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MARTINUS COSMOLOGY

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**A warm welcome to all our readers!**

It must surely be something we all do when we are out on a dark night and the sky is clear – we gaze up into the heavens and at the stars and think of the immense distances between them. What is it that takes place in us? In my case – and it was only a few days ago – I noticed that the sense of myself changed. I felt very small in relation to the vast distances out there in space. But despite feeling small, I also sensed that I had a place in this immense network of stars and space. And that place was very definitely centered on me as the observer.

When we read Martinus' writings there are many occasions where he brings us into contact with this phenomenon, showing us that we each have a place within the universe. As he says, the universe consists of an endless ocean of life within life within life. Each section of life is a self-regulating system that does what is necessary to take care of and maintain its existence. And Martinus actually points out that the fact that each section regulates itself is proof that there is a living being, or as he puts it, a macro-I, with the power to direct its will, behind each section of life, and in fact behind the universe. Martinus elaborates on this theme in the first of his articles in this issue.

But why was it that when I looked up into the dark night sky I sensed myself as small? You may well say that out there the distances are so vast that

it is quite natural that I shrink in size when compared with them. But what is it that actually creates the phenomenon of size? Martinus sees perspective as the fundamental principle that forms the basis of all sensory perception. It is “the limitation that makes infinity or the universe accessible to sensory perception, thereby making the experience of life a fact.” (*Livets Bog*, vol.1, section 267). Were it not for perspective and seeing myself as small in comparison with interstellar space, I would not be able to sense at all, what is more, I would not be able to experience life. Perspective therefore turns out to be something more than just the principle that we learnt about in school art classes; it is a principle that is fundamental to life, a true divine blessing.

But if I can see myself as small in one perspective, it must surely be possible to change perspective and see myself as vast. It is a question of doing an about-turn and facing in the other direction. When we do this we see that also in this direction there is life within life within life. And with Martinus' help, we are then able to see our organism as an immense universe with ourselves as its macro-I. And as a macro-I we then have a certain responsibility towards our microbeings – just how great a responsibility you can decide for yourself when you read the second of Martinus' articles.

So, welcome to the first Kosmos of the year! And good reading.

*Andrew Brown*



# The Kingdom of the Son of God. Guardian Angels in the Earth's Consciousness

by Martinus

## **1. When talent kernels fulfil their mission, the day consciousness is freed for other things**

By analysing how talent kernels come into being we gain a living insight into how an organism is gradually built up. When a living being, as a result of a certain interest, devotes itself to some form of manifestation or other, thereby repeating the various types of movement or releases of energy that the particular form of manifestation is based on, these forms of movement or energy become habitual. Once a kind of movement has become habitual it means that it can more or less set itself in motion without the living being in question having to take part in the process. In this way the living being has gained the ability to move without having to be preoccupied with taking part in the movement. We can walk along a road and at the same time talk to another being without having to give the movement of our legs any particular awake, day-conscious attention. Only in cases where something

unusual happens must our own I, which in one way can be described as the father-I, step in. The legs hurt in that area in which the unusual thing has taken place. And by means of the pain the father-I becomes aware of the phenomenon and has to do what is necessary to remove the trouble. Once this has been removed the day consciousness is once again free from the functioning of the legs. They can then themselves once again carry out their mission, or whatever is being asked of them.

## **2. Our organism is a combination of incarnated beings from underlying spirals**

Every organ in the organism is actually built up and held in place by a talent kernel. In this way the functioning of the heart, the functioning of the lungs and the breathing, the functioning of the glands and so forth are each concentrated around and based on its own talent kernel, which in reality means an I and its superconsciousness. Such a

