



MARTINUS
INSTITUT

No. 2 - 2013

Kosmos

MARTINUS COSMOLOGY

Martinus:

An excerpt from
Livets Bog, vol. 3,
(The Book of Life)
sections 649 - 668

**Per-Anders
Hedlund:**

The riches of the
world of emotions

Søren Hahn:

Why people come
to the Martinus
Centre at Klint



English

Dear reader,

It is not hard to see that where there is movement there is life. Wherever we look we can see some form of movement. It might take the form of a movement from one place to another, a physical movement, such as the daily rising and setting of the sun. Or it might be a movement from one state to another, such as the transformation that the leaves of a tree undergo, from the stage of being buds to being fully open leaves and to their eventual withering and falling from the tree – a movement in fact from birth to death.

Martinus sees movement as a fundamental proof of the existence of life. And as, in his view, life is meaningful, the movements in life also have to have a direction that is meaningful. He says that all movements have as their ultimate aim the completion of a cycle. No movement can therefore go in a straight line. What can appear as a straight line is, when seen in a wide enough perspective, a part of a much larger circle. So in order for movements to be meaningful they have to be cyclic, each one fulfilling its purpose by coming back to its source.

Martinus often takes the example of an apple. It is something that, as it grows in size and ripens, is progressing towards a state of completion. He makes the point that we would never think of judging whether the apple tastes good by picking it while it was still at its sour stage. We would be eating it before it had completed its cycle, before the apple is ready to be eaten and enjoyed.

At our particular stage in our journey towards becoming true human beings, it is common for us to judge our life-situation as being unsatisfactory. We

often feel that life is treating us unjustly. We see no reason why life has to be so full of pain and cruelty. But could it be that this is a similar situation to seeing what appears to be a straight line as straight? Is this not the inevitable understanding of an incomplete human being? At our present stage in evolution it is natural for us to judge life at its “sour stage”. We for the most part have only a vague idea of where we are heading. We cannot see that what we are experiencing at the moment is a part of a larger whole, a part of what will eventually be a complete cycle. But what happens if we widen our perspective?

Martinus with his cosmic insight gives us mental tools that enable us to stretch our imagination – and eventually our independent thinking – so that we can fill in the parts of the cycle that we cannot see at first glance. In this way we can find the missing link that will complete the cycle. Our response to our life-situation will from then on not be quite the same. We will have a greater understanding of the source and meaning of pain.

A large part of this issue of *Kosmos* is taken up with an excerpt from *Livets Bog*. In it Martinus shows us how one cycle after another reaches completion, beginning with those we can easily survey as a whole and moving on to cycles that are more complex and therefore more difficult to see the meaning of. Eventually he completes a cycle that requires a very wide perspective and ... well I will leave it to you to see what your reaction is.

I wish you good reading and re-searching!

Andrew Brown



An excerpt from *Livets Bog*, vol. 3, *(The Book of Life)* sections 649 - 668

by Martinus

649. The solstices and equinoxes of the 24-hour cycle.

Just as the seasons of the year constitute principles that, as we have seen, are repeated in the cosmic spiral cycle and in the living beings' terrestrial life cycle, so too, are these principles repeated in the twenty-four hour cycle. A twenty-four hour period also has its "winter solstice" when darkness culminates and its "summer solstice" when light reaches its peak. As can be seen from the symbol, these two "solstices" are expressed respectively as "midnight" and "midday". But just as there are two "solstices", there must naturally also be two "equinoxes", that is to say two intermediate stages where light and darkness are equally balanced on their journey towards each culmination. Of these two equinoxes the "spring equinox" occurs at sunrise and the "autumn equinox" at sunset.

650. The winter of the 24-hour cycle.

With reference to the above, the "winter" in the twenty-four hour cycle may

be said to be identical to the period between midnight and sunrise, which is, of course, the same as what we call "night". This is consequently the coldest time in the twenty-four hours. And during this period, life has to a large extent been brought to rest. Human beings are sleeping. From a mental point of view, their bodies are the physical leafless twigs and branches that will "survive" the "winter" in order to be able to bring their mental "crown of foliage", their everyday consciousness, to manifest again with the coming of "spring". Around a peacefully sleeping being there is an atmosphere of the "kingdom of bliss". The same kind of rest, peace and quiet hovers over the white, snow-covered fields of "winter" and its frozen lakes and streams.

651. The spring of the 24-hour cycle.

And the same divine atmosphere prevails over the break of day. From sunrise to noon we have the twenty-four hour cycle's "domain of spring", that is to say the period when the day breaks through.

And it is this divine radiance of peace that gilds the birth of the day to the degree that it has inspired poets to express it as: “the daytime’s early dawning reveals a golden morning”.

But the sun rises, light and warmth gush forth bringing with them the manifestation of life. The beings wake up from their night’s sleep, the twenty-four hour cycle’s “winter hibernation”. The “leafless trunks” and “branches” once more fill with “foliage”. People begin to think and to work. And the bodies that had been quiet and fast asleep are now fully active. The “crown of foliage” unfolds. From the beings comes the sound of song and lively conversation. Once more the cuckoo is calling in the woods. Fresh, sparkling eyes are displaying joy and wellbeing at the thought of the experience of a new day. The twenty-four hour cycle’s “springtime” has set in. Morning is the cycle’s second principle.

652. The summer of the 24-hour cycle.

From noon to sunset – which are respectively the twenty-four hour cycle’s “summer solstice” and “autumn equinox” – we have the afternoon. This therefore constitutes this cycle’s “summer”. The sun has now passed its zenith in the sky. The day is culminating. And here life corresponds to the year cycle’s expression of summertime. To a great extent human beings hold their social functions in the afternoon. Their gatherings, meetings, parties and entertainments, in short their entire mental manifestation comes to its fullest blossoming during the course of the afternoon.

At certain times of the year they use the evenings to assist in expressing the “summer” of their twenty-four hour cycle, and this is simply due to the fact that, as we shall see later, a certain tilt of the Earth’s axis in relation to its orbit round the sun means that the “seasons” of the

twenty-four hour cycle, that is to say its days and nights, are lengthened and shortened.

