

No. 2 - 2012



MARTINUS
INSTITUT

Kosmos

MARTINUS COSMOLOGY

Martinus:

The Cosmic Forces
behind World
Redemption

Ole Therkelsen:

Prophecies about
the Danish world
teacher



English

Dear reader,

More or less once a year *Kosmos* features a longer article by Martinus, and this issue includes such an article: “The cosmic forces behind world redemption”. The title itself brings us immediately into the macrocosmic realm. Here we are dealing with the Earth and its cosmos together with “world redemption” and the forces behind it that are constantly at work, guiding mankind. These forces have been guiding us from our first appearance as early Man, and they will continue to guide us until, through a process of evolution, we have become fully independent and no longer in need of guidance.

Watching a little child learn to walk we can see a similar sort of guidance on a more local level. The mother – or father – will often steady the little one between her outstretched arms while the child takes a few steps towards her. But just as the child is about to reach her she might take a step backwards in order to encourage her child to continue experimenting. And she might do this several times, until she notices – she knows her child rather well – that now is enough and she lets the child feel rewarded by eventually landing safely in her arms.

When a little child is first learning to walk it is clear that it needs to feel supported and secure and it can perhaps need guidance and encouragement, but on occasion it also needs to be stretched beyond what it thinks are its limits.

Martinus actually defines world redemption as a “cosmic parent principle”.

But in the case of world redemption it is mankind as a whole that takes the place of the “child” who is learning to walk. Mankind is experimenting on a large scale and is finding out what works and what does not work. Just think of the technological developments it has made in the last few decades. It is facing big challenges and is occasionally being rewarded when something works out well for the whole. But at the same time it cannot be denied that mankind as a whole is experiencing sometimes extreme insecurity. There appear to be certain similarities between mankind taking bold steps into the world of greater and greater materialism and the child learning to walk. But are there also differences? For example, who or what is providing mankind with security and support as it takes its bold strides in the name of progress? Who or what is helping us to decide what is the next thing we need to learn and when is the right time for us to learn it? Who or what is judging when we need a rest from experimenting and need to be encouraged with a reward?

From a local perspective, in other words, without a cosmic overview, such questions would seem too far-fetched to even be asked in the first place. But can there be a great educator and guide, a master provider of support and encouragement to terrestrial mankind? – That is a question I will leave to Martinus to answer and for you to judge for yourself.

Andrew Brown



The Cosmic Forces behind World Redemption

by Martinus

1. World redeemers

In the history of mankind there are certain great names that stand out, whose divine glory still shines to this day even thousands of years later. There are even some that shine so strongly that each of them individually is still a spiritual guide for millions of human beings. The originators of these names that still shine so brightly we know as “Buddha”, “Christ” and “Mohammed”. The spiritual light revealed through these beings forms the foundation of the great world religions: “Buddhism”, “Christianity” and “Islam”. Before these shining beings, which we know under the concept of “world redeemers”, there have existed other radiant beings that have guided mankind. Such beings’ cosmic guidance regarding morality and behaviour has guaranteed that mankind will arrive at the great goal: to become mankind in God’s image after his likeness.

2. The cosmic impulses of world redemption

Many people find world redemption and world redeemers a mystery. In this

article we will draw the veil aside and reveal world redemption and its agents as identical to a cosmic, organic Providence that, from behind the physical world, watches over, steers and guides the beings’ transformation from animal to human being. For as long as terrestrial mankind has existed its mentality and behaviour has been guided and shaped by this Providence, revealed in the form of world redemption. This Providence is maintained and supported by a force that streams into our mesocosmos from outside. Its root or true origin does not therefore lie within our mesocosmos. As a result its origin cannot be a terrestrial human being or any other being within this mesocosmic physical and spiritual world. The force behind this Providence or world redemption is transmitted in cosmic or spiritual impulses that, in macrocosmic proportions, penetrate mankind.

3. The planet Earth as a living macrobeing for microbeings

As these impulses are macrocosmic in nature, they can only have a macrocosmic being as their originator. And since

we have been given the physical and spiritual body of the Earth as our living space or plane of existence, the Earth must of necessity be the immediate originator of these macrocosmic impulses. In order to understand the impulses of world redemption we have to come to the point where we realise that the Earth is a living being in whose physical and spiritual area terrestrial human beings and other terrestrial living beings are to be found as microbeings. The Earth is therefore our macrobeing. Its organism is the area in which we live, just as our organism is the area in which our microbeings, our organs, cells, molecules etc., live. It is not so difficult to see that the Earth does not consist of a lifeless mass of dead matter. Within its area there is not one single tiny spot, even as small as the point of a needle, where movement cannot be found. Even cliffs and rocks are subject to transformation and therefore also reveal movement. Movement is the foremost symptom of life. The matter and movements of the Earth are extremely logically organised. If we examine the combined structure and appearance of the Earth it shows itself to be a living being. Its breathing takes place through evaporation and its ocean of air. The seas are its blood. Its nourishment is nothing other than solar matter that shines onto it twenty four hours a day, maintaining its organic life. What would it look like if the sun did not exist? The Earth would be a dark, dead world, a corpse. But the Earth is not a corpse. It is a living being's radiant and perfect organism, at the same time as it is a correspondingly perfect macro-organism for myriads of microbeings: human beings and animals as well as plant and mineral life forms.

4. The Earth's consciousness as the spiritual world of its microbeings

The Earth does not only have a physical organism that is where its microbeings that are incarnated in physical matter live. It also has a spiritual organism, like all other living beings. This spiritual organism constitutes its consciousness. Through this it interacts or corresponds with other planets, both within our solar system and outside it. At the same time its consciousness or spiritual organism is the place where its microbeings in their discarnate or spiritual condition live. The Earth's consciousness and mental structure, which makes up its spiritual organism or body, is therefore terrestrial mankind's spiritual world. Its life in the mesocosmos to which it belongs and in which it day-consciously manifests can be experienced and acknowledged to a certain extent through the environment and living conditions that are manifested in its physical organism, which is mankind's physical world. As a physical organism, it has a completely different structure from the organism of terrestrial human beings. Whereas the physical organism of terrestrial human beings is intended as a tool for activity that is completely physical, the physical organism of the Earth being, that is to say the physical planet, is intended only as a tool for a lesser degree of physical activity. The Earth being has already arrived at the point in its own mesocosmos where it is beginning to experience "the great birth". Its organism is therefore a world that is preparing to become the scene of the totally perfect human kingdom, the home of microbeings that have become human beings in God's image after his likeness. And it is the beginning of the Earth being's great cosmic experience that is casting its reflected effects or spiritual impulses into the creation of terrestrial mankind's consciousness and behaviour.

