



MARTINUS  
INSTITUT

No. 3 - 2014

# Kosmos

MARTINUS COSMOLOGY

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**Dear reader,**

Coming across Martinus Cosmology for the first time is for some people a great event in their life. It can happen by finding a book by Martinus in the library or hearing about the spiritual world picture from a friend. And it can happen in many other ways.

In the early days of Martinus work, when neither internet nor telephones existed, we can wonder how people managed to come across it at all. Providence seems to have its ways, though. Already in the beginning of the 1930's, when the first volume of *Livets Bog* had just been published, a small group of people on the north western coast of Island, in an isolated village called Isafjordur, had by some means or other found their way to studying the analyses.

Today the situation is very different. We can order books by post, even though over sea postage can be costly. But thanks to the world wide web, as long as we have an internet connection we have access to plenty of Martinus' writings.

There are now also quite a number of e-books to purchase with more being added all the time. On the Martinus Institute website, martinus.dk, there is also access to a lot of his main works in English and in many other languages. Until quite recently we could find only a few of Martinus' articles there, but now 150 articles by Martinus are available, in English that is. This means that several decades of translation work, including many articles from old editions of *Kosmos*, are there for anyone who is interested to enjoy and be inspired by.

For some of us reading the analyses does not come easily, even though we

have a sincere interest. It may require some practice and usually becomes very rewarding after a while. But in the meantime, and for evenings when we maybe have worked all day and would like some spiritual nourishment but are too tired to really study, there are quite a number of filmed introductions and longer lectures in English on Youtube and on Vimeo.

As the idea of living not just once but having an endless series of lifetimes and the whole range of other cosmic principles gradually sink into our consciousness, we notice that these ideas change way our thinking. But that is not enough. They often result in an urge to change also our habits and our way of behaviour. This is certainly not always easy. Martinus has said somewhere that it is at this stage that the real transformation of our consciousness begins. It is at this point that we start to cooperate with Providence and God's plan with us. In this phase being able to talk to other people that are in a similar situation may be helpful. Visiting the Martinus Center in Klint during the international summer weeks can be a very nourishing option, but perhaps not possible for everybody. Another way to meet others around the world who share the same interest is by taking part in an English speaking Skype study group that has regular meetings. (For details see page 71.)

And right now you are sitting with another option to satisfy your longing for spiritual and intellectual nourishment in your hand. Find a comfortable chair, give yourself plenty of time and enjoy a good read!

*Anne Pullar*



# Through Paradise and Purgatory I

by Martinus

## **1. The true being behind the physical organism is a spiritual being**

As we know, death is a process in which the physical organism is separated from the mental being and the I that it has been connected to. Since it is only the physical organism that is visible to the physical senses, the mental part being inaccessible to these senses, it is not so strange that what we can see physically falls apart, becomes a corpse and decomposes. And human beings at a certain stage fall victim to the superstition that the being in question is dead, destroyed or has completely ceased to exist. But this applies only to those beings that are in their thinking still incomplete. True thinking beings would long ago have understood that what existed above and beyond the being's physical organism has never ever been seen directly, and therefore quite naturally cannot be visible either when what is otherwise visible in the being is separated from it. The true being is a so-called spiritual being, that is to say a being that appears in a mental construction or organism that can be symbolised as radio waves etc. This struc-

ture can perfectly well be held within a fixed structure, even though it is in ray-formed matter.

## **2. Exchanging of thought between the physical and the mental plane**

Due to our mental structure or our spiritual body, we therefore survive death, which is not death at all but merely a removal of the physical body. As the physical body is merely a tool for the consciousness and not the consciousness itself, we do not lose this consciousness even though we lose the physical body. We can therefore continue to think and experience, we can continue to travel round the world and register experiences and facts, it is just that we can no longer under normal conditions transform them into physical matter. We can only transform them into mental phenomena, in other words into thoughts, ideas and concepts. If we want to transfer them into awake, physical day consciousness, this can only take place through thought transference or vision. The indirect method, for example with the spoken and written word that we have to use on the physical plane, does not exist on the spiritual plane.

As physical human beings are not receptive to direct thought transference from individual to individual in their awake, physical state, this form of thought transference can only take place when the individual is not awake and physically day conscious. They can only receive such transferred concepts or thoughts when they are asleep. When the physical body is asleep, the being is therefore in a strongly active, direct, mental thought exchange with the beings on the mental plane, just as here the being similarly also directly senses Nature in its mental form – not its physical form. We can perfectly well dream and experience travelling round the world, even though we are lying quietly asleep in our beds.

### **3. The mental plane's clouds and sunshine**

But just as there are clouds in the physical world that block out the sun, so too has the spiritual world its clouds that to varying degrees block out the spiritual source of light. These clouds are the living beings' violations of the law of life or the law of love. The misery, war and tears that are released here create life eclipses on the mental plane. In the same way when the living beings comply perfectly with the laws, this naturally creates a corresponding atmosphere of joy and happiness on the mental plane, that is to say the brightest mental sunshine, a radiant, bright and sparkling mental summer or a glorious Whitsuntide glow over life.

These facts make it possible to give in advance the physical, mature beings a little impression of the world that they in reality live in, but are able to sense only physically, which in turn is the same as an indirect experience of life. Behind the physical world, behind physical existence there exists a completely different form of life experience.

### **4. We will now follow five people from the Bible through death, purgatory and paradise**

We will now attempt to give a little impression of this true world behind the physical world by following several beings from the physical plane who are about to die. Since we are familiar with these beings' mentality we will have the opportunity of seeing how the spiritual form of existence adapts itself to the particular mentality that each of the beings possesses. They each represent a certain level of consciousness in the mental sphere of terrestrial human beings. I have chosen these particular figures that we have learnt about when we were at school because they represent the levels of consciousness or spiritual states and attitudes that it is perfectly possible for a modern, terrestrial human being to have, and which in turn determines his mental or spiritual existence once he has lost his physical body.

The beings we shall follow are five people that we know from the Bible. Of these people, four died in an unnatural, artificial way, while the fifth died a natural death. They are the two robbers on the cross, the world redeemer, the one who committed suicide, Judas, and the disciple, John. We will now follow them through death and through purgatory and paradise.

Three of these people died unnaturally through crucifixion or execution.

Two of them were criminals, robbers and murderers, while the third was a human being with a high sense of morality, love and wisdom. All three of them hung on a cross and were, as we have said, dying. These three human beings were really from the purely physical point of view subjected to the same fate, the same suffering or torture, but we can see that they each see their same situation quite differently.