653. The autumn of the 24-hour cycle. The effects of the 24-hour cycle are swallowed up by the year cycle.

From sunset to midnight we have the “autumn” period of the twenty-four hour cycle. Here the “summer expression” in the terrestrial human being’s twenty-four hour cycle should normally have run its full course. The beings should really be completely satiated with the day’s experiences and be only in the mood for rest and quiet, in other words, they should feel sleepy and tired. But this is not the case. The beings have the “summer expression” of their twenty-four hour cycle for the most part after sunset, since at certain times of the year and at certain places on the globe the cycle’s “summer zone”, the afternoon, is far too short. The sun has set long before the beings’ daytime energies are used up and consequently long before they feel sleepy or tired and inclined to rest. Therefore at these times of the year the expression of afternoon is stretched far into the domain of night. In this way there arises a discrepancy between the “seasons” of the twenty-four hour cycle and terrestrial human beings’ mental manifestation. The reason for this discrepancy is that the “seasons” in the twenty-four hour cycle are rhythmically lengthened and shortened. This does not apply, however, in the equatorial zone where day and night are consistently of equal length all the year round. In the areas on Earth that are outside this zone the days therefore after the winter solstice become longer and longer until the summer solstice and correspondingly shorter and shorter from the summer solstice until the winter solstice. This lengthening and shortening of the days

culminates at the poles where the normal daily twenty-four hour cycle stops entirely, for in its longest manifestation the day completely eliminates the night from the entire twenty-four hour period. This span of daylight hours actually stretches over a period from the spring equinox to the autumn equinox, from where the darkness of night has its unbroken dominance until the next spring equinox, despite the fact that the Earth naturally continues to rotate about its own axis every twenty-four hours.

654. In the areas where the 24-hour cycle ceases the life conditions for animal and plant life disappear. The polar regions are unsuitable for human manifestation or existence.

As we can see, the day and night of the twenty-four hour cycle are thus completely swallowed up by the year cycle, with one “day” in the polar regions representing about six months and one “night” the same. *As the whole of terrestrial human beings’ mental expression is based on the “seasons” of a normal 24-hour cycle, it will therefore be a disadvantage in the polar regions where there is no “daytime” in winter and no “night-time” in summer. But it is not only the fact that there is no sunlight in winter that makes it difficult for terrestrial human beings to live there. As the Earth also has to obtain warmth from the sun and this is totally excluded from the polar regions for six months of the year and is very low in the sky during the other six months even though it does shine unceasingly, it is obvious that the icy cold from outer space has an overwhelming effect here, indeed, it turns the polar regions into frozen wastes and thus removes all natural living conditions for terrestrial human existence, or in short, for all animal and plant life in these regions.*

655. The icy regions of the Earth constitute its “cartilaginous regions”. Terrestrial humankind is the seed for the Earth I’s highest physical sensing.

We therefore witness that here the vital functions of the terrestrial globe’s organism are greatly reduced. As it does not have any animal or plant life, its organism in that area can be only more or less mineral in nature. *The polar regions can therefore be likened to “cartilage regions”. And, as is well known, the bony, skeletal and cartilaginous areas are not to any special degree organs for sensing, but on the contrary serve the purpose of supporting, carrying and protecting those regions that to a high degree do maintain the senses, that is to say, the animal regions. And as the highest animal life in the Earth’s organism is identical to the organisms of terrestrial human beings, these then constitute the microbeings that carry the most distinctive physical sensory perception of the Earth’s I. In those places in the globe’s organism where living conditions are especially favourable for terrestrial human beings’ existence, the Earth’s organism will manifest its most advanced intellectual state, while the opposite will be the case where these conditions are absent. Here we will meet only coarse, that is to say, less conscious matter, which more or less belongs to the category of mineral matter, that is to say, to the icy polar regions and the skeletal area of the Earth’s organism.*

A planet that has excellent conditions for highly developed animal life, will, to a corresponding degree, manifest intellectual matter in its organism. This also applies to a terrestrial human being’s organism. The better the conditions in it for highly developed animal life, the healthier and the more beautiful will such a being’s organism manifest itself, and the more happy and glorious

a state of wellbeing will the being feel that it possesses. But just as less favourable conditions for animal life in a human being's organism will make it correspondingly impossible for highly developed, intellectual microbeings to be present in the organism, that is to say, in the blood, musculature or nervous system, so too, will less favourable conditions for highly developed microbeings in the Earth's organism, also correspondingly exclude the presence or manifestation of such beings in this organism.

656. When a macrobeing creates less favourable conditions for its microbeings by accustoming itself to the wrong drinks and food-stuffs.

The term "less favourable conditions", where the organism of a terrestrial human being is concerned, should be understood as a situation in which the terrestrial human being lives a life that does not fulfil the conditions required for the inner as well as the outer aspects of its organism to be healthy and one-hundred-percent useable for the being's manifestation. *If, for example, the being takes in food and drink that is not really natural, the life conditions for the being's natural micro-individuals will be correspondingly weakened, indeed conditions can be so unnatural that these microbeings cannot live in the organism at all. They will die out, while at the same time inferior, more robust and primitive microbeings will incarnate that are hardy enough to be able to live in the unnatural conditions. But as these are less intellectual or less conscious than the normal microbeings, the vital functioning of the macrobeing in question will be thereby reduced. And with this reduction of the normal vital functions, the normal sense of wellbeing will naturally, to a corresponding degree, cease.*

If, for instance, a human being enjoys drinks that are intoxicating and unnaturally stimulating, this will completely destroy the life conditions for the normal microbeings through whose very functions of consciousness the being experiences the normal sensation of thirst. And microbeings will incarnate in its organism that are of such a primitive and robust character that they can live or manage life in these abnormal conditions, indeed, they will actually feel quite at home in the very conditions that had made life impossible for the normal microbeings in that organism. But as these beings thus feel at home in these abnormal conditions, it means that they need their macrobeing's drink addiction in order to be able to lead, what is for them, a normal existence or to have a sense of bodily wellbeing. And this need thus constitutes a kind of force in the consciousness. This force is experienced by the macrobeing as a thirst or craving for alcohol or whatever other poisonous substance it has become a habit to ingest. This in turn means that the macrobeing has lost its ability to feel naturally thirsty and it will therefore incessantly feel an unnatural sense of thirst. The being's organism will have lost its ability to feel a natural desire for those normal liquid substances that are absolutely necessary for the organism.

It is quite clear that the same phenomenon will apply in principle if a being becomes accustomed to taking in incorrect foodstuffs. In this case its organs of taste will also be changed and the being will become accustomed to a hunger or desire for the wrong kind of food. When a being feels both a faulty hunger and a faulty thirst and at the same time satisfies these two abnormalities, it will of course inevitably lead to an undermining of the organism and eventually turn it into a wretched, unusable tool for the being's normal stage of development or mental standard.