5. The Earth's exchange of ideas, its spiritual area and its microbeings

The Earth's activity is predominantly spiritual or cosmic in nature. The Earth is connected with other planets or worlds through reciprocal, macrocosmic thought impulses. These create a large, active area of rays and waves around the physical planet. Behind this area there exists the Earth's cosmic, organic structure, its superconsciousness and its subconsciousness, its basic-energy organs that form its sphere of consciousness, that is its spiritual body and physical body. These two bodies form respectively our spiritual world and our physical world. The spiritual world's spheres of the basic energies are the spiritual dwelling place of the Earth's discarnate beings. From here they are born into the physical world and this is where they return to at the onset of physical death. They are each especially connected to that sphere whose combination of the basic energies they have through their development become most in harmony with. These spiritual spheres constitute the spiritual area of the mineral kingdom, the spiritual area of the plant kingdom, the spiritual area of the animal kingdom and the spiritual area of unfinished human beings. After this comes the kingdom of finished human beings, but this does not yet appear within the Earth's organism. But since the Earth is on the point of experiencing the great birth it will become the dwelling or the macrocosmos for finished human beings when this birth is over, that is to say, in roughly three thousand years time. The next spiritual spheres – the kingdom of wisdom and the divine world – are not finished worlds in the Earth's spiritual body either. They can become finished worlds only once the macrobeing, that is to say the Earth, has completed the development of its faculty to love, its

intelligence and its intuition. Until that time they can only constitute latent phenomena. But they nevertheless cause the Earth to be able to receive intellectual and intuitive impulses from its more highly evolved fellow planet beings, and it is upon this principle that world redemption as a whole rests.

Into these still unfinished spiritual kingdoms in the Earth being – the human kingdom, the kingdom of wisdom and the divine world – there is to a certain extent the possibility that, respectively, finished human beings, finished beings of wisdom and finished beings of intuition from the spiritual organisms of the Earth being's more highly evolved fellow planet beings can incarnate. These beings from higher worlds, however, incarnate in physical matter only in exceptional circumstances and therefore remain in the Earth's spiritual spheres or kingdoms, to which they have been temporarily transferred. These higher spiritual beings that have been transferred to the Earth's spiritual world cannot avoid stimulating a higher form of spirit and culture. Without this stimulation, evolution or a change from a lower to a higher state of consciousness would be impossible. These cosmically conscious or finished human beings in God's image after his likeness, which have been transferred from a higher spiritual world to terrestrial mankind's spiritual world, form a permanent cosmic community here. This forms the highest organ for a direct interaction of consciousness between God and the Earth's human beings. This is the organ that directs world redemption. This is the organ that guides the whole of mankind's religious life. It is behind all sects and communities. It is behind the creation of all culture, art and science. It is behind both light and darkness and guides every single thing according to its divine purpose. It is

behind the current transformation of culture and the beginnings of the new epoch of world redemption. It is God's all-encompassing revelation as an all-knowing, all-powerful and all-loving Providence. It is this Providence that all prayers are directed towards, from the animal's cry of anguish to Christ's prayer on the cross. And all prayers are heard by this Providence. But it cannot release beings from their dark karma; that is necessary for the development of their humanity or love. But it can fill the distressed being with so much spiritual power and light that its general wellbeing and good spirits can remain almost unaffected throughout dark karmic crises. It can guide and help human beings with everything that has to do with their daily life. This divine Providence consists of many beings all of which appear in God's image after his likeness. They are not beings that have to be addressed as people with a rank or title. On the contrary, they must remain nameless so as to avoid becoming the focus of worship in the place of the Godhead. They are God's tools for manifesting and experiencing in relation to human beings; they are not the Godhead itself. Prayer to God should therefore be formed and addressed directly to the divine originator of the universe, which has in these beings an organ and senses that are perfectly adapted for exchanging thoughts directly with terrestrial human beings.

6. The difference between the macrobeing's and the microbeing's perspective of time and space and its consequences

Just as the Earth itself constitutes an organism of macrocosmic or gigantic proportions compared with the organisms of its microbeings, so are naturally its thoughts and consciousness also of macrocosmic or gigantic proportions.

As the Earth's organism is millions of times greater in size than a human being's organism, and its lifetime is similarly millions of times longer than a terrestrial human being's physical life, a thought from a being the size of the Earth will naturally also be gigantic in size or of a macrocosmic perspective compared with a human being's thought. As a result we can see that the macrobeing's sense of time and space is completely different in size compared to the microbeing's. While the macrobeing, in this case the Earth, experiences one physical life, the microbeing, in this case the human being, experiences millions of physical earthly lives. A microbeing and a macrobeing are therefore totally prevented from exchanging thoughts or being able to talk to one another. A human being can therefore neither sense nor experience what the Earth's thought interaction with another planet being is about nor carry on a conversation with the Earth. Its physical lifetime is so short that it would die and be reborn several times before the Earth had even begun such a conversation. So it is not so surprising that human beings do not see planets and worlds, suns and milky ways as the organisms of living beings, or that the stars in the dark night sky are the shining organs for gigantic beings' manifestation and experience of life.

7. The speech of the stars

Though the darkness of the night the eternal light therefore twinkles and beams towards us from the shining bodies of gigantic beings, the eternal light that reveals itself to us as almightiness, infinite wisdom and universal love, which can absolutely only exist as one single all-encompassing being's consciousness and life. This totally all-outshining being, the being in relation to which there cannot exist any

being above it, beside it or below it, or any being inside or outside it, since it constitutes in itself absolutely everything that exists, can only be the all-encompassing, eternal Godhead. We are therefore in contact here with the being that human beings, from their first tentative beginnings, have viewed and worshipped in a great variety of ways, and, guided by world redemption, have worshipped as their fixed point or the basis of their view of life, their morality and behaviour. To look at the stars out in the darkness of space is to look at God's organs at work. It is to see the macrocosmos populated by living beings. It is to see our own little world enclosed within God's organism. To be enclosed within God's organism is the same as being in God's care and protection.