### **5. The first robber's feeling of being a victim and his lust for vengeance**

Let us begin with the first robber. It was he who mockingly called out to Jesus that if he was the Christ he ought to be able to free all three of them. We can see from this robber's mentality that he, like many other human beings, thinks exclusively of himself. He thinks it is completely justifiable that both he and Christ have an equal right to be freed. Indirectly this shows that the robber feels himself to be a victim. He cannot see that his own actions, his own murdering and torturing of others has brought himself into the same situation. He has completely forgotten that those who were the victims of his banditry were given no mercy or compassion at all, but were coldly robbed of their very last penny and then left wounded, if they were not actually killed. He himself knew nothing of forgiveness, but he nevertheless cries out that others should forgive him. But the law of life states that no one can be forgiven by someone without them first forgiving others. Such a robber will rage against his executioners as long as he still has the strength to make the slightest movement. He would not think twice about giving vent to a furious attack of vengeance or retaliation if he were to be set free.

### **6. In purgatory: the robber's impressions of eternal torment and flight from the vengeance of his victims**

The closer he comes to death, the greater is his terror and anxiety of it. He is actually so preoccupied with this terror of death that he is really completely unaware of the actual moment of death, when his physical body is separated from his spirit or mentality. In his thoughts he continues to shout, scream, curse and threaten his executioners

and society. But at the same time he can see no end to time. He has so little breathing space in his thoughts of revenge that he cannot realise that he is already free of the cross. He thinks he is still hanging on the cross, until other incredible forms of torment torture his soul. As he is now completely free of his physical body his thoughts are racing at high speed, and he can see his victims, he sees their terror and he hears their cries. He imagines how they are planning acts of revenge against him. He can sense that he is fleeing from them but an invisible force prevents him from doing so. At a nerve-rackingly, slow pace his persecutors are closing in on him, at the same time as he sees insurmountable obstacles ahead of him. He tries to escape to the side and here comes up against unimaginable obstructions, and in this way he lives in an apparently never-ending flight from his victims' vengeance. The day seems to never come to an end. It constantly seems to him that time does not move on, that is if he has any time at all to give any thought to time. And yet he has thoughts of torment and eternal hell: "You will now live for ever and ever in flight from your victims' vengeance". He runs on and on, stumbling, sweating, gasping and moaning. There is no time to think of enjoying food. The persecution does not ease up for one single moment. Everything that he touches seems to be poisoned, everything seems to be in conspiratorial alliance with the enemy.

### **7. From purgatory, through the spiritual worlds, back to a new birth in the physical world**

Eventually this fugitive from himself and his own guilty conscience cries out in his agony to the unknown Providence. And to the extent that this cry is combined with the first signs of an understanding of his victims' suffer-

ings, the persecution ceases, the world becomes brighter and guardian angels approach him and begin to help him. Their help consists of freeing him from his guilty conscience. Using suggestion they remove his life-destroying thoughts so that all that is left is the little bit of his consciousness that works in the direction of sympathy or love. And even though in this area there is not so much he can do, since he has not developed very much of a talent in that direction on the physical plane, what little consciousness he does have is nevertheless filled with bliss. But he passes swiftly on through the higher planes, which he sees merely as wonderful zones of light, and from there he enters his own inner world, the kingdom of bliss, from where he will be born again into the environment and the background that he created for himself in his last life before he died. Here he will begin once again to overcome his fears through his own efforts. In the spiritual world he did not overcome them, he was merely temporarily freed from them.

The true freedom from them is something that one has to achieve oneself on the physical plane. Through the defeats, experiences and sufferings brought about through one's own actions, one becomes more and more clever, eventually realising that one should not murder or live at another's expense, but one should live only in order to be of service. In that way life becomes bright and divine, both physically and mentally.

#### **8. The other robber on the cross**

The other being was also a robber, but he had advanced further than the first one. He understood that the world redeemer was not one of their kind, and could not therefore justifiably hang on the cross. He reprimanded the first robber for having mocked Christ. There was much that was correct or loving in

his thinking, and he understood that Christ belonged to a higher and better kingdom than the robbers, which is why he begged Christ to think of him when he arrived in his kingdom. And as a result Christ said to him: "This day you will be with me in Paradise".

Just think what this robber was freed from. Already before he had died he was free from purgatory, and at the point at which he was separated from his physical body he could joyfully pass over into the zone that is adapted to be the spiritual home of such lesser-developed spirits, and from where they can once again be born into a higher and better environment than the one they left.

#### **9. The suicide, Judas**

Next we come to the suicide, Judas. We know that in his despair he took his own life. The offence he committed against his beloved master, the world redeemer, weighed so heavily on him that here on the physical plane he saw his whole life destroyed. He could not gain access to the world redeemer, who was surrounded by a powerful, heavily armed guard. Judas' thoughts therefore took a completely earth-shattering turn. He had no longer any wish to live. He felt unworthy to live on a plane on which he had deprived the world redeemer of the possibility of existing. But after his suicide he realised that things had gone seriously wrong. He now saw that it does no good to take one's own life. He saw that the I is really just as much a murderer when it takes its own life as when it takes another's life. And his torments became condensed into dark, heavy clouds. All around him he could see other beings that had committed suicide. They were living in dark holes and caves, slimy, damp and misty zones in which there was no other lighting than the grey-

ish half light given off by the combined murky auras of the beings. An atmosphere of tears, wretchedness and hopelessness pervaded everything.

### **10. Judas wanted to go ahead of the Lord**

But Judas was certainly not bad, he was no robber, he was after all a disciple of the world redeemer. But he wanted to anticipate events. He did not think that events were proceeding fast enough. He therefore wanted to give world redemption a little push. Without really knowing what it was he was doing, he wanted go ahead of the Lord – and this is where he failed. It is God's will that regulates the universe. He would have understood this if he had listened a bit more closely to the world redeemer, who always pointed out that it is God's will that is the most important. But now the unfortunate disciple had fallen into a mental abyss. But remorse and his love for the world redeemer were two very important factors in his liberation. From where he was he could not come to his master, but the master did not forget his unfortunate disciple; he came to Judas. And Judas was liberated from the agonies of purgatory, the dark mental burden of his own conscience, and followed his master to higher spheres, to beautifully sunny regions, where he had already led one of the robbers. And from there Judas was once more born into the world and continued his discipleship in the service of world redemption.

### **11. The disciple, John**

Next we come to the beloved disciple, John, who until his peaceful death gave expression to and manifested the fulfilment of the master's commandment: "My little children, love one another". In his case he experienced no purgatory. He was a human being who lived exclusively in order to encourage everyone

to love everyone and who was himself filled with this highest power in life, or the universe's own wavelength or keynote. To such a being the transition is extremely easy. He went directly to his home in heaven, where together with his beloved master he could go further in his experience of the wonders of God's world.