657. The microbeings and the injuries in a macro-organism.

But an organism's microbeings can also have their existence disturbed in another way; they can to a certain extent even completely lose their living conditions in one area or another. Such disturbances arise if the organism meets with major or minor injuries. These injuries can, of course, be so great that the organism is completely destroyed. But if they come below that limit, they will in the worst cases result in life-long disability and in less serious cases a disability of a kind which is only temporary. *It is of course inevitable that such a disability, in its worst form, will make existence or living conditions for the microbeings involved more difficult and harsh than they would have been without the occurrence of the disability. In the less serious cases the inconvenience caused by the disability may be partly or wholly overcome by artificial means, as far as the microbeings are concerned. They therefore struggle against the affliction and thereby achieve an accelerated development, in other words, a better possibility of developing than would otherwise have been the case. We have brought up this issue here because terrestrial human beings, as we shall see presently, as microbeings in the Earth's organism, find themselves exactly in such a situation. The Earth's organism has a slight "disability", the difficulties of which terrestrial human beings are to a certain extent in the process of overcoming artificially. We will therefore take this opportunity to observe what such a disability may eventually bring about for the microbeings in its final analysis, and how this analysis fits into the great final analysis of the universe: "Everything is very good".*

658. The being of the Earth represents a certain degree of disability. The microbeings (terrestrial human beings) have to overcome the effects of this disability through the use of artificial lighting and heating.

In our investigations of the twenty-four hour cycle, we came across the phenomenon that its "seasons" or contrasts did not quite fit in with terrestrial human beings' mental twenty-four hour cycle. We noted therefore that here in the northern latitudes, where "*Livets Bog*" is being written, *the daytime around the time of midsummer is more than enough for man's mental expression, while in winter, on the other hand, it is far too short.* This disproportion between the parts of the twenty-four hour cycle and man's mental expression becomes even more noticeable in the polar regions where, as indicated above, there is no night-time in the summer and no day-time in the winter. *This circumstance has its origin in the precise position of the Earth's I in the zone of the killing principle. It constitutes one of the imperfections that is still bound up with its fate and that moreover contributes to determining the quality of its microbeings' present living conditions.*

These outer, physical living conditions are therefore influenced to the very highest degree by the particular tilt of the Earth's axis in relation to its orbit in the solar system. From the special quality of these conditions we can see that this tilt represents the release of an factor of fate that at present holds the Earth in a relationship to light and warmth that to a certain extent could in reality be defined as a "disability", compared to the degree of perfection that might otherwise be thought normal for the physical organism of the Earth's I. The beings must therefore overcome the unpleasant effects of the present tilt

of the axis by using their intelligence. In reality, overcoming these effects in this way leads to an artificial way of life. Wherever Nature, that is to say the climate, is unfavourable towards the human beings' existence, due to the tilt in the axis, the beings have to create more favourable conditions by artificial means. We have already mentioned the creation of these artificial living conditions when we realized that the beings' "afternoon mental expression" had to be prolonged into the night hours. To a large extent they have to create the conditions or possibilities themselves for the manifestation of this expression.

Because there is not enough light for this manifestation after sunset or at the approach of darkness, it has to be produced artificially. And it is on this account that the various forms of artificial lighting have been invented.

As the tilt of the Earth's axis also causes what, in relation to the natural life of the beings, is a relatively severe climate, with strongly contrasting seasons, involving the cold, frost and snow of winter and the rather excessive heat in summer, here too the beings are forced to create artificial possibilities in order to bring their manifestation of the seasons up to the full "summer expression". Consequently they have to build houses and live a great part of their lives indoors if they are to protect themselves against the severity of the climate, just as clothing is also intended to create a similar protection.

659. The Earth's relationship to the centre of the solar system is not quite natural. If terrestrial human beings had not understood how to overcome the consequences of the Earth's disability.

As we have seen, that part of terrestrial human beings' existence that is not in contact with the time span of the

twenty-four hour cycle or the year cycle must therefore on Earth be maintained artificially. It is a fact to every civilized human being that this enormous artificial maintenance has come about merely in order to protect against suffering. *But since there is a marked suffering in the Earth's organism that human beings have to contend with and struggle to overcome, it will also be a fact to the advanced investigator that the tilt in the axis and the resulting conditions prevents the Earth from taking up its natural position, or its correct relationship to the centre of the solar system. If this were not the case the Earth's microbeings would have had no difficulties to contend with, other than the ordinary problems that arise in the struggle with the other fellow-beings over the right to exist. There would have been no question of the macrobeing's organism in itself being a danger to its normal microbeings, causing them to have to actually struggle with it in order to be able to retain their rightful place within its being. That terrestrial human beings are indeed struggling in this way is also an extremely clear fact. How otherwise could the present highly developed community of civilized human beings have been able to represent an existence with a fairly tolerable way of life if it had not gradually understood how to overcome, by artificial means, the difficulties that Mother Earth has caused her own organism through the adversity of her own fate? Without this struggle how would it have been possible for this community to have found somewhere to live in those parts of the globe where Nature presents problems? Is it not precisely this struggle that has made exceptionally large areas of the Earth's continents habitable and serviceable for its high cultural development and manifestation? What would these zones have been like for such a community if it had not invented means*

of neutralizing the effects of the macro-organism's adversity? In places where the greatest expression of intellectual ability is now to be found, would there not have existed only primitive forms of life, robust and hairy ape-like creatures or rough, animal-like human beings living in caves like animals or in other barbaric ways withstanding the severity of the changing seasons in the temperate zones? Those who could not endure the deadly climate of the colder zones would have had to settle in the equatorial belt, which is not particularly favourable either, since the difficulties here lie at the opposite extreme. Here the temperature of the climate is too high in relation to the temperature of the human body. And the whole of cultural life, which now dominates the world throughout the temperate zones, would not have been able to flourish if the microbeings themselves, through their inventiveness and technical skill, had not been able to create a defence against the highly unfavourable climate.

That terrestrial human beings' existence has reached such a high standard of technical skill is due solely to the fact that humankind has had to conduct its entire existence on an artificial basis and with a permanent struggle against the consequences of the tilt of the Earth's axis.

660. Why the Earth's relationship to the Sun must be considered to some extent abnormal.

At this point one might ask if the situation could actually have been otherwise. And to this the answer must unflinchingly be that it can never be an expression of normality that a macrobeing itself damages to a greater or lesser degree its own normal, and therefore indispensable, microbeings. And since, as we have shown, the Earth does indeed find itself to a certain degree in just such a situation,

this situation must certainly be considered an abnormality, in other words, a "disability".