8. The macrobeing's reflected impulses in its own organism's microworld

As we have already pointed out, human beings are microbeings in the Earth being's organism. And spiritual or mental impulses from this being's exchanging of thoughts with its fellow planet beings pass through this organism. Such impulses form the basis of the great world religions and the various cultures that have been born, flourished and disintegrated again, to be followed by other culture-creating impulses of consciousness. In the same way mental impulses from our exchanging of thoughts or conversations with other human beings pass through our own physical body and reach the microbeings in this body. If this exchanging of thoughts takes the form of an outburst of anger towards our neighbour, this sends reflected impulses of the same dark energy through our organism, and these can be fatal to the microbeings. If someone experiences many disappointments and difficulties,

this also creates darkness in the being's temperament and thought impulses that stream through its organism, and this can cause nervous breakdown, stomach ulcers and ensuing weakness. Sadness, melancholy and a tendency to depression also send reflected impulses through the organism, where they create weakness, fatigue and an increased susceptibility to disease. If a being experiences something very encouraging that promotes a sense of joy, this energy also sends reflected effects through the organism. These are extraordinarily health- and life-promoting. Healthy laughter sends an enormously healthy and life-promoting impulse through the organism. If a person devotes himself to some object of interest or some creative endeavour that causes great joy in his temperament, this also sends health- or life-promoting impulses through his organism. In this way every single thought-impulse or impulse of temperament that passes through the being's mentality sends constructive or destructive impulses through the being's organism, all according to the thoughts or state of mind the being is in.

9. The macrobeing and the microbeing are dependent on each other for their lives

But a living being's organism does not exist for its originator alone. It also exists in order to provide a living place for microbeings: organs, cells, molecules and even smaller beings. It is inevitable that these microbeings cannot be unaffected by the flow of the macrobeing's thought-impulses or impulses of temperament through its organism, which is their living place or plane of existence. The normal microbeings in the organism are in fact a vital necessity for its survival. It is therefore clear that the flow of the dark and evil thought-impulses and impulses of temperament

through the organism is destructive towards its microbeings' living conditions. And owing to the destruction of these small beings' lives and wellbeing they can no longer carry out their mission of maintaining the organism that it is dependent on, and this gives rise to the condition in the organism that the macrobeing or its originator senses as illness. Of course in the same way health, vitality and wellbeing arise in the organism when it is permeated by reflected impulses from the macrobeing's bright and happy exchanging of thoughts with other beings. As the Earth is also an organism for a living being, there also stream through this organism light and dark reflected impulses from its originator's exchanging of thoughts with its fellow planet beings. The reason we do not see this exchange of thoughts with other planets is merely due to the fact that, as we mentioned before, it takes place in a macrocosmic perspective that is millions of times larger than the sensory perspective that is normal for us. But even though we cannot listen to or see the Earth's exchange of thoughts with other planets or worlds, we are most definitely not cut off from being able to experience the effects that these exchanges of thoughts send in over the human beings, which are microbeings in the Earth being's – our macrobeing's – organism.

10. The macrocosmic reflected impulses and the basic energies

The reason we are interested in these cosmic impulses from the Earth or our macrobeing is because of the extraordinarily great significance that they have had and still have for the evolution of mankind. We can see that this evolution and the resultant religiosity and creation of culture has, as we have already said, been guided by these

impulses from the very first signs that the beings are moving in the direction of becoming human beings. These impulses do not take the form of a conscious transference of thought between the macrobeing and its microbeings, which would be totally impossible due to the enormous difference in sensory perspective between the two parties. But this does not prevent these impulses from being able to be registered as various combinations of the six energies of consciousness that we know as the cosmic, basic energies. It is from the combinations of these basic energies that all consciousness is created. By following mankind's evolution starting from its first, tentative beginnings we can actually register which basic energies the macrobeing's reflected impulses, which were received by human beings on their various evolutionary steps, have been combinations of. They are reflected impulses of the macrobeing's day-conscious exchanging of thoughts with its fellow planet beings in their common mesocosmos. And since these impulses, just like all other functions of consciousness, can only be formed and exist as combinations of the six basic energies, it is not so remarkable that the reflected impulses from this macrobeing's exchanging of consciousness or thought with its mesocosmic fellow beings consist of the same combinations of basic energies.

11. World redemption and the vitally important killing principle

Human beings' life and behaviour in their first, tentative stages as early human beings was based on the killing principle. They had to protect themselves against other human beings who were rough and barbaric and had absolutely no idea about humaneness. They also had to protect themselves from the wild animals, just as they also,

to a large extent, had to hunt and kill animals in order to use their organisms as food. If these primitive, ape-like human beings could be guided in morality and behaviour it could definitely not be in the direction of obeying the sixth commandment: "Thou shalt not kill". And neither could it be in the direction of forgiving one's neighbour and turning the right cheek when one was smitten on the left. The great foundation of these beings' lives was fighting and killing in order to protect and stand up for themselves in the normally so hostile world at this primitive stage of consciousness. Guiding the behaviour of these beings would therefore have to be of such a nature that it could make them more skilled and raise them to an even higher situation regarding physical power and ability to fight than the one they are in. And this is where the principle of world redemption and its agents or world redeemers intervene and take the lead regarding the ongoing development of human beings' morality and behaviour, in fact their entire process of transformation from darkness to light, from animal to human being.

12. The epoch of world redemption no. 1

If we look back to the first primitive human beings' consciousness, we can see that it is a combination containing predominantly the "energy of instinct" that to a certain extent automatically guides the being's life. This is combined with the "energy of gravity", which forms the basis of the being's capacity to kill, that is to say, its talent for defending and attacking, and which is by and large the foundation of its physical existence. In addition there is primitive or inhumane feeling, that is to say, hatred or thirst for revenge. True humane feeling or love does not exist at this stage of evolution, other than the artificial

affection we know as the state of being in love that maintains the urge to mate and the resultant affection for the beings' offspring. The faculty for defending and attacking is the fundamental factor in these beings' lives. These beings can only exist as microbeings in a macrobeing whose consciousness is to a certain extent a combination of these same basic energies, but of course in a macrocosmic format. Such a being's reflected impulses constitute precisely the atmosphere or energy of consciousness that can form the basis of the lives of this first form of human beings. But in order that this can truly be stimulating and guide the lives and behaviour of these primitive beings, it has to be adapted to their way of thinking and view of life. Beings are therefore needed that are absolute geniuses or are particularly gifted in practising and developing this form of life. And, as we mentioned before, it is here that the agents of world redemption begin to intervene. But these first agents of world redemption do not need to be highly evolved beings with cosmic consciousness or Christ consciousness. The primitive beings that they are going to guide and help are on their way into the sphere of darkness where they will be initiated into the contrast to light, that is to say into darkness. Without the personal experience of this contrast the beings will never ever be able to become human beings in God's image. Consequently the guidance or world redemption in the case of these beings had to be a process of developing and perfecting these beings' talents for defence and attack. It was an absolutely vital necessity to perfect their ability to stand their ground, through murder and killing, in the normally so hostile world that they lived in, a world that was indeed maintained by the macrobeing's reflected impulses of the same killing combination of basic

energies. And for this reason the beings were not left alone. Beings incarnated that, in the form of outstanding tribal chiefs, psychic medicine men and such like, were sufficiently far advanced in evolution that they were able to provide the necessary guidance in morality and behaviour. This guidance took the form of leading the beings towards eating of the “tree of knowledge”. And in the Bible we can read the account of how the “serpent seduced Eve”. But since eating of the tree of knowledge is a vital necessity if the beings are to gain knowledge of what is good and what is evil, preventing the beings from eating of the tree of knowledge would mean that they would be unable to gain knowledge. But how can a being without knowledge, that is, without the knowledge of good and evil, become a human being in God’s image after his likeness? Without this knowledge, God’s wish and plan in relation to the creation of the human being in his image after his likeness could therefore never ever be fulfilled.