### **12. The world redeemer delivers his spirit into his Father's hands**

And finally we come to the perfect or finished human being's passage through purgatory and paradise. Since the world redeemer was already here on the physical plane day-consciously awake in the spiritual world, for him there existed no form of death. In his case all there existed was the bodily pain. And as he died unnaturally by crucifixion, we heard him cry out, "My God, my God, why have you forsaken me?" That was therefore the moment at which his consciousness disengaged itself. In the next moment the world redeemer was set free from all terrestrial-animal ties. And we can also see that there streamed from the world redeemer a mental stream of light of such enormity that still to this day it glistens around the Earth in its sphere of light or its radiant aura: "Father forgive them for they know not what they do. It is finished. Into thy hands I commend my spirit."

One cannot imagine an example of divine words that are more sublime and shining as a final, shining farewell to his enemies in the physical world. It was quite natural that he, in the same breath, took a friend with him into his own radiant sphere of experience or paradise. The pure and exalted conscience that he possessed existed only on the basis of his love for all and everything, just as he commended his spirit entirely into his Father's hands. There was therefore no longer any anxiety or

fear of death present. There was peace and quiet, even though in this case the death was an unnatural one, since the physical organism was definitely not worn out but was at the peak of its maturity. The last we see of the Saviour's mentality is a halo of light that is capable of casting its reflexion down through the ages until this very day.

### **13. To initiated beings who are one with the Father, God's mighty kingdom lies spread out before them**

From here this being, like a great sun-being, passed through the dark labyrinths of purgatory to the tormented, lost souls. And the words resounded through space: "Come to Me, all you who labour, and I will give you rest". Here he met, among many others, Judas, who was so guilt-ridden that he did not dare to approach his master. And again space resounded with the loving voice: "I have come to seek out and save those who are lost". And thousands of unhappy but repenting souls followed Jesus up towards the beautiful spheres

of light, to the dwelling places that exactly suited each and every one of them, where they stayed in the light until they should once again be connected to the physical world.

The first robber came to his dwelling place or his paradise and the other robber to a greater one. Judas came to his paradise and John to his. The world redeemer also came to his paradise, that is to say all the spheres of the spiral without exception. The whole of God's mighty kingdom lay spread out before him, this initiated being that was one with the Father. This happens not only to Christ, but to all initiated beings. Christ is therefore an example of this state of being a son of God.

*This article is a reproduction of the manuscript used by Martinus in preparation for a lecture in the Martinus Institute on Sunday, 20<sup>th</sup> February 1949. The lecture is the second in the series "The Mystery of Death". Minor corrections and headings by Torben Hedegaard, approved by the council 27.10.2013.*

*Original title and publication: Igenennem skærsild og paradis 1, Danish Kosmos 2014/2*

*Translation: Andrew Brown, 2014*

## QUOTATION

To suppress one of one's fellow beings, which is the same as to suppress life, is to oppose the creation of the universe or the power of Providence, it is to argue with thunder and lightning, it is to want to change the course of the sun and the orbit of the Earth, it is to want to teach and to dictate to the eternal Providence or the Godhead.

*Martinus, The Road to Initiation, chapter 31*



# Through Paradise and Purgatory 2

by Martinus



## 1. All living beings have a share of paradise

Having passed through purgatory, or everything in the being that takes the form of dark mental states, we can now go on and have a look at the spheres of light or so-called “paradise”. But we must first become clear about the fact that, in essence, darkness also belongs to the light. It is only at the point at which the living beings are satiated with experiences of darkness, or to the extent that they are beginning to feel loathing towards them, that “darkness” makes itself felt. It is this loathing that colours the experiences of darkness, which originally in the cosmic world plan are just as necessary as the experiences of light. As long as senses have still not developed in the being’s organ structure that are strong enough to bear the individual’s experience of joy or pleasure in the phenomena of the light, it is clear that the being cannot receive any particularly paradise-like experience in the spheres of the light, that is to say beyond the domain of darkness or the killing principle. All these beings will be deprived of receiving a truly paradise-like experience, or an experience in a sphere of joy beyond the physical world. But it is not the intention that undeveloped beings should not have a share of paradise. Absolutely all living beings without exception come through a paradise-like sphere that is adapted to each and every one of them, before they once again come back to the physical world.

## 2. Movement is the foremost distinctive characteristic of life

The foremost distinctive characteristic of life is movement. Wherever there is movement there is life. Movement can, in its cosmic essence, absolutely never exist without being identical to one or another form of life. That we perhaps do not see this life, as is the case with the movement in the forces of Nature, storms, surf, the climate etc., does not alter the fact. As movement is thus an expression of life, all forms of movement will be experience of life and manifestation of life. The first form of movement here on the Earth is mineral energy. Everything that comes under the concept of crystallisation – ice and frost flowers, rock crystal and all mineral formations – are the first forms of life on Earth. But we call these substances or materials lifeless substances. They have no consciousness on the physical plane. But they nevertheless issue from an awake, day-conscious source of life. This source of life constitutes a sphere of consciousness that is not directly present on the physical plane. This is why our nails and teeth have no sensation. For example “toothache” is not a pain in the bone or mineral matter of the tooth itself, it is a pain in some animal matter that is connected to the tooth, which fastens the nerve in the tooth to the tooth.

## 3. The unconscious automatic functions behind mineral life

All this movement in mineral matter must have some origin or other. That

this form of energy or movement is consciousness or reveals thought can be proved owing to the fact that the movement obeys certain laws. It follows a plan and is thereby an expression of a creative process. Planning is the same as a combining of thoughts. What else can planning possibly be? But a combining of thoughts cannot possibly exist without being consciousness. And consciousness can in turn be either awake, day-consciousness or unconscious, instinctive, automatic functions. For example all the main organ functions in our body are such automatic functions. Were it not for the fact that our insides have been described and illustrated, photographed and sketched there would be millions of human beings that would have not the slightest idea of the myriads of functions that are taking place in their organism without their awake day-consciousness. All mineral life is an expression of such unconscious automatic functions.

#### **4. The first signs of the dawning of a world beyond the physical world**

So where are the living beings, or the I's, that are invariably the originators of these energies? They are absolutely not to be found on physical earth. They are not accessible to the eye, whether with the aid of a microscope or a telescope. Since this revelation of planned manifestation or creation is nevertheless a living, solid fact, this at the same time proves that it is a zone in existence that is not physical. And at this point we can see the first signs of the dawning of a world beyond the physical world. We are therefore faced with the first indirect effects of the presence of a spiritual world. But a world that has no awake day-consciousness directed towards the outer world can only be, in the case of the experiencing being, an inner world. As day-consciousness can never suddenly cease to exist – it is absolutely always present

in one way of another – the beings must, if automatic functions are to be found on the physical plane as mineral energy, have their awake day-consciousness directed towards their inner world. The culmination of this form of existence we are already familiar with on the physical plane as our memory. This covers an inner world that is built up of all the experiences that we have experienced, both pleasant and unpleasant. In order to go deeper into this inner world we have to direct our concentration inwards to our own private sphere of thought and not outwards to the outer world. Since the beings that work through mineral matter actually have no physical body, their concentration can only be directed inwards to their own inner world. This inner world consists of these beings' experiences from previous lives. Here in the form of gold copies they experience everything that they have experienced previously in the physical world. From this sphere of light the beings are once again born into the physical world.