But a disability always has a cause. And the cause of the disability in the Earth's organism is not difficult to point out. *The Earth's organism constitutes an organ in the solar system and receives its life-giving power from the sun. It therefore finds itself in a state of inordinate dependence on the sun. That this state has been disturbed in some way entails unfortunate complications, just as with any other organism in which the mutual relationship between its organs is upset, and these complications will more or less disturb the normal living conditions and to a corresponding degree make it difficult to experience life normally. And it is just such difficulties that characterize terrestrial human beings' existence. These difficulties prove that, as mentioned before, the Earth's relationship to the sun has become disturbed.*

661. As we know, the Earth's axis has a certain degree of tilt in relation to its orbit around the sun.

If this tilt did not exist, and the Earth's axis was fully perpendicular in relation to that orbit, the Earth would be in complete contact with the sun. And the disability in the Earth's organism would then have been an impossibility. There would certainly still have existed a slight indication of the seasons, and it would have been a little too warm in the equatorial zone and somewhat too cold in the polar regions, but throughout the temperate zone, namely the zone that is really intended as the place for the Earth's intellectual or most advanced micro-organisms, there would be an everlasting summer or a climate that on the whole represents something similar to the best September weather that exists at present. Day and night would

consist of twelve hours the whole year round over the whole Earth. And human beings' mental cycle would therefore correspond completely with both the twenty-four hour cycle and the year cycle. It would not be necessary for human beings to stretch their afternoon manifestation into the domain of night-time. There would be plenty of sunshine for them to give expression to their energy, just as all kinds of housing and heating problems would be very much reduced. Evolution would feel much easier, since the killing principle would certainly also be reduced, only finding expression in the struggle that inevitably has to exist between beings on account of their animal-like sexuality and the consequent urge to mate and selfishness.

662. The occurrence of the slant in the Earth's axis and gigantic catastrophes in the past.

This mental outburst, which we will return to later, caused a kind of shock to the physical organism of the Earth's I. And this "dislodged" it in its position. Obviously this could not pass quietly or unnoticed by its microindividuals. And we also have legends about huge natural catastrophes, in which continents were engulfed and sank into the sea. We have accounts of the great flood when: "Fifteen cubits upward did the waters prevail; and the mountains were covered", and other such stories. That such gigantic catastrophes have really taken place is incontestable. But the exact details of time and place of each and how high "the waters prevailed" has no importance in this connection. We would just point out that the cause, as we have already mentioned, was a much too strong mental outburst of gravity. As the Earth being can only have a strong mental manifestation towards the fellow-beings belonging to its own mesocosmos, this mental manifestation will be the same

as a communication between the Earth being and one or more of these fellow-beings. As these beings, from our perspective, constitute the phenomena we call "celestial bodies", the shock that caused the shift in the Earth's axis is therefore the same as too strong an interaction of energy in its communication with, or its relationship to, these celestial bodies. Whether this too strong interaction of energy, in its purely outer, physical aspect, resulted in one of these bodies on its way through space coming dangerously close to the orbit of the Earth, or whether it resulted in a completely different outer, physical phenomenon does not alter the above analysis in the slightest. Our object here is merely to point out the present-day effects of these distant, gigantic catastrophes. And as already mentioned, it is these effects that constitute the basic reason why terrestrial human beings themselves to a certain extent have to create the protection of their lives and existence that the organism of the Earth is not able to offer them at present, due to its disability caused by the catastrophes in the past. On account of this disability, life in the Earth's organism is therefore slightly more difficult for its microbeings than would otherwise have been the case if the tilt of its axis had been in a normal alignment to the centre of the solar system.

663. The macrobeing's anger, fighting and injuries and the fate of its microbeings. Accelerated development. If the Earth were without its disability.

But this is precisely the same trouble that mistaken manifestations of consciousness cause for all the other inhabitants of the universe. If a terrestrial human being experiences too strong a manifestation of gravity in his mental expression, that is to say a "fit of temper", and for example comes

to blows with someone, there can be a risk that it will result in bodily injury, in addition to the mental black moods that such events always entail. His fate may also of course lead him into other forms of injury or accidents. *It is obvious that in the first place these experiences do not serve to create bright and happy experiences for such a being's microindividuals. And it cannot be denied that whenever they entail a chronic or acute disability, the capacity of such an organism to provide a living-space or dwelling-place for its normal microbeings will be correspondingly reduced. It goes without saying that these circumstances cannot but influence the fate of the microbeings in question. These beings are forced to try and adapt by artificial means to the abnormal conditions brought about by the disability. And it is just such a situation that terrestrial human beings to a certain extent find themselves in, the effects of which they have to a large extent acquired the ability to overcome. But this ability has been brought about precisely on account of the Earth's disability. And as this ability is a great expansion of the beings' creative capacity, or a greatly superior mental competence, which would not have developed so quickly if the angle of the Earth's axis had not been displaced, we can see how a disability leads to an accelerated development, in other words, it gives beings the possibility of reaching a certain level of development of their consciousness in a much shorter period of time than might otherwise have been the case.*

As mentioned before, terrestrial human beings' struggle against climatic conditions has been an exceptionally great advantage to their purely technical development. The invention of artificial lighting and the ability to build houses would otherwise have been an unknown phenomenon on Earth. But

then one could of course maintain that without the Earth's disability neither would there be any use for such phenomena. And that is quite correct. *But the discovery of artificial lighting led to the development of knowledge about electricity, just as the work of building houses led to the development of an ability to erect or construct large complex technical projects, which now makes us increasingly able to fulfil the divine edict to "subdue the Earth".*

In a world in which human beings do not need artificial lighting or artificial heating and do not need to build houses etc. they would lack a great deal of the incentive towards development that is now so evident among terrestrial mankind. The individual members of this mankind would be like the inhabitants of some south-sea island paradise compared to technically advanced civilized beings. The fact that these civilized human beings, largely on account of their technical development, have become an even greater tool in the service of the killing principle than the inhabitants of a south-sea island paradise, just demonstrates that the former beings have provisionally gained a lead in evolution. On account of the Earth's disability they have progressed further towards the killing principle's culmination in the spiral cycle than the inhabitants of the South sea islands.

664. Accelerated development is not a question of time or haste, but a question of an expanded possibility of development. The beings' thought function and the contrasts in the seasons of the cycle.

One can of course go further and ask what possible advantage there can be in accelerated development. A being that has eternity at his disposal cannot possibly lack time. *And the answer must of course be that concerning accelerated*

development it is not at all a question of time. In this respect there is plenty. Time is eternity itself. But it is a question of creating possibilities for development. But possibilities for development are based on sensing, and sensing is in turn based on experiencing contrasts. The less rich in contrasts a being's experience of life is, the poorer or more elementary this experience will be, while the opposite is the case if it is richer in contrasts. It is, in fact, only the contrasts that can be sensed. Just as all cycles have their "seasons" and these seasons are the main contrasts, all development is therefore in reality dependent on these contrasts. If the "seasons" of a cycle are not fairly rich in contrasts, there will be correspondingly fewer possibilities for development. If, on the other hand, they are very rich in contrasts, there will be correspondingly many possibilities for development. Just as the seasons of our physical year are comparatively rich in contrasts here in the temperate zones, thus creating greater harshness in the climate, and these seasons have in turn forced human beings' thinking and creative powers in directions they would never otherwise have explored, so is the direction of the beings' thoughts also forced into tracks and forms as a result of the contrasting conditions in all other cycles. In other words, the functioning of the beings' thoughts is regulated entirely by the mutually contrasting relationship of the seasons of the cycle. The beings' development is thus strengthened or reduced in conformity with the strengthening or reduction of these contrasts.