It is therefore easy to see that the “serpent” is not some kind of “devil” that seduced “Eve” to do something that was against God’s will. Quite the opposite, the serpent freed Eve from the superstition that she was enveloped in, the superstition that they would die if they ate of the tree of knowledge. The Bible expresses it in the following way: “And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Genesis 3:2-5). This shows us that the serpent was one of the agents of world redemption. Its

task here, just as in later evolutionary epochs, was to lead human beings along the right road. It is certainly the case that the serpent was a world redeemer in the service of darkness whose mission therefore played a vitally important role in enabling God’s creation of human beings in his image to become a reality. The serpent was therefore most definitely a representative of world redemption and therefore of the creation of mankind in God’s image. The Bible, in describing this representative of world redemption as the “serpent” and saying that “the serpent was more subtil than any beast of the field” (Genesis 3:1), is in fact stating in symbol form that the serpent was a representative of the beings’ initiation into darkness. This initiation opens the door to the eternal light in life’s very highest spiritual worlds. But the Bible is addressing human beings who still have no inkling or understanding of darkness in any other way than as something that cannot possibly be imagined as anything other than the hostility of a devil-being and its persecution of God and human beings. A mankind that knew nothing whatsoever of the true nature of darkness or of the fact that it is necessary for mankind to be able to experience light would definitely need an interpretation of darkness that fitted into its primitive perception and that was for the time being able to satisfactorily answer its questions in that area. Hence this symbolic clothing of the truth. The “serpent” was the world redeemer in the service of darkness. “Eve” was not a term for “women” or female beings alone. The term “Eve” was a term for one-poled beings, in other words, “female beings” and “male beings”. These beings were the opposite of the “Adam” of the Bible, which is a term for double-poled beings. The “creation of Eve” is a term for the transformation of

“Adam-beings” into “Eve-beings”, which was the absolute requirement that enabled the “Fall”, or the “eating of the tree of knowledge” to take place. For further information on this subject I refer you to my main work, *Livets Bog*. Here the cosmic analyses reveal the totally naked or unveiled eternal truth regarding darkness and light, showing that these are both equally necessary for the being to have any kind of consciousness or ability to think and the resultant experience of life and way of being.

13. The epoch of world redemption no. 2

Human beings' eating of the tree of knowledge and the resultant expansion of their consciousness and development of competence in the dark basis of their lives, in other words the killing principle, rendered them open to an even higher degree of guidance from world redemption. They were therefore able to receive an even greater interpretation of the macrobeing's dark thought reflected impulses. And more advanced or more highly developed agents of world redemption incarnated on Earth and led the human beings further into the dark area of the killing principle. And ever new reflected macro-impulses from the macrobeing streamed in over the human beings, ensuring the continuation of world redemption. These impulses were still a combination of the energy of instinct, the energy of gravity, inhumane feeling and of course also the copulatory nature, which at this stage dominates the beings' manifestation and experience of life. The beings' instinct began to give rise to the religious faculty. They began to have an inkling that there must be higher forces or gods behind physical existence. Their religious instinct allowed them also to have an inkling that there was a spiritual existence and world beyond the

physical existence, which one continued to live in after physical death. And this is where the higher beings or gods belonged. This religious inkling arose automatically as a result of their instinct, and absolutely not through any kind of intellectual stimulus from outside or as a result of wild imagination without any grounding in reality. This inkling therefore arose quite organically. It is an “inkling”, and at a later stage a “feeling”, that arises automatically in all human beings' mentality or consciousness during the first, tentative stages of human existence. But they have no idea of the structure of this spiritual world or existence after death. Their mentality was not sufficiently developed for that. This religious inkling gave them no real spiritual knowledge or detailed impression of these higher forces and the spiritual existence after death. But this religious inkling gave them the ability to believe in the assertions of authorities. They blindly believed in authorities just like a little child blindly believes as a matter of course in the assertions of its parents, without having any ability whatsoever to check whether these assertions are right or not. In the same way that little children need parents or other people who are older than themselves to give them the necessary answers to the vital questions that are beginning to arise or to satisfy their thirst for knowledge, so too must human beings during their initial evolutionary epochs have beings who are older in evolutionary terms to answer the questions that they cannot answer or understand themselves – on account of their lack of development and their limited sensory abilities – or to satisfy their thirst for knowledge that crops up during these stages of evolution. And here the principle of world redemption emerges as a kind of cosmic parent principle, since it is the very mission of

its agents or world redeemers to guide the human beings that in evolutionary terms are still very tender and unfinished and give them suitable answers to their vital questions and thirst for knowledge.

This religious inkling that there exist higher forces is therefore definitely not something acquired from outside. This inkling would have grown in human beings even if they had been totally isolated from other human beings. But they were not able to picture the structure and appearance of these higher forces in a way that gave them a detailed understanding or analysis of them. They merely had an inkling that they existed. But this strong inkling of theirs gave them, as we have said, the ability to believe in authorities. And this meant that the agents of world redemption were able to guide them and answer their questions and give them detailed impressions of these higher forces and the spiritual world in such an interpretation that fitted their consciousness and stage in evolution. This interpretation had to be formed out of the Godhead's secondary consciousness. The higher forces had to be beings that had reached the peak of expertise in practising the behaviour that human beings themselves lived amongst. They had to be true experts in exercising the killing principle. They had to be supreme conquerors that could subjugate, kill or destroy their enemies and take possession of their goods and lands. These higher beings or gods were therefore seen as the beings that expressed the highest ideals at these evolutionary stages of the killing principle. They were beings one could invoke for help when one was oneself on the point of perishing in combat. These beings gradually came to be seen as gods or supernatural beings. It is beings at this stage of evolution that we have examples of

and that were worshipped in the gods of Valhalla of our Nordic mythology. Here it was the highest ideal to kill and to be killed oneself in order to arrive at the paradisaical home of the gods or heaven. To the Nordic Vikings the principle of might, killing and plundering were religious virtues, formed into practical behaviour by the agents of world redemption.