#### **5. The first robber on the cross was on an evolutionary step corresponding to that of primitive human beings**

In the case of the first robber, he has been freed from purgatory by guardian angels and can go into the light. But what kind of a light is it? A man that is by nature a robber and a murderer here on the physical plane is a primitive being, that is to say a being that has incarnated in the sphere of civilised human beings not on the basis of a common religion or sense of morality, but exclusively due to an attraction to particularly favourable or vastly superior technical means of killing. What is a mere tomahawk or bow and arrow compared to civilised human beings' modern firearms and all the other refinements in this field. When such beings

are born into the sphere of civilised human beings as a result of this wish, but have still not grown out of the lower morality of primitive human beings, these beings are not able to adapt to the judicial laws of modern society and so are seen as “criminals” and are punished. An example of such a being was the first robber on the cross. Such a being could not see anything wrong with his way of living. To him it was his highest ideal that everyone should think only of himself. This was the natural way of living and the natural morality in his previous existences. And as he has still not in his physical lives – in which he has been incarnated in the sphere of primitive human beings – succeeded in changing his morality, he cannot possibly experience his paradise in the same sphere as civilised human beings.

#### **6. The robbers’ Eldorado**

As such a being is no criminal in the eyes of the Lord – Providence knows very well that no being can represent a higher evolutionary step than the one they are on – one is forced to not believe anything other than that such a being is also given its paradise, its experience of light or joy. So what is this experience of joy like? It is quite simply a robbers’ Eldorado. Once he has come through his outburst of anger and hatred towards society, he comes into a natural mental state that matches exactly the form of experience with which he can feel joy in existing. Here he has the opportunity of hunting other human beings, staging a coup with modern weapons, and experiencing how it is to be the very person he has not the slightest possibility of being on Earth. Here he can murder and kill; for him it is a kind of sport. He is still in a kind of Valhalla-like sphere – where living and dying without fighting can only be seen as a life for weaklings and slaves. In this paradise of the killing

principle the robber experiences his own paradise. (One should bear in mind that here everything takes place in his imagination. Physical death does not exist in the spiritual sphere).

#### **7. The sufferings in the physical world ennoble the robber’s mind**

But life cannot continue in this way. The robber’s imagination is so limited and has so little variation that he soon begins to tire. The same experiences turn into clichés, and he longs for change. And in an unconscious, ecstatic state of bliss, he passes through the light of the higher spheres – this light being adapted to suit his condition – passing through the true human kingdom, the kingdom of wisdom, the divine world and waking up in the kingdom of bliss, his own world of memories. Here he sees his experiences in the form of radiantly bright memories that bring him into a new ecstasy in the form of joy over the physical world. The dark experiences are still held in check. He does not remember them. From here he is reborn into the physical world, into the environment and the conditions that he in his last life on Earth was involved in when he died. And here his primitive impulses once again begin to come to the fore and again he comes into conflict with the laws of society and is subjected to one punishment after the other, and eventually the sufferings and difficulties associated with such an underworld make an impression on his mind and his sense of morality. Through these sufferings he becomes ennobled, he gains more and more compassion for his victims and becomes religious in the sense of being more humane and decent. In this way what he dreams of is also transformed into more humane forms that set their stamp on his paradise or spiritual existence, so that his paradise after death becomes correspondingly

characterized by humaneness. To a greater and greater extent what he dreams of is to play the defender, the hero that saves other human beings from bandits and robbers etc.

### **8. The other robber on the cross has his dreams fulfilled in his paradise**

We have a picture of this new state in the other robber on the cross. He already had so much humaneness that he found it unjustifiable that the world redeemer, the innocent being on the cross beside him, should be punished or tortured, whereas he found it perfectly justifiable that he and the other robber should be punished. We can even see how he reprimanded the first robber, just as we can also see that he longs for another paradise, another better existence. He places the greatest wish of his whole life, his deepest heart-felt sigh, in his prayer to Christ when he says: "Lord, think of me when you come into your kingdom". And we know that Christ told him that his wish would be fulfilled with the following words: "Today you will be with me in paradise".

So what was this paradise like? This robber attained complete peace of mind before he died. His noble thoughts about Christ, coupled with the heaviness of his guilty conscience, was such a strong input of higher energy that it led this robber to what was for him an understandable and therefore joyful paradise. What could bring joy to such a robber, who to the very highest degree was unsatisfied with himself as a robber? The paradise that his comrade experienced could not possibly bring him any joy. No, he was given the chance of trying to be a hero in the existence that for him had become a dream. He experienced himself as master of his mind, he experienced overcoming every urge to kill or murder, he even had the chance to ex-

perience himself as a good Samaritan, offering help to those who had fallen among robbers. He had the joy of looking after and caring for all those beings who had been wounded by robbers, and helping all those who were persecuted. He feels radiantly happy since he finds himself at the culmination of everything he had ever wished for. And he can quite easily be a good Samaritan here where all the lower mental phenomena that have still not been overcome are held at bay, due to the paralysis of the organs that has been brought about by the suggestion of the guardian angels, with the aim of preventing his imagination from being disturbed.

### **9. The experiences of paradise eventually become lifeless clichés**

As he can only experience those states that his imagination can create, his experiences will also here eventually be limited to a whole series of repetitions of the same experience. The experiences will begin to lose some of their interest, becoming lifeless clichés, even becoming boring, and as a result the being will then already be on his way out of this paradise of his. But with his nobler or humane attitude he will be able, on his journey through the higher spheres, to experience a little of the first zones of the true human kingdom, a kingdom that, on the physical plane, is the highest ideal for terrestrial human beings. And experiencing this he will go into an unconscious ecstasy and in this state pass through the kingdom of wisdom and the divine world and wake up in his own sphere of memory or the kingdom of bliss, from where he will once again be born into the physical world in the environment and under the very conditions that are compatible with his evolutionary step, with his fate and his dreams of a more perfect, physical form of existence.

### **10. Judas, the suicide**

We now come to Judas, the suicide. Once all the darkness had been removed, by suggestion, from Judas' psyche, what was there left? His dream was certainly to be Jesus' disciple. He now has the chance to experience the joy of all the idealism and striving for perfection of discipleship, which he could not practise on Earth, due to the fact that it was his own ideas that ruled over himself instead of the world redeemer's. But here, where he has given over his life one hundred percent to the saviour and to world redemption, he has the opportunity of experiencing the form that life and humankind takes when one puts into practice the world redeemer's great wisdom and way of being. Here the form that his life takes is the very highest that his imagination can manifest. His spirit is filled with every kind of holy energy. And filled with this holy energy he goes on and has the chance to have a look at the zones of the true human kingdom, a kingdom in which one has for a long time lived in contact with the law of neighbourly love. Once his imagination has been exhausted, the pictures fade away and a wonderful sense of ecstasy leads him through the kingdom of wisdom and the divine world, after which he wakes up once again in his own day-conscious sphere of memory, and from here he is reborn in an environment and a sphere in which he can serve the saviour and the world redemption that, in his zeal and self-consciousness in his previous life, he damaged.