When a living being experiences an "accelerated development", the experience is not one of haste but of an expanded possibility of experience. The more possibilities of experience there are within a certain period of time, the more developed the being can become in that time, while the opposite is the case when

there are fewer possibilities of development within that period.

665. Why accelerated development exists.

At this point one may well ask why should beings not always have the same amount of possibilities of development, since this might seem to be more harmonious and equally-balanced and would provide greater quietness and peace than that which is produced by the present rhythmic or fluctuating form of development. But again the answer must be that the beings have to experience contrasts here just as much as in all other circumstances of life. *If the beings' experience of life did not occur or was not regulated as a result of an alternately fast and slow state of development, there would never, under any circumstances whatsoever, be found in that experience of life that which we know and define as "rest". Life would be an eternal, unceasing experience of work or manifestation, without rest. Rest is actually identical to the reduced possibility of experiencing that can exclusively come about or be created through a reduction of the contrasts, in the same way that work can only be created through a strengthening of the contrasts.* The "accelerated" or intensified development is, as stated above, not a question of haste, on the contrary, it constitutes merely the same relationship to the principle of contrast as anything else, and it is upon this relationship that an object's accessibility to being sensed is exclusively based.

666. The dislocated state of the axis is a blessing for terrestrial human beings.

We have now had the opportunity of gaining a little insight into the laws of the principle of the cycle. *We have not only seen how terrestrial human beings'*

living conditions are largely regulated by means of the contrasts of the year cycle, but we also arrived at the realization that a disability, in its final analysis, creates a blessing. We saw how the terrestrial globe, as a result of the dislocated state of its axis in relation to its orbit in the solar system, created abnormal conditions for its human microbeings, but that they overcame these drawbacks to such a degree that, with their houses, artificial lighting and heating, they gradually became independent of the climatic difficulties caused by the tilt in the Earth's axis. This situation gave them the possibility of training their brain and developing their consciousness that would gradually give them access to intellectual knowledge and capability that would otherwise have been out of the question on the continents of the Earth. The paradise-like state that terrestrial human beings would otherwise have been subject to is not particularly conducive to development. This form of experience, which is less rich in contrast, is certainly the mildest and most pleasant for the beings, but if it were not from time to time superseded by a more strongly contrasted form of experience – an “accelerated” development or what we call suffering, pain or misfortune – life would in reality be merely a kind of dormant state compared with the tremendous activity that now, as an alternating form of work and rest, exists everywhere as identical to life.

667. Why the Earth's axis cannot suddenly return to its natural position. The wars and mutilations within the Earth's organism brought about by human beings simply constitute a mental crisis in the consciousness of the Earth's I, which forms the introduction to “the great birth”, and this is heralded in the Bible as “the day of judgment”. The judgment of the day of judgment. The “new heaven and earth”.

As every phenomenon in itself consists only of a rhythm that must be superseded by a new rhythm, which, as we have seen, is in fact the same as a “season” in a cycle that must be superseded by a new “season”, then everything is in itself a cycle or a part of a cycle. In the same way, the abnormal angle of the Earth's axis is also just a rhythm or “season” in one of its cycles of fate, and will be superseded by a new rhythm or “season” in that cycle. One should not, however, expect the Earth's organism, during the present physical incarnation of the Earth's I, to be subjected to such a violent shock that its axis will suddenly be brought back to its normal position in the Earth's orbit around the sun. Such a gigantic catastrophe, as far as the Earth is concerned, can no longer take place. *If the Earth's axis could ever return to a vertical position in relation to its orbit, it could only come about in a way that would be almost imperceptible to its microbeings, a way that would take millions and millions of years to complete. Its disability is therefore in a way chronic.* But since the effects of the disability have not been so great that they have prevented its human microbeings from being able to eliminate them artificially, at the same time as having sufficient resources such as electricity, fuel and building materials etc. with which to create a constant

protection against these effects, so that even a "truly human" form of existence can later on become possible here, then a sudden shift of the axis is not at all necessary. *Indeed, it would even be an extremely dangerous kind of "operation", which could easily entail quite a new and even more dangerous form of disability. And this disability would become all the more dangerous, as it would not only cause great physical injury to the Earth's microbeings but would also be a serious intellectual or mental enfeeblement of the Earth itself, since its human micro-individuals collectively constitute the principle or most important organ for its physical mentality, indeed they are the very seat of its day-consciousness, and these beings are now to a great extent to be found in all parts of the world with the exception of the polar regions, which do not actually belong to the Earth's animal or more noble parts but to its skeletal or cartilaginous areas. A sudden and thereby violent or brutal displacement of the axis would therefore inevitably engender consequences so catastrophic that not only would forms of life over entire continents perish, but it would also be a fact that entire centres of human culture would be wiped out. Violent storms, earthquakes and floods, partly as a result of the melting icecap regions at the poles, would spread death, terror and annihilation throughout other continents. The cultural forces that have been built up and the first beginnings of a future, higher, humane world culture would disappear in this Armageddon. A quite different and inferior mankind would then have to incarnate on Earth. There would not be the same conditions for a gradual continuation along a path of evolution like the one its present mankind is subject to. If the axis were to fall back to its normal angle, the Earth would certainly be in a perfect relationship to the sun, whereby*

its sharply contrasting seasons would almost disappear and as a result a kind of paradise-like state would once again be brought about on its continents, but such paradise-like living conditions would only be suitable for primitive inhabitants of the paradise-like South sea islands. And if the Earth were to be populated with such beings this would constitute a backwards step. These beings would not be on a level with the average mentality of the mankind that now inhabits the Earth, and furthermore they would be entirely prevented from reaching this average mentality on account of the perfect positioning of the Earth's axis in the system. *It is therefore a fact that the Earth being would be, both physically and mentally, a lesser being after the change of axis than it was before.*

But for a being's acquired experiences, talents and abilities to be suddenly taken away from it, leaving it in a state as if it had never possessed these things or experienced them, would be the same as if they had been totally in vain. The Earth's its entire experience of the shifting of its axis would have been illogical, a state that is completely impossible in the universe. Thus it becomes clear that any "sudden" return of the Earth's axis to its original position is absolutely impossible.