14. The epoch of world redemption no. 3

Gradually as human beings increasingly based their lives on the killing principle and had murder, killing and stealing as the foundation of their lives, this existence would naturally in the course of time be bound to undermine itself. According to the law of karma or retribution, one reaps what one has sown, which means that what one has done to others in the way of evil or good one gets back in equal measure as evil or good. And human beings had to be increasingly persecuted and killed as they themselves increasingly persecuted, killed and destroyed other human beings' existence. Making the killing principle, in other words killing others and being killed oneself, into the highest ideal can only be the very peak of sabotage of one's own life. It is quite obvious that this enormous sabotage of oneself and others could not continue. Gradually all this dark karma in the being gave rise to the beginnings of a faculty for humaneness. One began to be super-satiated with the killing principle's religiosity and heroic aura. One began to long for a humane existence. The heathen way of life, in other words the dark way of life that was lacking in humaneness, degenerated. And one began to be receptive to humane ideals. The human beings were still to a large extent guided by the faculty of instinct, the energy of gravity and inhumane

feeling, together with inhumane religiosity involving the sacrifice of animals and human beings to the gods. But the good thing about this way of being and its consequential dark, painful death karma is that, as we have already said, it gave rise in the being's mentality to the faculty for humaneness. And the reflected macro-impulses also consisted of a higher combination of the basic energies. And a new epoch of world redemption therefore then became possible. In this new epoch the agents of world redemption began to formulate and guide human beings in a new view of life, in which humaneness was the highest ideal. And world redeemers incarnated, including Buddha, Christ and Mohammed. Through Christianity neighbourly love was revealed to be the fulfilment of all the laws and the way for human beings to attain a greater and brighter way of being. And a new and higher reflected macro-impulse could be transformed by the world redeemers into the great world religions that are still in existence: Buddhism, Christianity and Islam. Through these religions, which constitute reflected macro-impulses transformed into human words and speech by the world redeemers, human beings have been guided forwards to the present day.

Of these three religions Christianity in the form that we have from the lips of the world redeemer is of such a high standard that mankind will be guided all the way to its totally finished state as mankind in God's image after his likeness. Because of its very high, cosmic standard, its guidance of mankind will stretch over two epochs of world redemption. The first of these is the epoch that for nearly two thousand years has led millions of human beings forwards towards the development of humaneness or neighbourly love, which is in turn the same as God's primary

radiation, namely universal love. Christianity or the other world religions still in existence have not led mankind to the end of the road regarding bringing it to total perfection as mankind in God's image after his likeness – not that it was ever intended that they should do so. And a new and final great epoch of world redemption has already begun to set in.

15. The epoch of world redemption no. 4

We have now arrived at the twentieth century, which will be a landmark in mankind's religious history. Very strong cosmic, reflected macro-impulses are penetrating mankind and have already brought about an enormous change in its mentality. Since our macro-being, the Earth, is experiencing the first stages of the great birth, it is not so remarkable that it is extremely active in its thinking or in its exchanging of thoughts with its fellow planet beings in its own mesocosmos. These high exchanges of thoughts with like-minded planet beings constitute to a significant degree combinations of the basic energies of intelligence and feeling, which, as a result of the planet's double-poled state, appear to a certain extent as intellectualised feeling, which is the same as pure love. But this reflected macro-impulse contains a great deal of energy of intuition. As there are a considerable number of human beings within mankind on Earth that are so far advanced in evolution that they can receive faint intuitive impulses directly from the reflected macro-impulse, this has resulted in a very strong, accelerated evolution in material inventions and creations. But as these beings were not so far advanced regarding humaneness that they were able to receive information in the purely spiritual or cosmic area, and since they at the same time, as a result

of a well-developed intelligence, could no longer believe in Christianity, they became materialists, without any real concept of the Godhead. These beings promoted an enormous materialistic creation. And since to a large extent schools and colleges have been built for the development of this materialistic knowledge and creative faculty, a large part of the human beings of the Earth have become godless materialists.

And mankind has, in an amazingly short time, been provided with a great wealth of material advantages. Machines, ranging from mechanical diggers to electronic brains, are these days taken for granted. But new and even more amazing discoveries are to come. Instruments and electrical phenomena that it is almost impossible for human beings of today to imagine will be developed and be accepted as a matter of course. Factories that can create factories and machines that can create machines, which with ingenious combinations of automatic components need only an almost microscopic amount of human operation or supervision, will also be commonplace.

The fact that the new reflected macro-impulse in this way promotes the development of human beings to become geniuses in material creation is also an essential link in the divine creative plan. Human beings cannot become perfect until they have experienced so much darkness that, as a result of the ensuing dark karma or state of suffering, their faculty for humaneness has been developed to such a degree that they have become able to love their neighbour totally. As the message of Christianity was not intended for beings with a strong leaning towards intelligence, it was bound to lose its power as the basis of life for beings to the degree that they became intellectual or had a leaning towards intelligence.

They therefore became materialists or godless. They no longer had the faculty to believe in authorities. And neither did they have within themselves the faculty to find their way through the mystery of life. They now held on tightly to whatever they could acquire with their physical senses as realistic or tangible facts. Whatever lay beyond these facts, such as the eternal Godhead, the spiritual world, the immortality of the beings and total neighbourly love as the basis of life, they were not able to perceive as real. For this reason physical matter became the fundamental object of their perception and sensing. It was therefore not so surprising that they became experts in researching physical matter and in bringing it under their control. And, as we touched on earlier, this has given mankind an enormous advantage in the form of material knowledge and machines and instruments that ease the burden of its daily, physical life. And in this new reflected macro-impulse we therefore come into contact with a branch of the keynote of the universe, love, that has begun to create a new epoch of world redemption.

But even though human beings have been so advanced that world redemption has been able to bring them to the point where they can be instruments for the creation of benefits that are to a greater or lesser extent vital for mankind, there is no guarantee that they, with their great material knowledge and expertise, cannot also create and spread dangerous and deadly phenomena throughout mankind. It has long been a fact that mankind has been able to increase its capacity to kill and destroy millionfold. It can wipe out entire metropolises together with their populations and cultures in a matter of seconds. And since these beings, with such an enormous capacity to kill and destroy, in fact an ability to sabotage and wipe out the whole

of mankind, are at the same time godless materialists, they neither believe in the spiritual world nor the morality of love pointed out by the world redeemers, namely loving one's neighbour as oneself, the state of affairs at present does not look particularly reassuring for human beings. What can one call beings with such a gigantic capability to kill, a capability to kill that is based on millions of horsepower? One cannot call them "animals", since animals do not have such a gigantic, unnatural capability to kill. Neither can one call them "human beings", since "finished human beings in God's image after his likeness" absolutely cannot kill; they can only send out love to everything and everyone. We can therefore only call beings at this evolutionary stage "devil beings". It is not in order to speak ill of these beings that we use this expression; it is only in order to use the same age-old term for this particular mental state that is used in the Bible. The Bible uses the word "devil" precisely in order to give a name to the state of consciousness that is the very opposite of the consciousness of those beings that culminate in the light. And the experience of the culmination of darkness is a vital necessity in order to be able to experience the culmination of light.