### **11. The disciple, John, who "the Lord loved"**

Next we come to the disciple, John. We know that, in contrast to the other beings that we have mentioned, he died a natural death, in other words he died of old age. We also know that he was described as the disciple that Jesus loved.

This of course does not mean that he was favoured above the other disciples – the love of the world redeemer or the initiated being includes everyone and has no favourites. What it means is that, of all the apostles, he was the one that came closest to fulfilling the law of love. He was a disciple who had mastered all kinds of dark shortcomings, hot temper, envy, jealousy and hatred. He was the disciple that came closest to the master's own mental state. He could neither kill nor wound his fellow human beings. Since the saying goes that birds of a feather flock together as they understand one another best, it is reasonable to suppose that this law also applied to the world redeemer and this particular disciple. It goes without saying that John, on account of his loving attitude, could understand more than the other disciples. And it also goes without saying that Jesus, also on account of the disciple's great love, could entrust him with things that he could not yet reveal to the others. It was therefore quite natural that these two beings had many conversations in private or were very much together. And hence the words: "the disciple that the Lord loved". We know that right until his death this disciple urged human beings to be good to one another. And when he was old and was unable to do anything else, he could still be heard to whisper the words: "My little children, love one another".

### **12. The extremely advanced being has no experience of purgatory**

It is clear that this being would have no experience of purgatory, since there is nothing that needs to be removed by suggestion. He straight away enters his paradise. What he experiences now is all the beauty and love, all the humanism and happiness, that his imagination can possibly create. Such an advanced being has no small ability to think and

no primitive imagination. Here, in an atmosphere that is fittingly stimulating, he sees clearly the whole of humankind in the dazzling light that, according to world redemption, it will one day constitute. Here he has developed his imagination to such an extent that he is no longer prevented from experiencing the sphere of the true human kingdom as it appeared already at that time on planets that were much further ahead, and consequently on a higher step in evolution, than the Earth. Here he undergoes a preparation for an initiation. And from here this apostle of love continues through the kingdom of wisdom with a certain amount of day-consciousness and also with day-conscious glimpses of the divine world, from where, satiated with light, he falls asleep in the ecstasy from which, through the kingdom of bliss, he once again wakes up in a mother's womb in a new physical existence, into an environment and sphere of consciousness in which he can receive cosmic glimpses or degrees of initiation on the physical plane, and the resultant transfigured existence in physical flesh and blood.

### **13. The stream of radiance from the world redeemer still sparkles to this very day over the Earth**

And we now come to the world redeemer, who died on the cross. Since he was already a being that had achieved initiation in previous existences, he was, already here on the awake, physical plane, day-conscious in the spiritual world. For this reason his death was a great manifestation of light that cast its beam of light not only over the Earth at that time but also down through the generations and the centuries, and which sparkles to this very day with undiminished strength on its two thousand-year-long journey over the Earth. But people have got used to the light, with the result it is no longer so strong. Since this being had

been initiated, which means he was cosmically day-conscious in all six of life's spheres, we are not talking here about some kind of imaginative experience, but an experience of the concrete realities of the spheres. He went among the spirits that were detained, that is to say the unhappy spirits or souls in purgatory, and preached to them. We can be certain that here he was an enormously powerful inspiration to all the guardian angels that were helping the unhappy beings. It is quite clear that here more than anywhere else he gave expression to his love in the words: "I have come in order to seek out and save those who are lost". It is equally clear that here he met his dear disciple and freed him from his agony. And having passed by all the unhappy beings, the world redeemer continued on his way, but he did not forget his friends on the awake, physical plane. A being in such a state can, while it is still so close to the matter and physical wavelengths of the earthly sphere, materialise itself, as long as the conditions favourable to such a materialisation are present. And the world redeemer showed himself to his disciples at least one more time, when they were gathered together and the doors were locked against the Jews.

### **14. Christ and other world saviours are present on the physical plane thanks to the shining halo of their consciousness**

And having proved to his friends in flesh and blood that one can perfectly well exist beyond a crucifixion, beyond flesh and blood, and having thereby confirmed the immortality of living beings, the world redeemer continued up towards the kingdom of wisdom and the divine world, and here experienced in a day-conscious, awake way – and one with the Father – the entire divine world plan, and from here he could still send through the ether the inspiring

power of his radiant stream of light down through the spheres to the terrestrial plane, down to the immense wave of light that he, in the form of his wisdom and his eternal words, had left behind him. This stream of light is a part of the spiritual world's wavelength that has become rooted in the physical plane. And in the highest layers of this sphere the world redeemer, as well as all other initiated or cosmically conscious beings, is day-consciously awake. And that is why he could also say: "when two or three are gathered in my name I am present". And it is so. He is present due to the shining halo of his consciousness. But his shining halo is the material of his spirit. And it is through the material of his spirit that his proclamation takes place. It is therefore not altogether impossible to be able to see Christ, Buddha, Krishna or any of the other great world saviours, if you can come sufficiently into contact with the uncorrupted layer of your consciousness, in other words through true neighbourly love.

### **15. Initiated beings do not normally incarnate in the zones of the lower worlds**

But Christ or other initiated beings are all beings that have lived through all their incarnations on Earth and will not normally incarnate there any more; they have quite simply grown out of this planet. They no longer have any need for what it can offer in the way of physical experience. They therefore incarnate on higher physical worlds, or on planets that are for initiated beings in particular, that is to say planets that already today represent the perfect physical states that terrestrial human beings have not yet reached, which is the reason why they live in a state of war and suffering. Cosmic or initiated beings can already visit these worlds from the spiritual plane or in a disincarnated state, owing to the

fact that their spiritual atmosphere is of such a height that it matches the wavelength of the cosmic planes. Initiated beings are born on Earth only in order to implant the spheres of the higher spiritual worlds into the terrestrial human consciousness. They come as missionaries to the zones of these lower worlds in order, through neighbourly love, to guide human beings on through their dark fates, on to perfection in their way of being, and consequently to guide them to the experience of immortality and the experience of the Godhead and their identity as sons of this highest source of life, or the state of being one with it.

### **16. No one can cause injustice and no one can suffer injustice**

Life is so wonderful that everyone has access to their own paradise. Eternal hell and eternal damnation are merely the dark fantasies of physical beings. And the same applies to the belief in true death and annihilation. No one can kill. No one can cause injustice and no one can suffer injustice. All experience lies in our own hands. Our identity as sons of God is connected to the privilege that all our experience, its form and extent, its colour and light, lies completely in our own hands. Existence is precisely the evil or the good, the light or the darkness, that we are ourselves able to transform it into. We are one with the Godhead and with the eternity behind life's sparkling, radiant abundance.