One might also of course claim that if the axis returned to its normal position, the Earth would have the conditions for an incarnation of a finished or true mankind in its organism. And of course it would. But what about terrestrial mankind? This mankind has become totally accustomed, both physically and mentally, to think, act and create in conformity with the artificial basis of life that they have themselves built up, and as a result they have already come so far in the development of a truly human mentality, that is to say

in humaneness and love, that such a violent catastrophe, as would be caused by a “sudden” alteration of axis, could not but affect human beings, who have long ago grown beyond such a fate. *But as no beings can be subjected to a fate they have grown beyond, a “sudden” reversal of the Earth’s axis will be, as we have already said, an impossibility.* Every evolutionary step has its own limitations regarding fate. A being in the “divine world” cannot be struck by physical misfortune, just as a being belonging to the physical plane’s zone of murder and mutilation cannot be overtaken by the “holy spirit” or “cosmic consciousness”. Every state of consciousness is a stage between the two poles of hatred and love. The nearer one finds oneself to the pole of hatred, the less experience there is of love. And the nearer one finds oneself to the pole of love, the weaker becomes the experience of the effects of hatred. The term, the effects of hatred, is here to be understood as not only referring to such things as mankind’s wars, persecutions, quarrels and disagreements between each other, but also all other forms of deadly or injurious phenomena, such as natural catastrophes, earthquakes, cyclones and tornadoes, also including the gigantic catastrophes that at one time gave rise to the present tilt in the Earth’s axis. And, as mentioned before, it is catastrophes such as these that can no longer strike the Earth, since they represent a degree of killing that is much too close to the pole of hatred for it to be able to find expression in the zone where the Earth’s organism’s most noble parts or most important microbeings, terrestrial human beings, are to be found. Here there are certainly still some processes of war and mutilation caused by these beings themselves, but these phenomena are in themselves not so great that in relation to the Earth’s

organism they are catastrophic. On the contrary, when seen in this perspective or in the consciousness of the Earth itself, they are mere details in a harmless crisis, a crisis that all beings have to go through in the initial stages of the experience of “the great birth”, an experience in which the Earth, as we have mentioned elsewhere in “*Livets Bog*”, is in the process of becoming enveloped. In this state of experiencing it cannot be denied that gigantic catastrophes are impossible. The return of any such drastic waves of fate cannot be reconciled with the level of love that the Earth’s organism’s most superior microbeings are at present an expression of. *Such a catastrophe would go against all the laws of Nature, indeed, it would put the culminating logic of the universe totally to shame. The Earth could, in such a situation in which events led it into one of the aforementioned gigantic catastrophes, very well be fortunate enough to regain its normal mobility regarding the tilt of its axis, thus relieving it of the disability it had incurred as a result, but as the human microbeings of the current cultural standard would after the catastrophe not find conditions for their manifestation and would therefore have to cease incarnating on the planet, and beings of a paradise-like but unintelligent nature would have to take their place, the Earth’s organism would as a result of the catastrophe be degraded. As terrestrial human beings in particular are the seat of the mental powers of the Earth’s organism, this degradation will also to a corresponding degree be by nature mental. But a mental degradation would be the same as a new disability. Instead of its current physical disability the Earth would have a mental one. And this is precisely the opposite of what it has been promised.*

It is certainly true that it has been foretold that the Earth’s “last days” will

reach a culmination of misfortune and suffering, in which the “devil” will rage in all his power, and its mental atmosphere will be with “weeping and gnashing of teeth”, but to the organism and mentality of the Earth’s I all these phenomena combined are actually nothing other than the aforementioned normal, psychological crisis that always occurs in an individual’s mentality before it is completely taken into possession by the “holy spirit” or the “great birth”. This crisis is actually expressed in the Bible as the “day of judgment”. To the consciousness of the Earth’s I the “day of judgment” does not therefore mean the creation of a new injury or disability in its organism, but a mental self-reckoning, an inner assessment of the nature of its being, in favour of a new, and in future better, both physical and mental form of life. It is this new mental and physical form of life that the Bible also refers to respectively as the future “new heaven” and “new earth”. The Earth’s I is therefore, through its crisis and its self-assessment, in a position to recognize that the state of its consciousness is less perfect, and on the strength of that recognition is in a position to judge itself so as to create a happier, more perfect, and therefore more loving, future existence for its micro-individuals. *This is the “prodigal son’s” final intention, his final decision, or his final wish. This is the final analysis of every higher psychological crisis. This is what becomes clear in Jesus’ consciousness when in*

the “garden of Gethsemane” he exclaims, “Father, not as I will, but as Thou wilt”. This is “the judgment of the day of judgment”, its essence and culmination. From here the road leads straight to the Father, whose presence is the “new heaven” and “new earth”, and whose embrace is love, which in turn is light, happiness and bliss.

668. What we witness through the principle of the cycle.

We have now, through the principle of the cycle, witnessed not only that the Godhead turns everything to the good, creating blessing and light through disability, but we have also witnessed *that the Earth’s wave of fate is now leading it forward with increasing speed – not towards a new disability – but towards “the judgment of judgment day”, towards a form of existence where God’s will becomes the Earth’s I’s consciousness and will. The Earth being, that is to say our closest macrobeing, becomes one with the Father. And through this being’s organism, which constitutes our heaven and earth, we can now see the bright field of radiance of God’s spirit beginning to sparkle as it comes to meet us. And with the intellectual sunlight in our being, everlasting peace will become a reality over the continents, zones and spheres of the Earth.*

*Translation: Andrew Brown 2013,
based on the translation by
Jeanne Day and Carys Goldy*



The riches of the world of emotions

by Per-Anders Hedlund

“I had no idea you were that sensitive!” This was said to me by a man who had known me for many years. He had just listened to a lecture I held about my own journey through life. Yes, it is true, I am a sensitive person, but this can also be a question of being in “contact” with one’s feelings and having the courage to express them more freely. Anyway, my emotional life and my inner world are so rich that I would not exchange them with somebody who perhaps has a more robust and stronger disposition.

Recently I read an interesting article about this topic in the magazine *Modern Psychology*. Relatively new research points to the fact that about 15-20% of the population is what we call “highly sensitive”. This is not a diagnosis, as in the case of, for example, ADD or ADHD, but rather a character trait or a “personality-type”. HSP, highly sensitive person, is the correct term and involves being born with a more sensitive nervous system than the rest of the population. The brain of a HSP processes the information that we receive from our senses, on a deeper level. They have for instance a higher sensitivity to light, smells, sound and are also more easily affected by other people’s feelings and moods. Therefore they need to withdraw now and then in order to avoid being overwhelmed by sensory perceptions. To rest, reflect and sort out one’s impressions is important for a HSP. It is not necessarily a burden to be a highly sensitive person. Art, music, experiences of

nature are often strong, positive experiences – more wonderful and intense than for others. For a person who has managed to accept and adjust to being highly sensitive the quality of life can also be higher than for a person who is not highly sensitive. This, according to Elaine Aron who has studied this topic since 1991, has been backed up by research. Psychological science used to regard people with this character trait as introverted and inhibited. In Elaine Aron’s view this is not correct. Furthermore about a third of these persons have an out-going character. It needs to be added, though, that a more robust, not highly sensitive person, may very well be more thoughtful and empathic than a highly sensitive person. What makes the difference is a more sensitive nervous system.