That this growing materialism and godlessness can take place within the Christian world religion is exclusively due to the fact that these materialistic human beings have grown out of the interpretation based on instinct and feeling, in which the world redeemer, Christ, had to clothe his high proclamation of the eternal light, in order to be able to find interest and receptiveness for it at all. But as human beings, as a result of the new reflected macro-impulse, began to develop their intelligence rapidly and became increasingly intellectual, and were consequently to a

corresponding degree unable to accept Christ's interpretation based on instinct and feeling – which was absolutely not intended to be material for intelligent explanation – plus the fact that their faculty for humaneness was not so highly developed that it had given rise to intuition, they were bound to become materialists and godless. It therefore makes no difference that human beings have a well-developed intelligence if they do not have a well-developed faculty for humaneness or love and the beginnings of a faculty of intuition. We are therefore able to see what is awaiting mankind in the new epoch of world redemption for it to be able to be guided forwards in its process of being made perfect or its creation in God's image after his likeness. It is lacking further development of its humaneness or neighbourly love. And it lacks a science of the spiritual or cosmic structure of life or, in short, the total solution to the mystery of life. The only thing that can develop human beings' humaneness or true neighbourly love, which can also be expressed as universal love, is returning karma of the more or less inhumane or unloving behaviour that one has manifested in one's previous earthly lives. It is therefore not so remarkable that the new reflected macro-impulse has speeded up the movement of the release of mankind's dark karma or fate. Two great world wars, with enormous amounts of intense suffering, mutilation, disability, illness, hunger, distress, homelessness and unnatural deaths for millions of human beings, have already taken place in this century. And enormous preparations for another gigantic war are already being made.

These great releases of karma are neither "punishment" nor "vengeance" from an "angry" God. They are the accumulated retributive effects of human beings' own faulty behaviour in several

previous earthly lives. They are the effects of the sufferings that each of these human beings has inflicted upon other beings in these previous earthly lives. These releases of karma have the effect that each time they raise the being onto a higher level of humaneness and to the expansion of consciousness that is its consequence. Just think, how divine the structure of life or karma therefore is! A human being can do something evil to his neighbour. The effects of this evil he gets back as his fate. And when he gets it back as his fate it is a contributory factor in the formation of his faculty for humaneness, that is, his faculty for love, the very faculty that makes the being into a human being in God's image after his likeness. If the being does something good to its neighbour, it will of course in the same way get back the effects of this good as its fate. And just think, what justice is also revealed here! It is not possible for the being to experience any other evil than what it itself has released or what it itself is the absolute primary cause of. One is therefore the absolutely only one who can decide whether one's fate appears as light or dark. And for this reason human beings have to learn the difference between good and evil. How else would they be able to create a perfect way of being and thereby a perfect fate for themselves? And they gain this learning solely and fundamentally through the karmic effects of their actions. Human beings in the new epoch of world redemption will meet great, dark karmic effects of all the many troubles, wars, sufferings and unnatural deaths that they have inflicted on human beings and animals in previous earthly lives precisely in order that they can learn, through their own personal experience, the difference between good and evil.

But all this suffering would serve no purpose whatsoever if it did not

promote the development of the feeling of humaneness. To the degree that this feeling develops, so is its originator unable to cause any harm to other beings. But this ability gives human beings no theoretical knowledge, and without knowledge their faculty of humaneness can become more or less derailed. The feeling of humaneness pure and simple without the guidance of logic or intelligence can be misused and become a meaningless display that we call "foolish kindness". The good thing about the faculty of humaneness is that it gives rise in its originator to a great interest in questions to do with good and evil that it feels it is vitally important to get the answers to. It is this attitude that causes the being to be receptive to world redemption. In the world redemption of the twentieth century this does not apply to only a part of mankind; it applies to the whole of mankind. It will be ready or predestined to receive the eternal truth in an undisguised form as cosmic science. And any science is fact. A fact is a fact for all beings that can understand its analysis. We have already seen how the reflected macro-impulse has set in motion mankind's dark releases of karma. And we can also see that, quite apart from the two world wars and other troubles and sufferings that mankind has experienced in this century, it will experience still other, not exactly mild, releases of karma. Human beings have still not reached the stage of being able to forgive their neighbour seventy times seven times. And as long as this does not take place, mankind will live at war, with its retribution of dark karma. And are not human beings of today armed against one another with such an excessive capability to kill and mutilate that it would be possible for them to wipe out almost everything living on the face of the Earth, if they were given the freedom

to release this gigantic capability to kill and destroy, and if they in their ignorance found it necessary?

But there is no need to be afraid! The Earth is a being that has begun “the great birth”. It is not due to receive any particular death karma. It cannot therefore be subjected to an unnatural death. Its organism, which is our macrocosmos, will not perish as the result of atomic explosions or fires and conflagrations through some human whim. It has its microbeings under control. But the experience of the great birth gives it extremely strong mental activity. The impulses from this mental activity form, as we have already mentioned, reflected impulses that penetrate mankind. As these impulses are very intellectual, which means that they have a strong element of humaneness, intelligence and intuition, it is not so remarkable that they have influenced mankind’s activity and speeded up its tempo. What has particularly influenced human beings is the intellectual part of the reflected impulses. Quite apart from the many material benefits it has enabled human beings to produce, it has also enabled human beings to create the enormous proliferation of their capability to destroy and kill. This is human beings’ final great underdeveloped or incomplete area of consciousness. It demonstrates that human beings, despite the world religions and Christianity, still base their lives on the killing principle. It is the final great barrier or obstacle in the birth of the totally perfect human kingdom on Earth. As the Earth is now on the point of experiencing the great birth, its organism will of course have to be brought forward to be in harmony with it. Being on the point of becoming a finished being in God’s image, the Earth should not have to continue living in an organism that is adapted to only an unfinished or primitive being.