*This article is a reproduction of the manuscript used by Martinus in preparation for a lecture in the Martinus Institute on Sunday, 27<sup>th</sup> February 1949. The lecture is the third in the series "The Mystery of Death". Minor corrections and headings by Torben Hedegaard, approved by the council 27.10.2013.*

*Original title and publication: Igenennem skærsild og paradis 2, Danish Kosmos 2014/3*

*Translation: Andrew Brown, 2014*



## When Karma Waves Hit us Seemingly Haphazardly

by Hans Wittendorff

One of our readers writes: Over and over again we experience that a lot of people are killed or mutilated at the same time. We see on television aircrafts crashing, train accidents, car bombs exploding in the middle of a crowd of people. In those moments I ask myself: How could these people who were brought together in a haphazard way have this collective fate waiting for them? Martinus of course tells us otherwise that the law of karma is “subtle and logical”.

ANSWER: It is true that initially it seems a bit strange that so many people can experience such a fate. And furthermore there is another “relationship of karma” that comes into the picture. We have all heard stories in which somebody due to “bad luck” missed a train that was later involved in a serious accident, or that somebody was late for a plane that later on crashed. In such a situation we can, so to say, just about perceive Providence intervening. Another point worth making is that we often forget to see events through “cosmological” eyes, that is, to see the difference between “dying” and being mutilated. To be moved from the physical to the spiritual state of being – what we call “dying” – is not always something awful, while being mutilated is always a violent fate.

When Martinus took part in the council meetings at the Martinus

Institute, he would sometimes give small lectures to the other council members. All this is saved on tape and I am sure that these “drops of gold” will be published from time to time. Let me quote a council meeting from the sixth of December 1980, here quoted from Kosmos 1998/12, where Martinus talks about precisely these questions: *“Those human beings who have reached the point where they do not steal, do not murder, do not go to war and do not act in evil ways – they need not to fear Armageddon. This does not mean that they cannot suffer death, which of course is a birth and might be the only way to save them. When Armageddon is raging, when houses are falling down, volcanoes are erupting and everything is collapsing, that is the only way to save those who are not to have that karma. There are so many people living side by side. One person is to be hit by an awful karma, while another person does not have that karma waiting. That could result in an unjust fate. But the thing is – as always – that death is just as good a way of been saved as it is a way of ‘ending a lifetime’.”*

To give us an example Martinus mentions a man who is forced to become a soldier, but the last thing he wants to do is to kill other people: *“In that kind of situation it very often happens that he will be shot, in order to be saved, because then he is in a higher world, where he does not have to kill.”* And



later he concludes: *“That is why many human beings will be saved through Armageddon – by being killed.”*

### **Arcs of fate are effects of the being’s own behaviour**

There we have it. This was an entirely different explanation of our eternal shifting from the physical world to the spiritual state of being. These thoughts might seem strange to many people. But if you have become familiar with Martinus’ analyses of what takes place when the physical body dies, this “birth” into the spiritual world is far more preferable compared to the unimaginable sufferings involved in becoming mutilated or disabled.

With that we come back to the law of karma that in one way is very comforting: I am the actual cause of everything that happens to me, nobody can unjustifiably interfere with my fate. Martinus therefore draws a direct parallel between how we treat *all other living beings*, and the fate that we ourselves come up against. You can for instance read the comprehensive explanation of symbol no 19, *The Eternal World Picture*, book 2. Here is a small excerpt from section 19.14: *“If a being’s state of life is to a particular degree maintained by the unnatural death of other beings, such as the consuming of animal food or meat-eating, and likewise by murder, killing and mutilation in other situations, and if they at the same time consume the above-mentioned poisons destructive to the body, such a being’s arcs of fate are so burdened by the returning effects of this being’s murderous mode of existence that it is predestined at any time to meet with the same unnatural death or dark fate that it, with its murderous mode of existence, has inflicted on other beings. In such an*

*accumulation of dark fate this fate lies in wait for the being everywhere.”*

It is interesting that Martinus in this question includes not only our relationship to our fellow beings and to animals, but also the way in which we treat the small, living micro-individuals in our organism. He expresses this very clearly: *“We cannot, untouched by karma or effects on our fate, permanently create unhappy and deadly natural conditions for the microbeings within our organism and still live in splendid natural conditions within the macro-organism in which we ourselves are micro-organisms.”* (*The Eternal World Picture*, book 2, section 19.14)

Martinus has thereby explained to us the subtle logic of the law of fate. When many people are hit by a violent event, there are some that have a “dark” karma waiting and who will be more or less mutilated. Others have developed further in humaneness and will get away with being “born” into the spiritual world. Knowing this does not by any means remove the sorrow, the feeling of loss and the suffering for those involved. But it would be even worse for all of us if these events took place totally haphazardly and entirely without purpose. We now know through Martinus’ analyses that nobody can unjustifiably interfere in your or my fate, and that everything that happens to us is “the returning effects of our own way of being”. And that the purpose of such violent events is to promote the whole of mankind’s ability to *feel the suffering of others*, the ability to love one’s neighbour.

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Translation: Anne Pullar



## Do you Believe in Angels?

by Mette Lüchow

Do you believe in angels? Do you believe there is a host of spiritual beings surrounding you? Invisible, loving and kind spirits whose greatest happiness and joy it is to help, comfort and encourage you? Or are you a sceptic? Come on, angels... What do you mean? Where are they? In heaven? Around us us? Where?

Angels are mentioned in the Bible. They are messengers, comforters and helpers. But have they all retired or do they really exist – in our time?

I once saw a cyclist wearing a T-shirt on which it said "Protected By Angels". I smiled and imagined him surrounded by angels flying around him following him through the city. A few days later I was on my way to meet some friends. We were going sightseeing in the old part of Copenhagen. When we parted I had a terrible headache. It became worse and worse. I had to give up cycling and instead supported myself against the wall of a house. I tried to support my head with my hand. I made faces due to the pain and a feeling of nausea was coming and going. Then I remembered the T-shirt and smiled. With my eyes shut I imagined myself wearing it. "That's it, now I'm protected!" I said to myself and smiled again. I started walking. To my great surprise, in a short while the headache had disappeared and I could continue cycling. I was both amazed and grateful.

A few years ago I did a small investigation. I asked friends and acquaintances if they had experienced anything

supernatural. One of the persons I asked was a woman in her twenties. She was rather masculine in her way of being. She worked as a landlord together with her brother in the house where she lived. She answered my question without hesitating: "Yes, I have once seen an angel and it was very large." It was "standing" in the air above a busy crossroads near their house. She was not scared but rather moved by what she saw. She had this experience in her childhood.