The article has a link to a website, www.hsperson.com, where it is possible to do a test, which, of course, I did. And it made me happy and relieved to find out that I definitely was a HSP according to the test. Here I found an explanation to my sensitivity to sound that I have had all my life, my tendency to feel what other people are feeling, my need to withdraw in order to reflect over my experiences and my difficulty in handling stress and large amounts of information. But the website also mentioned the ability to enjoy music, to enjoy being in nature, to be creative and the ability to experience life from the spiritual point of view, which I do. For me this was liberating reading. I can very well

understand all the adult people who after many years of experiencing being different, come to understand that they are for instance dyslectic or have other combinations such as ADD, ADHD or, as in this case, are a HSP. This means that there is not really very much wrong with us, we just have a greater sensitivity or a certain dysfunction in the way our brain handles impressions from life. I also would like to tell you that I have, in my own way, learned to handle my more sensitive nervous system, thanks to prayer and regular meditation (and exercise, of course).

Martinus also writes about “beings dominated by feeling”. In *Livets Bog*, Vol 1, Chapter 5, he describes how the two categories of beings, “beings dominated by feeling” and “beings dominated by intelligence”, experience life in different ways, due to life-experiences and which basic energy is dominating in the mind. Through the evolution towards “the true human kingdom” we will all attain a pleasant balance between the two basic energies. Through this we obtain more access to intuition and wisdom and eventually also to “cosmic consciousness”.

To simply state that “a being dominated by feeling” and a person who is HSP are the same, is not a correct analysis. But we can see that there is a neurological explanation of why certain people, probably mostly “beings dominated by feeling”, suffer more from stress and the current fast development. I am sure that many people who are interested in spiritual and personal development, including Martinus’ analyses, can be more or less “highly sensitive persons”. I can also imagine that many people sometimes experience their sensitivity as a great burden. But if we were to ask our *higher self* (all the inner knowledge we have acquired through life and not least through Martinus) about our world

of emotions, the answer would probably be this:

-You know that there are both happy and unhappy feelings, joy, sorrow, hope, despair, love, hate, trust and fear. But you easily forget that if the one aspect was the only existing one, the other would not exist either. How could you experience happiness (joy, hope, love and trust) if not your unhappiness (sorrow, despair, hate, fear) had not visited your heart earlier?

Everything you experience can only be experienced in relation to something else – an opposite contrast. How could you experience light if darkness did not exist?

How could you experience warmth if coldness did not exist? The same holds for sorrow and joy, hate and love, fear and trust...

Therefore I tell you that the truly happy person is the one who can open his heart for all feelings. In such a heart there is lots of richness to be found in life.

But can we really learn to put up with the unhappy, painful feelings? Well, my experience is that life also has this to offer. We all to some degree experience crises in our lives that seem to have a transforming effect on our psyche – both in the heart and in the mind. Every time we experience painful difficulties and also experience that we “survive” emotionally we cannot avoid developing more zest for life and trust in life. Especially if we have experienced the power and support we can receive through prayer, when we surrender and give ourselves over to God’s will. Unhappy feelings are of course unhappy feelings. But the more we give up the struggle – fear and the defenses to avoid feeling the pain – the more quickly it passes. This in turn creates space and prepares the heart to fully embrace the happy feelings again. In this way I

believe that we can become more happy in the long run and not just for a short while, since we can receive and be prepared for life as it IS in its whole and not just the areas that we rather would like to experience. Our personal development, that is to say, gradually becoming awakened to “cosmic consciousness”, demands many ingredients of different life-experiences. So we need to learn

to receive and understand the value of both the “unpleasant good” and the “pleasant good”, as Martinus says. This makes life easier and a more enriching experience – whether we are a “being dominated by feeling” or whether we experience life more through intelligence and thinking.

Translation: Anne Pullar

Sculpture by Annemarie Gunnarsdottir





Why people come to the Martinus Centre at Klint

by Søren Hahn

Dear reader, imagine yourself in the situation that until this very moment have only been able to see life as divided up into pieces. What chaos and confusion! You have never found any meaning in life – and who ever said there was a meaning in the first place? Everything is just an aimless wandering from the cradle to the grave.

And now imagine that you all at once can see a light in front of you, and that you can see your scattered and confused life gathered up into this light, and in this light you have no problem in catching hold of all the parts and keeping hold of them. And it is not because you have been talked into it or saved by a foreign power or a clever demagogue. No, you have just found yourself. You know who you are. And you now see more clearly than ever before what is important and what is not important in your life.

This is not to say that you have suddenly become self-confident, the sort of person that “there is no getting round”, as we say. But you have nevertheless gained a certain direction in your life. You can get things to hang together in a new way. In short, you have gained – or found – a world picture that you can rely on and that suits your nature.

But let me begin at the beginning.

There are two fundamental experiences that I am going to dare to say that neither you nor I have had. Firstly none of us has seen anything last for all

eternity. But at the same time nothing prevents us from imagining that there can nevertheless be something or other that has always existed and that will continue to go on existing. Who knows? But neither you nor I have any real experience of this. We are both limited by a period of time stretching from the cradle to the grave. Eternity is therefore to us an abstract idea, like an endless series of numbers. Whether it is also to be found in what we call “the real world” we cannot know. We are not equipped to experience eternity as anything other than theory and mathematics. We can form ideas and draw symbols, but this do not imply that these are anything other than the pictures that we ourselves are drawing on the paper or are forming in our imagination.

Secondly, we have never seen anything come about by itself. In times gone by it was a commonly held view that this could happen – people could see that a mouse could pop up “by itself” out of a piece of stale bread. Or that lice or vermin could “emerge” out of dirt. Today we know better, but this does not mean that there cannot be other things that can come about by themselves. It could be that the universe came about in a split second out of absolutely nothing. What do you think about that? Many modern-minded people in fact believe in such a miracle. And it is also a little bit the same as what took place in the biblical account of creation.

You and I can chose to believe in one or the other. At least one of the two views must be correct, since the universe is an established fact. But which of them is the right one is something that we cannot know for certain. And when I say this I really just mean that we cannot, from an ordinary terrestrial human horizon, remember that we were present when it happened – or did not happen. Neither you nor I could catch the universe in the act of coming into being, or of always having existed.

It is these two incomplete experiences that I wanted to point out before going on to talk about Martinus and Klint, where the choice has fallen in favour of an *eternal* world picture. This is due to the fact that Martinus, who gave his name to the Centre at Klint, reportedly had a direct experience of eternity. He said and wrote that he experienced eternity as something that really existed, and it is from this unusual state of consciousness that he maintains with firm conviction that the universe has always existed.