talent kernel is a living being. A living being's organism therefore in reality consists of a series of living beings that are bound together due to their ability to co-operate in favour of a larger whole. The appearance of our own organism as a living being will therefore be a combination of incarnated living beings from underlying spirals. In this way all the organs, from the brain, the heart, the lungs and the stomach and all the way down to the very smallest glandular and cellular functions, are living beings that have incarnated in our organism, bound together according to our I's particular attitude, desire and step in the spiral cycle. They make use of these underlying living beings' co-operation in order to be able to fulfil their particular desires concerning creation and experience. And since the underlying living beings can also make use of precisely this co-operation, and are completely unable to satisfy their experience of manifestation and desire other than through precisely such a co-operation, we can see how divine the whole principle of life in fact is, and how necessary it is that all these micro-I's work together in the interest of the whole, just as we can also see how absolutely necessary it is that the macro-I also creates the conditions needed so that it does not itself disturb this co-operation.

### **3. The macro-I has the sovereign power to decide over its organism**

So can the macro-I disturb these beings' co-operation and thereby their life? Yes it can, to the very highest degree. It is the chief I and possesses sovereign power over the whole organism. It decides whether this organism is taken care of according to the laws of health and wellbeing, or whether it is neglected and misused through the use of alcohol or any other unfortunate use of poisonous or harmful substances that are

absolutely unsuitable as food. It can also decide whether or not the organism has the rest and sleep that it needs. It can neglect to create the conditions for the perfect co-operation of its micro-beings and it then itself becomes sick and helpless. An organism is therefore in fact an institution maintained by various groups of living beings. Each group of beings is therefore actually a kind of expert in carrying out a particular release of energy or a particular job that is necessary for the whole. This whole is the macro-I's organism, which is these micro-beings' universe. A living being's organism is therefore a setting, a world, in which an untold number of beings are given somewhere to live and the possibilities of employment, and hence the conditions that they need for life and the creation of their fates.

### **4. The macro-I's status as a king in microcosmos**

An organism is a group of living beings on various steps and representing various over- and underlying spiral cycles. The I exists as the supreme authority over this group of living beings and is the sovereign controller of the organism, that is to say the "macro-I". In relation to this I all the other I's are seen as "subjects", as they all without exception belong to underlying cosmic spiral cycles. And as a result we perceive and express these beings as microcosmos. The macro-I is thereby the same as a "king", or the very highest ruling factor in this gathering of living beings that constitutes his organism. But since his sphere of interest represents many different kinds of desires and wishes, many different kinds of forms of life experience and creative processes, he has to have a great many helpers, in fact not just thousands, but so many beings that they can be counted in the millions. But the macro-I cannot possibly manage to

correspond with every single individual among these millions of beings. The macro-I's co-operation with them is also maintained through a whole series of "lesser-kings", who in turn have under them helpers, administrators and leaders down among the beings in the underlying spiral cycles within the entire organism. Each of these lesser-kings of the macrobeing has its own domain to govern and lead in the interest of the whole or the macro-I, in the same way that the macro-I has been given supreme command over the whole of this immense kingdom in order that it can also govern and lead it in the interest of the whole, not only inwardly in the inner regions of this universe but also outwardly, in such a way that the wholeness or the appearance of this organism is a state, a kingdom, a universe, a milky way system that is totally in contact with the outer world and the interest of the whole.

### **5. The Earth's I's talent kernels for the killing principle**

Our lesser kings, that is to say the governors of the domain of our characteristics and talents, are the I's of talent-kernels. As it is the job of these lesser kings to govern their domain in contact with the wholeness in the organism, we can call them "guardian angels". As the Earth is an organism that is on the terrestrial human step in its spiral cycle, it forms the same living conditions in this spiral cycle as terrestrial human beings do in theirs. We can therefore, by observing the Earth's I and its organism, which is provisionally our home in the universe, see the domain of our own organism, and thereby the domain of our own kingdom.