A child is, during a period after its birth, open towards the spiritual world. The child has, of course, just arrived from the spiritual world. It can "see" the spiritual beings that surround it, just as certain animals also do. When it reaches the age of 6 or 7 and starts school this ability gradually diminishes in favour of earthly life that it is supposed to participate in and through which it develops.

But this is not the case for all children... There are several books about angels on the market today. In these books we get to know about angels in general and what they do. But certain authors actually have their own personal knowledge about angels. One of them is Lorna Byrne who has written several books on the subject. In her first book *Angels in my Hair* she writes about her contact with angels that she has had ever since she first opened her eyes: "The angels I see don't always have wings, but when they do I am sometimes astonished by their shape – sometimes they are like flames of fire and yet they

have form and substance. They are so alive, so full of life, light and love. It is as if they contain the essence of life itself – you become completely filled by their radiance.” She sees many kinds of angels, small and large in the most fantastic, radiant, beautiful colours. She has several angels that are personally connected to her. She talks to them. They help her through a difficult childhood – and also later in life – and she helps them. She can also see the guardian angels of other people. She writes about guardian angels: “While you are sitting reading this – whether you believe it or not – there is an angel by your side: It is your guardian angel and it never leaves you. Each of us has been given a gift: a shield made of light-energy. It is the task of the guardian angel to create this shield around us. Before God and the angels we are all the same. All of us deserve to be protected, to be cared for and to be loved, irrespectively of other people’s opinion about us – good or bad ... Your guardian angel is the door-keeper of your body and your soul. It became attached to you already before you were born. And while you were growing in your mother’s womb it was there every moment, protecting you. From your birth and as you grew up your guardian angel never parted from your side: it is with you when you sleep, when you are in the bathroom, always – you are never alone. And when you die your guardian angel is there beside you helping you across to the other side. Your guardian angel can also allow other angels to come into your life to help you with different things – they come and they go.” Angels are neither male nor female she writes further, they are androgynous beings. They can show themselves as male or female as they please or according to what fits the situation.

But can we believe all of this?  
Lorna Byrne continues with great

understanding: “Maybe you find it hard to believe all this. If you don’t believe, you should question your scepticism. If you are cynical, you can question your cynical attitude. What might you lose by opening your mind to the idea that angels might exist? What might you lose by being open towards your spiritual self and learn more about your soul? Ask the angels to start helping you now. Angels are wonderful teachers.”

The angels take care of us wherever we are. Martinus experienced this while he was travelling in the Middle East. He was a passenger in a car that was driving at terrific speed and he found himself feeling unsafe. What happened? Just think... In the book *Martinus’ Memoirs* he writes about this experience: “I had a vision in which I saw a tall, radiant figure dressed in a long coat walking in front of the car. I was the only one who could see the figure and the strange thing was, despite the fact that the figure was moving along in a slow, dignified manner, it was still walking right in front of the car. I understood that we were protected and we arrived safely to the hotel.”

In *Livets Bog*, section 2394, the last pages of volume 6, Martinus writes about angels and about the special divine principle: the parent principle. He writes: “A whole world of beings on the spiritual plane are in a state of permanent readiness to help all the distressed and helpless beings on the physical plane. No living being can exist outside of this protection other than possibly due to its own misunderstanding and the resultant unwillingness and protest. But also such a being is watched with limitless patience and is helped as soon as its own unwillingness is no longer in the way, and the being itself experiences that the help is necessary.”

We all receive help – plants, animals and human beings. Martinus sums it

up: “All the different developmental stages have their guardian angels.” And further... “It is this permanent and unshakable cosmic principle of protection that allows the Godhead to appear as a living Father of all, in which all these guardian angels are organs of love. And it is this protection and help that they offer to those in need, which is revealed through these guardian angel’s connectedness, that constitutes the fundamental revelation of the Godhead’s existence and universal love, and the resultant all-wisdom and omnipotence.”

The parent principle is thus a permanent and unshakable cosmic principle of protection that we all make use of whether we know about it or not. Lorna Byrne writes that all we need to do is to ask for this help, which the angels are so willing to give us. She writes that there are many angels that are “out of work” and who want to get going.

After reading *Angels in my Hair* I went to the station in an uplifted mood to take the tube into the city. A mother with a sweet little boy came and stood beside me on the platform. They were talking. The boy had his hair made up like a “cockscomb”. The mother leaned over him

sniffing: “Ah, your hair smells wonderful!” she said. “Yes”, the boy replied, “It smells of angels!” So if you ask me if I believe in angels the answer is: Yes I do. Even if I don’t see them, they make themselves known in the most amusing ways.

#### References:

*Angels in my Hair*, by Lorna Byrne. *Livets Bog*, volume 6, section 2394. *Martinus’ Memoirs*, <http://www.martinus.dk/en/articles/index.php>

*Translation: Anne Pullar*



Painting by Mary Kušar



## Is Forgiveness a Question of Will?

by Helle Frederiksen

Martinus has chosen two of his symbols to form respectively the front and back covers of his main work, *Livets Bog*. These two symbols show two diametrically opposite ways of dealing with something unpleasant. One way is with forgiveness; the other is with retaliation. I take this as being an expression that the intention of *Livets Bog* is to guide us away from what we are satiated with, namely revenge and strife, and on towards what we are longing for, namely forgiveness and peace.

But let us begin by looking at what it in fact means to forgive. Well, as we can see from the symbol on the front cover in which Christ comes into view, forgiveness can be seen as synonymous with saying, as Christ did, “Father forgive them for they know not what they do”, this being said without even the slightest thoughts or feelings of hostility towards his executioners. On the contrary, you have the greatest understanding or sympathy for them, combined with genuine compassion. Martinus calls this “true forgiveness”. It is given with both heart and mind (*Livets Bog*, vol. 7, section 2409). And this true forgiveness is not a question of will. This means that the extent to which one can truly forgive depends on how developed one’s humane feelings are, which is in turn depends on how many experiences of suffering one has.

Martinus also talks about something he calls “theoretical forgiveness” (section 2409). It most often has an

egoistical basis, since it gives us advantages. It is “only a surface camouflaged as forgiveness”, but under the surface lurk resentment, bitterness and anger. It is given only with one’s reason and not with one’s heart. Martinus says that it is better than no forgiveness at all, as it can prevent war, if just one party can practise it. And this theoretical forgiveness is certainly something we can practise in order to avoid war.

