world teacher. It fitted with Steiner's description that Martinus had acquired cosmic consciousness just when he was 30 years old. Bernhard Løw's first disciple became very jealous and said that it was not Martinus who should create the new world teaching. So Løw asked him, "Can you draw these symbols"? – No, he could not. "Well, then it is indeed Martinus who shall do it", said Løw.

Bernhard Løw became one of Martinus' most loyal and helpful friends in these first difficult years, and he paid the largest part of the cost of the publication of the first volume of *Livets Bog*, which however did not come out until 1932, a year after Løw's death.

Steiner prophesies on "the etheric second coming of Christ"

In a letter dated 16th October 1929, Charlottenlund and written to Martinus' first secretary and lecturer Erik Gerner Larsson, Bernhard Løw pointed out that there was a second prophecy by Rudolf Steiner about the second coming of Christ, which had been published in the Steiner Cycle 1909 – 1910. Løw explains that there will, according to Steiner, appear around 1930 a high initiate who will show "the etheric second coming of Christ" (Die ätherische Wiederkunft Christi).

After having given a number of private lectures Martinus, on the 1st December 1930, gave his first public lecture, "A new spiritual world impulse", at 18 Forhåbningsholms Allé, Frederiksberg, Copenhagen, in the hall of the High Schools Association. Before the lecture Martinus had placed on each chair a pamphlet bearing the title *Information about my spiritual work*. This pamphlet has been carefully kept for posterity and has been printed in English Kosmos 1995/4.

In connection with the etheric second coming of Christ, it is of interest that Martinus himself emphasized that the second coming of Christ will not occur with people following a person appearing, like Christ, in physical form. He will neither be found in the desert nor in the secret chambers (Matt. 24:26).

The second coming of Christ will take place in the form of "the spirit of truth" or "the Counsellor, the Holy Spirit", that is to say, as a spiritual science. Martinus has dealt with this theme in great detail in chapter 1, "The second coming of Christ", of his book *Intellectualised Christianity* (published posthumously 2004).

The work *The Third Testament* could thus be said to be an expression of the etheric second coming of Christ. Just as Christ stands forward and says who he is, so should the new world teacher also stand forward and say who he is and what he is, and that, one must say, Martinus did with great authority. He did not hide. Martinus made sure that in the future there should not be any doubt about whether he had said it or not.

In the speech he gave on 11th August 1979, his 89th birthday, Martinus said directly that his collected work *The Third Testament* was the fulfilment of

the prophecy about the second coming of Christ.

Martinus, "I now have the authority to say that *The Third Testament is The Counsellor, the Holy Spirit*" (English Kosmos 2008/4).

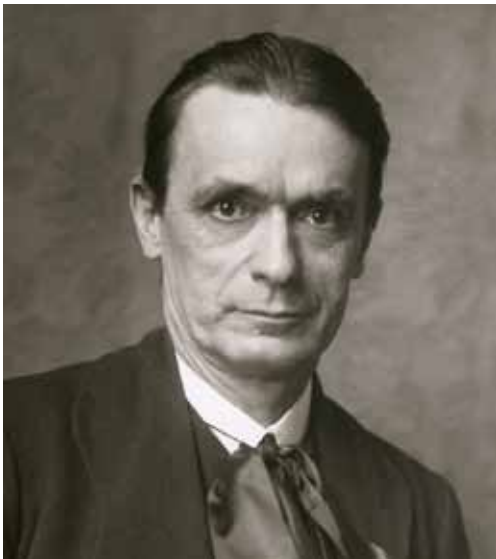
Steiner's widow, Marie Steiner, visits Bernhard Løw

Bernhard Løw, who was often a guest at Steiner's home in the last four years of his life, invited his widow, Marie Steiner, to visit Denmark, and he wished that she should meet Martinus. After seeing a photograph of her Martinus said, "Yes, but she will not talk with me". But Løw said that he all the same believed that she would like to talk with Martinus. Together with Dr. Carl Asche, who knew theosophy and Martinus' work, they should meet her in a large villa in Charlottenlund, where she was staying during her time in Denmark. Martinus preferred to wait outside in a small grove, so they could send a message if she wished to see him.

Løw told her a little about Martinus, amongst other things that he could answer any spiritual question one could put to him. Now one could well think that Mrs Steiner would be pleasantly surprised to hear that she could meet such a person, but no, on the contrary, she became greatly irritated and completely red in the face: How on earth could Løw assert such a thing? Her husband had given the world everything it needed. No, she will not talk with Martinus. It could seem as though some anthroposophists regarded Martinus as a rival to Steiner and his anthroposophy, and this attitude completely surprised Bernhard Løw.