The Earth's I is therefore our number one guardian angel, our king. Next come the Earth's I's talent kernels for the release of the killing principle,

which are to date the most superior and dominant within the area of its organism. This guardian angel has over time been named "the evil one" or "the devil". It is a guardian angel and is absolutely indispensable in the cycle principle's creation of experience and manifestation of life. From the cosmic point of view this guardian angel is therefore not a devil or something absolutely evil, but is by nature just as divine as angels in the light. Without such a guardian angel absolutely no experience of life could come about. In that case should one not thank and praise God that such a guardian angel exists, even though it is the source of everything that comes under the concept of mental darkness? Yes certainly, because were it not for the fact that this being expresses itself, there would be absolutely no basis for the experience of light. How would the beings be able to experience themselves and their surroundings without contrasts? All experience of life is merely nuances or degrees of combinations of light and darkness. It is this guardian angel that is called in the Bible "the serpent", and which caused Adam and Eve, or the living beings, to eat of the tree of the knowledge of good and evil. This is the very guardian angel that is behind the management of the creation of all modern weaponry and the resultant perfect, culminatory knowledge that terrestrial human beings now represent in this field.

### **6. The Earth's talent kernels for the manifestation of light**

An extremely strong, dark background has now been created in the mentality or psyche of terrestrial humankind, against which the light can be distinguished and thereby become accessible to the senses and to experience. But as a result, the dark guardian angel is gradually not being needed any more in

the psyche of the Earth's I. To the extent that this background grew and became compact and strong, it became possible to distinguish the light and it thereby became accessible to experience. And the Earth's sphere of interest then became, to a corresponding degree, light. The result was an increasing number of repeated manifestations of light, which made it possible for a king of light to incarnate, that is to say a talent kernel that could take responsibility for the Earth's I's sphere of interest that has to do with the creation of light within its domain. Such a deputy king is therefore incarnated in the psyche of the Earth's I and is the number one guardian angel of all light manifestations. The initial creation of all humane religions, in fact of all humane phenomena, is responsible to this king and guardian angel. Everything that comes under the category of higher culture, the promised new heaven and new earth, which is in fact the same as the world peace that all human beings on Earth long for, will become reality under this guardian angel of humankind or the Earth's talent kernel for the manifestation of light. World redeemers come from the domain of this guardian angel, just as the dark world redeemers come from the dark guardian angel.

### **7. Guardian angels' physical incarnation**

At this point you might well ask whether these light and dark guardian angels incarnate, and where their physical bodies are. These guardian angels are of course also subject to the laws of reincarnation and have to incarnate in matter just like all other living beings. They also have to make use of microbeings in their domain, otherwise they could not create an organism, and without an organism they could not possibly do

their work. These guardian angels' microbeings are the living physical beings that can find inspiration in their spirit, or the beings for whom it is enlivening to release the particular forms of manifestation that are responsible to the light and dark guardian angels. With respect to the dark guardian angel's physical body or organism, this appears as identical to all the living beings that we categorise as animals. Animals are animated by the dark guardian angel's consciousness and constitute this angel's physical body. Since the dark guardian angel's consciousness also reaches quite some way into the sphere of terrestrial humankind and finds the tools and talent kernels for the manifestation of darkness in the psyche of terrestrial human beings, these beings are also to a corresponding degree microbeings in the dark guardian angel's consciousness or psyche. They are therefore in reality this guardian angel's children. Just think of Valhalla and other forms of religion that involve killing. Wherever they appear, the zones of the killing principle are the domain of the dark guardian angel. While the dark guardian angel's incarnation begins in insect-eating plants and continues into animals and terrestrial human beings, where it will die out, the light guardian angel's birth begins in the terrestrial human beings that are beginning to be humane and to love their neighbour. The light guardian angel's domain constitutes everything that comes under the category of the creation of culture, the abolition of war, the promotion of humanity and neighbourly love. This spirit is incarnated in all those beings that to varying degrees make themselves tools for the manifestations of light and love.