I have come across people who find his world picture so logical that they can almost not understand that anyone can be so stupid as to believe in the *Big Bang* as the very first cause. Or that God, as if by magic, revealed something out of nothing. And I have seen others who have the exact opposite view of an eternal world picture. It is an absolutely impossible thought for them that there is a much greater miracle than a *Big Bang*. So it does not look as if we are going to be able to agree upon a solution to the problem. You and I have to acknowledge simply that we do not have Martinus' talent for experiencing eternity.

Good, so let us begin from this place of humility!

Thus prepared we can now go out into the world and talk and write about world pictures. Eternal or temporal as it

suits us. There are arguments in favour of both. Not, as I have said, based on experience, but based on a choice for or against theoretical possibilities, so that the result suits the conviction that for one reason or another we chose to adopt. This is what we do, don't we? But why do we do it?

Because, totally without so-called "common sense", we nevertheless have an opinion. We can see countless examples of this. In my own case I can even go so far as to talk about "certainty". I am certain that the universe has always existed, and I in fact wonder where I have got this certainty from. But Martinus can explain that. At least theoretically.

He claims that this certainty is slowly born out of the sufferings of many lives. Little by little we gain a vague sense of a vast span of time behind all the expressions of life. A span that stretches far beyond our own death and disintegration in the physical world, and that many people also feel when they look at the star-filled night sky.

In short, an extremely personal "experience". And take note of the fact that I have put the word "experience" in quotation marks. It is something that we ourselves chose to call an "experience", without us having – when it comes to the crunch – anything other than vague, intuitive longings to contain it. We have to admit that there is quite a big distance from there to being able to understand and articulate a *rational* explanation.

But that is precisely what Martinus does. He gives us a world picture that matches the ideas that we – more or less consciously or intuitively – believed or hoped were correct. Martinus' world picture is for people that have been through many lifetimes of suffering. That is why coming into contact with his books and world picture makes such a strong impression. We recognise

something that we have lacked and longed for. We now feel that we have got solid ground under our feet as it were, and are confirmed in our views.

As far as I can see that is how it is. People come to Klint and are gathered together as a result of something that is perhaps the greatest thing they have come across in their life. Here people tend not to think that something can come about by itself. They believe in immortality and eternal life. And what is more they believe that love is the most important factor behind all causes and effects.

And the best thing about it all is that they can talk about it, use words

and get it to hang together, just as if they had worked out the whole thing themselves. And there is in fact a certain truth in that. In one way they knew about it in advance. But it was a “silent knowledge”, a longing. Hence all the chatting and discussions at Klint. A whole new world of words opens up, a kind of sunshine for the soul.

That is why people come to Klint. At least that is how I experience it. I myself have been coming to Klint every summer since 1978, and as you can see I still haven't got tired of talking about it.

Translation: Andrew Brown



Painting by Rita Lie

New video on www.martinus.dk

There is now an 11-minute video on reincarnation, karma and prayer by Mary McGovern on the Martinus Institute's homepage. See <http://www.martinus.dk/en/about-martinus-cosmology/watch-videos/>

Dan Elhaug

Søren Kirkegaard on the art of helping

If I want to succeed in leading a person towards a specific place I must first take care to find that person where he or she is and begin there.

That is the secret in the art of helping.

If I cannot do that I am deluding myself when I think I can help someone.

In order to really help someone I must of course understand more than he or she does, but first and foremost I must understand what it is that he or she understands.

If I cannot do that it will make no difference that I have greater knowledge and understanding than them.

If I still want to assert my greater understanding, it is because I am vain or arrogant, and in fact want to be admired by other people instead of helping them.

All true helping begins with humility.

I must first humble myself before the person I want to help, and thereby understand that helping is not about wanting to dominate but about wanting to serve, it is not about being the most assertive but about being the most patient, it is about being willing for the time being to put up with being in the wrong and not understanding what the other understands.

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.

Front cover picture: morguefile.com

Publisher: The Martinus Institute,
Mariendalsvej 94-96,
DK-2000 Frederiksberg
Tel: +45 3838 0100,

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

E-mail: info@martinus.dk

Website: www.martinus.dk

Bookshop: shop.martinus.dk

Editor: Andrew Brown.

Layout: Dan Elhaug.

Subscription

4 issues per year.

Within EU: DKK 150 Incl. tax

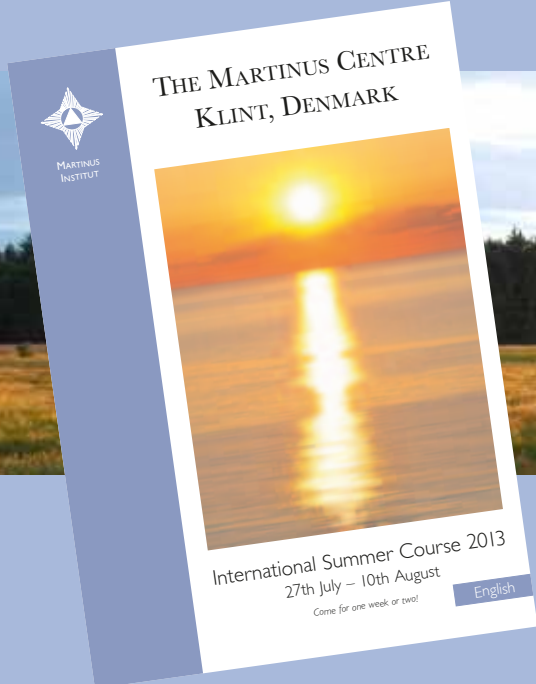
Rest of world: DKK 120

Single copies: DKK 37,50

Copyright © Martinus Institut

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

Printed by the Martinus Institute
ISSN 0107-7929.



International Summer Course 2013 in Klint 27th July - 10th August

A typical summer day in Klint

8.30 am – 9.15 am	Breakfast in Terrassen
9.30 am – 10.20 am	Danish or Swedish lecture (interpreted into English and other languages)
11 am – 12.30 pm	English study group
12.45 pm – 13.30 pm	Lunch in Terrassen
4 pm - 4.50 pm	Symbol explanations
5 pm	Evening meal in Terrassen
7 pm	English or German Lecture/Music
8 pm	Tea, coffee, cakes and ice cream are served in Terrassen

The lectures provide an introduction to Martinus' cosmology. There are morning lectures in Danish or Swedish, which are interpreted into various languages including English, German, Dutch and Esperanto. In the afternoon there will be symbol explanations in English, German, Danish and Swedish. There will be three evening lectures per week in English and one in German.

Outside the scheduled programme there is time to prepare for the next day's study group, and time for leisure activities, such as swimming in the sea, enjoying the beach and the nearby forest and visiting Nykøbing Sjø, which has shops, cafés, restaurants, a library, a museum, banks, a post office, a tourist office and much else. Bicycles are available for hire at the Martinus Centre.

For full programme and detailed practical information, including accommodation and prices, download our English programme from www.martinus.dk or contact info@martinus.dk