Bernhard Løw, "What did Martinus demand of people? – Nothing! He will not at all pull people away from the area which they have reached. He simply informs about the energy's way of working and leaves it to people quite freely to follow these directions or not, just as their natural step in evolution permits them" (The Occultist, Nov. 1945, page 173).

Translation: John Morley



Rudolf Steiner (1861 – 1925)



Bernhard Løw (1843 – 1931)

Human rights for homosexuals

At a meeting of the United Nations in Geneva in connection with Human Rights Day, the American foreign minister, Hillary Clinton, gave a speech on the subject of global rights for LGBT's. (LGBT stands for lesbian, gay, bisexual and transgender)

Her speech lasted roughly half an hour and gave rise to a standing ovation. It has evoked superlatives from many global LGBT networks. The American *The Advocate* hailed it as "the speech you have been waiting for" and from the whole world there have come words of praise from both LGBT organisations and the media.

Among other things Hillary Clinton stressed that homosexuals are found in all cultures, societies and parts of the world and that the rights of homosexuals should be placed side by side with human rights. In the United Nations declaration of human rights (1948) it is not mentioned explicitly that these rights also apply to human beings with other sexual orientation.

In her speech Hillary Clinton said, *"Some people think that homosexuality is a western phenomenon, but homosexual human beings are found in all societies in the world. Being homosexual is not a western invention, it is a human reality."*



Hillary Clinton

"... to homosexual, bisexual and transgender men and women around the world I would say this: Whenever you live, and whatever your life situation, whether you have a solid network that supports you or you feel isolated and vulnerable, you should know that you are not alone. People all over the world are working hard to support you and to put a stop to the injustices and dangers that you come face to face with. This is the case not least in my own country. You have an ally in USA, and you have millions of friends among the American people."

The American foreign minister pointed out several new initiatives made by the Obama administration, among which was a Global Equality Fund aimed at providing economical backing to LGBT organisations.

Sources: homotropolis.com and news.advocate.com

Torben Hedegaard

Martinus' books in English (at least *Livets Bog*, vol. 1 for the moment) are now available by mail order from Cygnus Books in Wales. See their article about Martinus here: <http://www.cygnus-books.co.uk/magazine/2012/02/life-an-eternal-love-story/>

Do you have a wish to translate?

The English Kosmos team is looking for people who would like to translate articles for Kosmos. If you have an interest in looking deeper into Martinus' analyses all of us who are involved in this voluntary work find that translation is one way of doing so. You would need a knowledge of English and Danish or Swedish as well as a natural wish to communicate Martinus' thoughts into another language. Contact Andrew at andrewmousehole@yahoo.co.uk
Translating even a short article would be a help!

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 2012 in Klint

Theme for international week 1, 28th July - 4th August

Human Development

We can contribute more and more actively to the creation of a better world, a better life and better health. The growth of humaneness and intellectuality opens up the possibility of a more loving and more peaceful world. At the same time we are undergoing crises at the global level, and many are going through crises at the personal level too. What are we responsible for, and what opportunities do we have to contribute to the creation of a humane world culture?

Sunday 29th July

In the Light of Reincarnation

by Sören Grind

Wednesday 1st August

The World Crisis and World Peace

by Egil Kristensen

Monday 30th July

The I and Matter

by Rune Östensson

Thursday 2nd August

Keeping Oneself on an Even Keel

by Solveig Langkilde

Tuesday 31st July

Food and Morality

by Ingemar Fridell

Friday 3rd August

The Meeting with our "Higher Self"

by Ulf Sandström

Theme for international week 2, 4th - 11th August

A School of Love

Our experience of life gradually wakens us from an unconscious, insensitive and primitive state to being real human beings with a natural talent for meeting all situations of life with wisdom and love. When we see life as a loving form of education, our ability to relate constructively to our fate grows. This increased awareness results in neighbourly love becoming the most important thing for us to study.

Sunday 5th August

Evolution – a Process of Awakening

by Ole Therkelsen

Wednesday 8th August

"The Highest Fire"

by Anne Külper

Monday 6th August

Are the Ways of the Lord beyond Understanding?

by Ida Jind

Thursday 9th August

The Cycle of Talents

by Søren Olsen

Tuesday 7th August

Human Rights

by Karsten Jensen

Friday 10th August

Everything is Very Good

by Poul Dyrholm