## 8. The highest experience of life

If the macro-I releases its status as a king in the interest of the whole inwardly in the areas and domains of its organism's microbeings and outwardly towards its surroundings and fellow beings, this macro-I will with its appearance exist as a living being in God's image. To understand this macro-I's responsibility towards microbeings, fellow beings and macrobeings is to understand the mystery of life. To understand the mystery of life in an awake, day-conscious state is in turn the same as to possess "cosmic consciousness", which is in turn the same as the holy spirit or God's consciousness. As this state offers the individual the highest experience of

life, the highest sense of wellbeing, the highest experience of knowledge, power and ability, it is the very culmination of life and the goal that all human beings on Earth are speeding towards. Each and every one of us is a king in our kingdom and is aspiring to a form of government within this kingdom that is analogous to the form of government that is used by the highest macrobeing, or the king of the universe, the eternal Godhead.

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## QUOTATION

"And so behind all mankind's leaders, both in war and in peace, there are spiritual beings to help those on the physical plane who have to promote the guidance and fate of mankind. We call these spiritual beings behind the physical leaders of mankind in all fields "providence". And there are divine, spiritual beings behind the physical leaders of the most primitive peoples: chiefs and medicine men, just as there are divine spiritual beings behind all the leaders of the higher civilised human societies; kings, presidents, dictators, ecclesiastical authorities, popes, bishops and priests, magistrates and the judicial system, the military, the formation of unions, religious sects and communities, trade organisations, political parties and so on, right down to the individual human being, the individual animal, the individual plant and the individual crystal. There is thus nothing whatsoever on the physical plane that is not subject to the watchfulness of a spiritual providence..."

*The Eternal World Picture, vol. 2, sect. 21.16*

# The Kingdom of the Son of God 2

by Martinus



## 1. The vast majority of people treat illnesses as a purely physical matter

The living being's organism is a place to live, a kingdom, for microbeings, to whom the son of God is therefore a macrobeing. This kingdom is therefore a light place to live or a dark place to live according to whether the macro-I constructs and maintains its organism in a healthy, natural and loving manner or whether it fails to look after it or even destroys it. In order to understand the importance of real health and hygiene it is therefore not enough to read endlessly about new methods of nutrition or external hygiene etc. Nor is it enough to consult a doctor or undergo surgery or any other external, physical treatment of the illnesses in the organism. Throughout the whole civilised world there are large hospitals where sick people can regain the use of their limbs and be healed of their illnesses, and this in itself is of course a divine arrangement. But it is foolish to believe that this is the final goal, and that we have now arrived at the perfect means of restoring the beings to absolute health or their normal state. What in reality are these hospitals the world over? What are the sick organisms, or more precisely the illnesses, that they are intending to treat? The commonly accepted view of these organisms, particularly among doctors, is that they are merely damaged physical objects that in some way can be repaired in the same way that we can repair a shoe, an article of clothing, a car, a house etc. In short

we consider that the illness is merely a purely physical matter, a purely physical question of repairing, the sort of thing that one can deal with in a workshop.

## 2. Our organism is a kingdom or a universe for living beings

Nothing can be further from the truth than this lifeless acknowledgement or total misunderstanding of the realities. The fact is that all organic illnesses are a question of the mentality, a question of the spirit. An organism is not a dead thing, such as a shoe, an article of clothing, a house, a car etc. An organism is an assemblage or a host of living beings on various evolutionary steps and belonging to various over- and underlying spiral cycles. They are bound together into a unit by the macro-I's state of consciousness. They are attracted or summoned and repelled or removed according to whether the macro-I with its way of being creates the ideal conditions for co-operation or the destructive conditions for it. The entire living conditions, fate and wellbeing of this assemblage are therefore totally dependent on how the macro-I treats its organism, which food and which air, which light and which warmth the macro-I allows to fill its organism. The microbeings in the organism are dependent on all of these things. Whether the macro-I treats its organism correctly, allowing it to receive the correct food, the correct light and the correct warmth etc., will of course be dependent on the understanding and



knowledge that the macro-I has of the true cosmic structure of its organism. If it does not understand that its organism is a kingdom or a universe for living beings and that all natural conditions, forces of Nature and living conditions in this universe are all totally dependent on its originator's will, cultural step and conditions of fate, this universe will still be nothing more than a dark sphere, whose king or originator is to some extent this sphere's greatest persecutor or enemy.