The time has therefore now come when human beings’ attitude to the killing principle must totally change so that the barrier that has until now excluded mankind from the finished or perfect human kingdom can be removed. But this barrier can only be removed through two things: neighbourly love and cosmic or spiritual science. Human beings can only acquire neighbourly love through the effects of their dark karma and the cosmic or spiritual science they receive from world redemption. As we do not have space here for a more detailed explanation of the dark karma that human beings in the new epoch of world redemption will experience, I will just mention that it will come in a few impulses. There will be a gap between each impulse when there will be access to displays of humaneness and light karma. These human beings’ dark karmic impulses will be such that human beings will be completely turned away from pursuing a policy based on the killing principle. Human beings will find themselves in a situation in which the only material salvation is the “united states of the world”, with a common world government for all existing states. Here I refer the reader to the fourth chapter of *Livets Bog*. With this fundamental world government the killing principle as a factor of power will be totally removed from human beings’ behaviour and world order. The epoch of true world peace will have therefore begun.

As human beings come through the effects of their dark karma and consequently become more humane, change their pole-structure and become all-loving, they become predestined to live on a far higher plane of consciousness. And therefore having left behind the dark terrains of materialism, godlessness, war and suffering, they now come into contact with the world redemption

of the twentieth century in the form of “the Comforter, the Holy Spirit” that Christ announced. What or who is the Comforter, the Holy Spirit? It is the foundation supporting the new world redemption, as announced by the world redeemer, Jesus Christ. It is an expanded continuation of his proclamation or revelation of “the way, the truth and the life”, presented and adapted to an intelligent and intuitive mankind. It is a revelation of nothing other than the eternal world picture presented and manifested as cosmic analyses in the written and spoken word and in symbols. It is a revelation of the solution to the mystery of life and thereby the very highest conclusion that exists and that can exist at all. It is a revelation of the existence of an eternal Godhead. It is a revelation of living beings’ immortality. It is a revelation of the fact that the keynote of the universe is love. It is a revelation of the fact that every living being is the master of its own fate. It is a revelation of the fact that light and darkness are equally essential to every creation of consciousness, and that darkness belongs to the consciousness of the Godhead just as much as light does. Darkness is the Godhead’s secondary consciousness, whereas light is the Godhead’s primary consciousness. It is a revelation of the fact that one should love God above all things and one’s neighbour as oneself. It is a revelation of the fact that world redemption and its agents or the world redeemers are

the Godhead’s very highest, organic instruments for the direct exchange of thoughts between God and the living beings, and that the Godhead through these elevated beings leads and guides the entire creation of human beings in his image after his likeness. This is “the Comforter, the Holy Spirit”. The Comforter, the Holy Spirit is therefore not a man who will come to human beings and who they should believe in and worship as God; it is a knowledge they will become conscious of.

As spirit is knowledge and thoughts, the Holy Spirit is the same as holy knowledge and thoughts. But holy knowledge and thoughts can only be the absolute truth about God. And it is therefore this knowledge that will teach human beings all things and remind them about all the things that Christ had preached. It is this spirit of truth that human beings cannot see or know as long as they are still ruled by the killing principle. This knowledge is the second coming of Christ in every individual soul that loves God above all things and its neighbour as itself. This is the prodigal son who has returned to his father. It is the human being in God’s image after his likeness. And with that world redemption has fulfilled its task.

Original title and publication: De kosmiske kræfter bag verdensgenløsning, Collected Articles 1

Translation: Andrew Brown, 2012





Prophecies about the Danish world teacher

by Ole Therkelsen

Mitar Tarabic on the Man from the North

A Serbian prophecy on the Man from the North

A Serbian seer called Mitar Tarabic (1829 – 1899) from Kremna, near to the city of Uzice has become famous for a long series of precise prophecies concerning the future of the Balkans and Europe. One of his unresolved prophecies concerns *the Man from the North*.

Mitar Tarabic, “A little person who shall reveal himself among a little people *up there in the North*, will come to teach people in universal love and its ways, but this man will have many false followers and opponents and will have both success and adversity. The people around him will not understand what true human love is. But *his books of wisdom* and all the words he spoke to humanity shall be preserved and humanity will come to realize what delusions they had.” (Martin Marinkovic, Danish *Kosmos* no. 7 – 8/1990).

Interpretation of the Serbian prophecy

Martinus is little known outside Denmark, and therefore there has been speculation over who this prophecy could refer to. But the above characteristic could very well apply to Martinus. He lived as an ordinary “little person” without great attention around his life. With respect to “his books of wisdom”, Martinus himself characterised *Livets*

Bog as “The eternal wisdom” (*Livets Bog* (The Book of Life), vol. 1, sect. 7), and *The Third Testament* as a book of “wisdom” (*The Intellectualised Christianity*, sect. 6).

“The words he spoke” in his lectures have been recorded on tape, taken down in shorthand and written down so they as articles could be preserved for posterity. There have been both supporters and opponents. Martinus has been praised to the skies and he has been assailed for being a swindler, charlatan, con-man and false prophet. In his article *On the Creation of Livets Bog* Martinus has, according to the evolution of and the balance between feeling and intelligence, characterised his opponents as C-, D- and E- critics, and analysed the true and false followers in the form of respectively A- and B- critics. (*Collected Articles 1*, sect. 14. 6-9 and 14. 25-29). Martinus himself also considered that his books were written more for people of the future than for his own time. There is the old saying that a prophet has no honour in his own country and the predominant materialistic outlook contributes to the fact that many in our time will have “delusions” about the Man from the North and his words of wisdom.

Martinus himself said, a little playfully, “My fellow countrymen will be surprised when they discover what it is I have written”.

Uri Geller and Puharich on the Book of Knowledge

Uri Geller and the proclamation of the Book of Knowledge

In 1974 Martinus read with great interest the book *Uri Geller* written by Andrija Puharich. The original American edition was called *U R I* with the subtitle *The original and authorised biography of Uri Geller – the man who baffles scientists*. (W. H. Allen, London, 1974).

In *Livets Bog, vol. 1* Martinus writes a lot about the new world impulse which in our time is coming in over the earth and which is thus speeding up evolution. In several lectures Martinus stated precisely that there came three particularly strong impulses around the years 1900, 1920 and 1973. With the first impulse in 1900 science and theoretical physics were set free, and with the second impulse in 1920 the cosmic science was set free. Without this macro-cosmic impulse in 1920 Martinus would not at all have been able to create his spiritual science (*Kosmos* no. 7 + 8/2009).

With the impulse in 1973 the mystic, the occult and the spiritual were set free. A manifestation of this impulse was Uri Geller's appearance on TV, where he bent knives, spoons and forks using the power of consciousness. Martinus saw this as a confirmation of his analyses on materialisation and dematerialisation.