But in so doing we have not achieved a true peace, since we still have the negative thoughts and feelings within us. But we can of course practise overcoming these as well. Martinus inspires us very much in this process, for example in the article “How does one find the strength to forgive?” (English Kosmos 1985, no.3)

But even though we try to practise forgiveness as well as we can at the present, we stumble and fall again and again, just like a little child learning to walk. We really have to accept the fact that our worst enemy, our own animal aspect, again and again prevents us from fully succeeding. We can experience this as if we have a monster inside us that wants to kill us, which in one way we have. We can feel as if we are imprisoned in a state of complete powerlessness and again and again have to pray for help to accept the inevitable or God’s will. This can involve a great deal of suffering. But as a consequence it also plays a part in developing our humane feeling, which can be developed

exclusively through experiences of suffering. And very, very slowly, over the course of one life after another, our ability to truly forgive develops keeping pace with this development of our humane feeling.

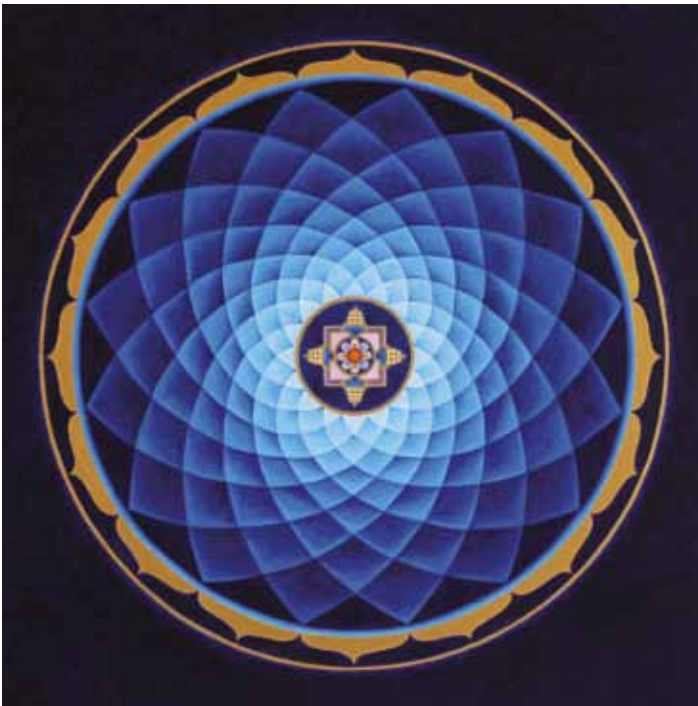
I will close by handing over to Martinus. He describes this process as a climb to the very peaks of life, and he makes no secret of how difficult this climb can be. He describes it in this way; "To begin with the climb is an ascent of an almost vertical cliff face. Our hands are ripped so that they bleed. But eventually the heavy, cumbersome baggage of hate, egoism, greed, arrogance or self-idealisation and sensation-seeking are left behind in the deepest, darkest, shadow regions of the valley. Freed from this ballast the spiritual faculties begin to bear the individual towards the eternal regions. Once unselfishness, love, intuition and humility have become the all-dominating factor in its consciousness, it comes onto the same

wavelength as the logic of the universe. And through the all-dominating harmony of this wavelength the individual's ability to think becomes perfected; it becomes the "holy spirit". (*Logic*, chap 16)

As a final word, I would like to say that it seems to me that it is a great help to understand one's own situation in the light of the analyses. But I have also experienced that the best one can do for other people who find themselves in a difficult situation of fate is to pray for them, and not begin to teach them about the analyses. No one can know how it is to walk in another's moccasins; it can look easy, but one should not allow oneself to be deceived by that. My own twin brother who died of a brain tumour at the age of 31, could make fun of his situation with his female nurse saying, "I will be the most handsome corpse you will ever have had to examine", but one day when I said to him that I could understand how he felt, he

replied in an instant, "no you can't". And it was perfectly true. We are unfortunately still to a large extent almost asleep when it comes to other people's sufferings. Martinus writes about this problem under the heading of the "Maundy Thursday principle" in his article "The mystery of Easter", if you are interested in reading about it.

*Translation: Andrew Brown*



Painting by Erik Grind

### Articles by Martinus and Martinus' answers to questions

The English section of the Martinus Institute's website has been considerably expanded. You can now read online about 145 of Martinus' articles, including Martinus' Memoirs (in 8 separate sections) and about 48 of Martinus' answers to questions.

Go to: <http://www.martinus.dk/en/articles/index.php>

### A Martinus Skype study group for English speakers

Do you feel you would like to be in contact with other people who are interested in Martinus' analyses, yet for geographical reasons it is not possible? If you do, a Skype study group might be what you are looking for. Karin Jansson, one of the teachers at the Martinus Centre at Klint, is planning to start an English speaking Martinus study group on Skype. If you are interested, contact Karin at [karin.jansson@kagus.nu](mailto:karin.jansson@kagus.nu).

### Filmed explanations of Martinus' symbols from The Eternal World Picture, Book 5

It looks as if it will be some time before the 5<sup>th</sup> book of The Eternal World Picture comes out in English. But for those who are interested, Ole Therkelsen has filmed and put out on YouTube a series of explanations of the symbols in this book. The symbols deal with, among other things, illness and its causes. You can find them by opening YouTube and typing in: Ole Therkelsen/symbol



### INFORMATION ABOUT THE THIRD TESTAMENT

The purpose of the magazine Kosmos is to give an insight into the world picture that the writer Martinus (1890 - 1981) has described in a series of books under the common title: The Third Testament. Martinus' world picture is a logical analysis of the spiritual laws and principles of life. Anyone can study this new world picture by reading Martinus' books, which are published by the Martinus Institute, or by attending lectures, courses and study groups as well as through information on the internet. Each summer courses are held in various languages at the Martinus Centre in Klint, Denmark and at other times of the year at many other places in both Denmark and abroad. Further information can be obtained from the Martinus Institute. The dissemination of knowledge of The Third Testament involves no membership or setting up of any association.

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

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

E-mail: [info@martinus.dk](mailto:info@martinus.dk)  
Website: [www.martinus.dk](http://www.martinus.dk)  
Bookshop: [shop.martinus.dk](http://shop.martinus.dk)

Co-Editors: Andrew Brown and  
Anne Pullar

Layout: Dan Elhauge

Front cover picture: [morguefile.com/](http://morguefile.com/)

#### 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

# Martinus Literature

Livets Bog, volumes 1-7 (volumes 1, 2 and 4 available in English)

The Eternal World Picture, volumes 1-5 (volumes 1, 2, 3 and 4 available in English)

Logic (in English)

On Funerals (not yet in English)

Collected Articles (not yet in English)

Intellectualised Christianity – posthumous manuscripts (not yet in English)

28 short books, of which the following are in English:

The Fate of Mankind (1)

Easter (2)

On the Birth of my Mission (4)

The Ideal Food (5)

Cosmic Consciousness (10)

The Mystery of Prayer (11)

The Road to Initiation (12)

The Principle of Reincarnation (16)

World Religion and World Politics (17)

Meditation (20)

The Road of Life (22)

The Imortality of Living Beings (23)

The Road to Paradise (25)

Articles: Marriage and Universal Love  
An Introduction

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