### **3. The one and only absolute medicine: knowledge, will and character**

All the world's illnesses are not only a question of hospitals, but are to the very highest degree also a question of the mind. Illnesses or organic bodily suffering will never ever come to an end solely through external inventiveness. The true cause is in its basic analysis not something external but something internal. It is a question of knowledge, will and character. Every illness can only be "healed" through this one and only absolute medicine: knowledge, will and character. Without this medicine all other medical phenomena are untenable. Is it not a fact that everywhere hospitals are too small? There is no room for all the people who are ill, even though each hospital is a little town in itself, with many buildings, functions and managers, and many professors, doctors, consultants, nurses and porters etc. They are constantly having to be extended, with new buildings for ever being built, and yet there are still long waiting lists of people who want to be admitted. No, without spiritual science, without an understanding of the fact that neighbourly love also applies to the microbeings in the organisms, the demand for hospitals will grow and grow, and there will for ever be a need for more hospitals, doctors and nurses than can ever be provided.

### **4. When obstacles occur in the co-operation between the microbeings in our organism**

Since in the final analysis no one can avoid the fact that the organism is an assemblage of living beings that require certain specific conditions in order to be able to be at ease in this organism, it stands to reason that these conditions must be fulfilled. If they are not fulfilled obstacles occur in the co-operation between these beings, and the wholeness that is the organism begins to be unsteady. In our capacity of being an originator of a universe, of being a king in a kingdom with millions of inhabitants, it is clear that we cannot ignore these inhabitants, since every one of them is a part of the cohesive unit that constitutes our organism. Consequently if we are used to taking harmful stimulants, such as alcohol, large doses of tobacco, morphine or other narcotics, we will create havoc in certain regions of our organism. And since in this organism there is no terrain at all, no matter how small, that does not in one way or another constitute something vital for our own wellbeing, this wellbeing will of course be disturbed when we to some extent destroy the conditions for the existence of this terrain. The same thing also applies if we eat certain foods that, when digested or transformed, are harmful to our small inhabitants. The terrains in question in our organism will then be weakened and cannot carry out their mission, which in turn leads to reduced life functioning for the macro-I. The fact that these disturbances are called cancer, gall stones, kidney stones, high blood pressure etc., is not the completely correct or appropriate description, but is in fact merely an expression of the outward effects. They should in fact be called "lack of intelligence", "superstition", "revolution", "sabotage" or "doomsday".

## **5. In order to be healthy one should eat the right food and think lovingly**

All illnesses are therefore in their deepest analysis illnesses of the consciousness. They are the result of their originator's ignorance, which dominates to a greater or lesser extent, and the resultant corresponding lack of neighbourly love. The first requirement for being truly healthy or for living in an organism that is not burdened with illnesses is of course to understand that inside our organism we are just as much surrounded by living beings and forces of Nature as we are surrounded by living beings and forces of Nature outside it and around us. Just as we are beginning to understand that it is necessary that here everything works as a whole, that everyone must work for everyone else and that all-out warfare must therefore come to an end, it is therefore also necessary that all microbeings end up working for everyone and that also here all-out warfare comes to an end. But whereas in the outer surroundings one does not have so much influence, in the inner world or in the terrains of our organism on the other hand our influence is all-important. Here we are the macrobeing. Here we can decide over the forces of Nature. Here we can decide what kind of conditions our microbeings live under, wherever they are in the body. Here by eating food that is absolutely healthy for the organism and by drinking the equivalent drinks, we can create wellbeing for our microbeings purely physically. And by thinking lovingly, by being understanding and thereby having a forgiving attitude towards everyone, and in so doing clearing our mentality of all hot temper, all envy, all hatred, all greed, all forms of annoyance and all fear of the future, we will then be creating a really healthy mental sense of wellbeing for our microbeings, we will be creating light mental regions in which our microbeings can be filled with mental energy and strength,

so that they can be free of all restraints in their natural mission, in their cooperation in the creation of our life and wellbeing.