In the book on Uri it is prophesied that first Uri's friend, Shipi, and then Uri himself will find *The Book of Knowledge*.

To Geller and Puharich "space beings" set forth the concept of God in connection with nine principles: "God is nothing else but us altogether, God's nine principles. There is no other God than what we are altogether".

Likewise with Martinus, one can say that the deity can be expressed equally both with some theoretical principles and with living beings by virtue of respectively, the triune principle and the principle of life units. (see later).

One day when Geller and Puharich go to the writing desk they see to their surprise, that nine pens move themselves and arrange themselves in a definite pattern, the meaning of which they did not understand. The pens settled in this pattern:



From Martinus' analyses one could perhaps get an idea concerning which nine principles are being referred to. The first to come to mind is Martinus' symbol of the structure of the living being, where he shows the 6 basic energies in six tracks and the 3 principles in the triune principle as a triangle (*The Eternal World Picture*, vol. 1, symbol no. 6).

Every single being and also the living universe, the Godhead, is built up according to the same eternal triune principle which consists of "the creator" (X1, the I or the divine something), "the creative ability" (X2, the I's eternal ability to create and experience) and "the created" (X3, the result of the creator's use of the creative ability). All living beings and the Godhead have in this way the same triune structure, which is represented by "the 3 principles: the Creator, the creative ability and the created".

Everything temporal or created, everything which can be sensed or experienced, every form of vibration, movement or energy is according to Martinus a combination of the 6 basic

energies, which he has given the following names: the energies of instinct, of gravity, of feeling, of intelligence, of intuition and of memory.

Martinus has drawn a special symbol over all the various combinations of the 6 basic energies, which is explained in *The Eternal World Picture*, vol. 1, symbol no. 12, sect. 12.1-12.3 and in *Livets Bog* (The Book of Life), vol. 2, sect. 358-441.

Martinus' use of the expression the Book of Knowledge

When Martinus read about the Book of Knowledge, he thought that such a book could only be his *Livets Bog*. *Livets Bog* is namely a book of wisdom which shows that everything is very good. Can one give any better explanation of existence? Is there to be found a higher explanation of life than that everything is an expression of love? *Martinus*



Painting by Bente Kjaer Pedersen

thought that for a book to be a *Book of Knowledge*, all its analyses must add up to love and show that one should forgive all and everything and be good and loving in all situations of life.

Martinus evidently thought so well of the expression the Book of Knowledge that he himself began to use it. This happened for instance in 1975 where he in his 85th birthday speech mentioned the book on Uri Geller.

He said, "That philosophy which they put forward agrees with that which I have presented and they answer the same questions which I have answered. And they proclaim also the coming *Book of Knowledge*. But what is the *Book of Knowledge*? It must be a book of love otherwise it is not the Book of Knowledge. For the Book of Knowledge must be the greatest. Love which is not knowledge is not love. And knowledge which is not love is not knowledge. There must be an immense harmony and logic in the whole thing" (*The epoch of Moses and the epoch of Christ*, Kosmos no. 7/2005).

The first time Martinus used the expression the Book of Knowledge in print was in 1978-1979, when he was writing the manuscript of the prologue to *Livets Bog*, *The Third Testament*, which was first published in 2004 as posthumous manuscripts. In two places in this prologue he writes about the Book of Knowledge.

Martinus, "The Counsellor, the Holy Spirit, whom the Father will send" heralded by Christ is therefore a "Book of Life" or a "*Book of Knowledge*" that will be manifested for humanity. But a real "Book of Truth" about the Godhead and the universe can constitute nothing but a continuation of the cosmic world culture that Christ began nearly two thousand years ago under the concept of "Christianity"." (*Intellectualised Christianity*, sect. 6).

Martinus also wrote, "*The Third Testament* is therefore a "Book of Wisdom" or "*Book of Knowledge*". It is a revelation of the eternal, radiating stream of "universal love". It constitutes in turn a revelation of the "image of God", in which all living physical beings through reincarnation or rebirth are being created. Here in *The Third Testament* all unfinished beings, that is to say "physical beings", animal as well as humans, are shown to be on the same path, a path that unfailingly leads to "cosmic consciousness" and with that to the experience of the golden halo of the universe, the golden light, the eternally living aspect in the living being, and with that to "Christ consciousness" and being "one with God"." (*Intellectualised Christianity*, sect. 6).

Translation: John Morley



The Eternal World Picture, vol. 5

Last month saw the publication in both Danish and Swedish of the fifth volume of Martinus' "The Eternal World Picture", a book containing 33 of Martinus' previously unpublished symbols. It has taken until now to publish these symbols because Martinus left them without written explanations. He did, however, explain the symbols verbally in a series of lectures. The explanatory texts that now accompany the symbols have been gathered from transcribed recordings of these lectures, and are supplemented by sections of his previously published written works that are of relevance to the symbols in question.

In a nutshell, the book deals with the causes of illness and the way back to good health. Unfortunately for non-Danish or Swedish readers it will probably be some time before the book is translated into English, but English speakers visiting the Martinus Centre, Klint during this summer's International Weeks (28th July - 11th August) will be able to listen to explanations of most of Martinus' presently published symbols, including the recently published ones.

Website in 16 languages

The Martinus Institute website is now available in 16 languages (Chinese, Croatian, Danish, Dutch, English, Esperanto, German, Hungarian, Icelandic, Italian, Polish, Rumanian, Slovakian, Slovenian, Spanish and Swedish) with newly translated material constantly being added. See: www.martinus.dk

The Martinus Institute on Facebook

The Martinus Institute now also has an official Facebook page in English. Click on the following link: <http://www.facebook.com/MartinusInstitute> and click "like", if you wish to receive regular information from the Institute.

"The Fate of Mankind" as an e-book

For the first time in the history of the Martinus Institute, it has published an e-book. "The Fate of Mankind" is now available for downloading from www.amazon.com. Other books by Martinus will soon be published as e-books in English, Spanish, Danish and other languages.

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.

Frontpage picture: © NASA

Publisher: The Martinus Institute,
Mariendalsvej 94-96,
DK-2000 Frederiksberg
Tel: +45 3834 6280,
Monday-Thursday 1pm-4pm,
Friday 9am-12am.
fax: +45 3834 6180
E-mail: info@martinus.dk
Website: www.martinus.dk
Bookshop: shop.martinus.dk

Editor: Andrew Brown.
Layout: Dan Elhauge.

Subscription
4 issues per year.
Within EU: DKK 150 Incl. tax
Rest of world: DKK 120
Single copies: DKK 37,50

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Printed by the Martinus Institute
ISSN 0107-7929.

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