## **6. A journey with cosmic clear-sightedness into the sick human being's psyche and organism**

When one embarks on a journey with cosmic consciousness or clear-sightedness into a present-day, sick human being's psyche and organism, we see a physical and mental microworld consisting of lifeless, fossilised, desert terrains, in fact totally cold and lifeless moon landscapes. We can see terrains that were originally wonderfully fertile landscapes, flourishing with life. Everyone was busy working, and everyone was serving everyone else. But then catastrophe struck. The necessary outer conditions began to disappear. A terrible natural catastrophe began to take place and the beings began to die out. Lower, more coarse, robust, primitive beings incarnated in the harsh terrains that were devastated by the catastrophe. But also for these beings the life conditions became insufficient and eventually no more living beings incarnated in these terrains, which in the end became dead, cold, rocky landscapes. The animal, flesh-and-blood-filled, healthy Nature had become barren, cemented, stony deserts, all as a result of the macro-I's unnatural lifestyle. In a hospital such illnesses would be known as calcification or sclerosis and would manifest as gall stones, bladder stones, kidney stones etc.

In other organisms on this cosmic journey we witness vast terrains in which there was once also a flourishing, rich cultural life, until the day when the first symptoms of a looming catastrophe began to make themselves felt. Enormous changes in the terrains and harmful elements came into play and began to create the conditions for the incarnation of life-forms that were not at all in harmony

with the existence and maintenance of the organism. These life-forms spelled death and destruction for the organism's own micro-individuals. Enormous building, creative processes took place but at the expense of the organism, that is to say processes that were based on its destruction. Eventually the normal microbeings were displaced and deadly terrains that were new to the organism came about. In a hospital such deadly terrains in the organism are called tumours, polyps and such like. And it is the same story with all other illnesses that have arisen in the organism or body.

If we journey into the same organism's mental or spiritual worlds we see almost exclusively purgatorial terrains. Behind the micro-universes with the physical, death-inducing and already dead terrains, normal states of wellbeing cannot exist, since it is here that pleasure or displeasure from the physical world is experienced. For this reason there will be a rather hard and brutal, all-pervasive mental zone in which melancholy, sorrow, pain and torment dominate. It is of course self-evident that such terrains in a being's psyche contribute to destroying and overtaxing the macrobeing's nerves and restricting its mental wellbeing. These currents running through the nervous system from the subconsciousness or the body's mental activity contribute to creating the type of mental depression that can lead to nervous breakdown.

### **7. With love for everything and everyone all suffering, war and illness will cease in both the outer and the inner world**

So this makes it clear to us how closely the macro-I is connected to its microbeings, and how strongly its will, tendencies and desires determine the creation of the conditions for the incarnation of microbeings that are vitally important in the organism. The organism's population

of micro-individuals follows precisely the macro-I's mental activation, its mental attitude to life, to pleasure, to desires and to the satisfaction of desires. To the extent that in your mind you are without neighbourly love for your fellow beings in mesocosmos you will be subject to violent outbursts of temper, will have a disposition towards indignation and blaming and a tendency to persecute and seek revenge on others. You will therefore be permanently involved in legal proceedings and disputes with your surroundings, you will experience many forms of unpleasantness, you will experience yourself as a victim and that everyone is persecuting you. To live in the belief that you are an innocent victim cannot be the expression of normal wellbeing; it is the cause of all mental disturbances that are in turn transmitted further to the physical organism creating disturbances there. As long as neighbourly love, which is life's cosmic blood and nourishment, does not appear to a sufficient degree in the cultured human being's outer and inner world, one will not experience any degree of permanent ease. On the contrary, a lack of ease in the form of all sorts of illnesses will be so dominating, and the number of patients so overwhelming that all the hospitals in the world cannot possibly accommodate them, and that the building of hospitals, regardless of how energetic the building work may be, can only be described as moving at a snail's pace when compared to the development or growth of the overall need for these institutions. With love for everything and everyone all suffering, war and illness will come to an end in both the outer and the inner world.

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# The Longing for the Light

by Micael Söderberg

I wonder what our lives would be like if we did not nourish longings for new experiences, new people or new forms of existence. There is always something in existence that in one way or another we think we could do better or that we could change. Perhaps we are looking for love and friendship, wisdom and knowledge or just peace and quiet – peace and freedom. It would be unimaginable not to have the wish to change, even in situations in which we are rather content with life. The fact that we have a longing for something implies at the same time that we have a wish to let go of something else, something we would rather be without: loneliness, sorrow, stress, anxiety, illness or quite simply something that we have grown tired of. We seek a contrast to what no longer inspires us. What was once light, has now become dark and unpleasant.

## Our double nature

Martinus describes how we are driven partly by animal characteristics and desires, and partly by humane talents and needs. The animal part is connected to our desire for marriage and family, but also to our desire for power and the ability to succeed in the struggle for survival. The human part longs for *creation* in various forms and *love* – given that it does not contain the implicit demand to live the whole of one's life together with one particular partner. As long as we possess these contradictory tendencies we will also feel to a certain extent dissatisfied, because there is an imbalance

between what we want to do and what we do, that is to say what we are able to do. We are governed by unconscious impulses and needs and at the same time we perhaps consciously nourish hopes that go in the opposite direction. We are still unfinished beings that long for the light, because we have become satiated with the darkness. But we still do not know how we can create a light fate for ourselves, or indeed what light ultimately means. In our ignorance we try to conquer the darkness using means that are incompatible with love.

## Light on the horizon

Our idea of “light”, and thereby love, is coloured by a nostalgic longing for something that is on the point of getting lost and is surrounded by something that we can still not make out in detail. What is love in fact? What is the deepest meaning of the longing for companionship and the need to be part of a group? To people of today it is a mystery. Love is seen as elusive and hard to grasp. We look for it late at night on dating sites on the net or on an oil painting course. Some people have given up altogether and have created a life for themselves under conditions that they think they are unable to do anything about. Others out of confusion stick to one partner for their whole life, even though the mutual attraction has long since waned, and their life together has increasingly taken the form of a friendship. *You have to take what you can get! You know what you have, but not what you are going to get!* And of course

there are also those who, with varying degrees of mutual understanding, part company in order to explore the possibilities of love elsewhere. One can often see that the initiative is driven by falling deeply in love with another partner. Falling in love makes us feel whole and less alone; it is a kind of artificial breathing apparatus in an existential vacuum in which God's absence is clearly felt. It represents the last resort in an age in which our ability to believe in a higher power has become reduced to a dutiful visit to church, in which an age-old ritual seeks to cause two people who are in love with each other to stick together for their entire lives. Modern human beings are convinced of the soul's irretrievable loneliness, but they refuse to accept their fate without putting up a fight.

Reading Martinus, we can understand that the longing for love is an expression of our wish to be one with the Godhead. Our innermost I is a ray of God's all-encompassing I, and our consciousness is inseparably connected to this same God's consciousness. When we are on a wavelength with and feel love for another being, an overwhelming urge to be one with this being comes about, and on an unconscious plane this is a recognition of the identity of our I with the other being's I. Love gives rise to a desire to make other beings happy and to caress them, and were it not for the fact that physical matter stands in the way we would, according to Martinus, quite literally "enter into each other" and become one with them: *"If the physical bodies of the parties could enter into each other and were not prevented from doing so by the solid, physical matter that they are made up of, they would completely melt together and from the outer point of view would merely look as if they were one body, even though from the mental point of view they would still be two individualities. Love therefore*

*unites the beings mentally."* (*Livets Bog*, section 2477)

The state of being in love is a weak reflection of true love, which will never result in unhappiness or jealousy. Pure love is based on the principle of giving, whereas the state of being in love can give rise to painful anguish when the person one is in love with turns his or her back and the first flames of passion have begun to die down. Only then does one see the truth behind the passion and it possibly becomes apparent that there are only a few points of contact left that can maintain life in a more intimate relationship. It can be a long, tough process to look truth in the eyes and see that living together and mutual existence cannot create meaning or the feeling of wholeness that one is searching for. But these experiences are necessary if we are to begin to understand what pure love is like. The mission of the state of being in love (marital love) is according to Martinus, "to make the two mating beings or marriage partners into stars that bring warmth and light and enliven one another in a world of the most extreme darkness in life, a world without God and universal love". (*Two Kinds of Love*, chap. 34)

### **Pure love – universal love**

Our faculty for loving grows as we become able to act unselfishly and would rather suffer ourselves than allow others to suffer. Love promotes humility and freedom from ambitions. It is not directed towards a particular partner of the opposite sex. On the contrary the first signs of the ability to love result in an aversion to committing oneself to marriage and the traditional "act of mating". Martinus describes how, during the period in which the love associated with mating is degenerating, "the highest fire", that is to say "the spirit of God in the act of mating", the

eternal light or the primeval force behind all creations, initiates a wish in every individual or being to be allowed to experience a culminatory experience in association with an individual of the same sex as itself. Once the man's and the woman's sexual drive is no longer directed towards a person of the opposite sex, it will, according to Martinus, be quite natural for them to be attracted towards individuals of their own sex. How can this be possible?

Martinus explains that, in their spiritual structure, both men and women are equipped with two sexual poles that form the structure of their consciousness, desires and needs and whatever they think and feel. The woman's feminine pole and the man's masculine pole are the driving forces throughout the entire animal epoch, whereas the first signs of the humane aspect are products of the opposite pole, that is to say the masculine pole in the woman and the feminine pole in the man. True love, universal love, is based on a mental structure that does *not* lead to a sexual attraction between two persons of the opposite sex. The human being has become *double-poled*; the masculine pole and the feminine pole are now able to bear an equal load in the individual's psyche. In the future there will therefore not exist "men" and "women" but only "human beings", all of whom will be double-poled. This is a long process, which Martinus has described in detail in the fifth volume of his main work, *Livets Bog*.

But already today we can see marked effects of the inner process of transformation from the state of being one-poled to the state of being two-poled in every single human being. According to Martinus, it is only natural that it is becoming more and more difficult for people around us to live together in a marriage for their whole life. It is quite natural that people who want

to love and caress individuals of the same sex are becoming more and more in evidence in society. This transition brings with it enormous upheavals in the sphere of love, and brings with it not only difficulties in relationships but also inner existential tensions and challenges. Martinus writes about double-poled love, "that it perhaps does not seem very beautiful and perfect in its tender beginnings", but this is completely natural and "it does not alter the fact that it is these first signs of universal love that will save humankind from the darkness, hell and Armageddon of war and death". (*Two Kinds of Love*, chap. 51)

### **Birth pains**

Everything that has been deeply rooted in our mental spheres of culture and morality will therefore undergo a radical change! The change will not take place overnight – and everyone will have to make their own way. Martinus says that before we arrive at the state of being "finished human beings in God's image" we have a very arduous road to travel. Those who have left behind the stage of being one-poled and who can no longer hide their double-poled nature can meet with misunderstanding from the general population who cannot accept that two people of the same sex can have deep, affectionate feelings for one another. In these people, who are still dominated by one pole, this awakens animal-like feelings of antipathy, and sometimes persecution of double-poled people is sanctioned by the laws of the state. In the Nordic countries enormous changes have taken place in recent decades and openness and tolerance have developed considerably. But in certain parts of the world, double-poled, loving contact between two people of the same sex is still punishable by death.

Heterosexuality is still predominant in our society and will continue to be for

the foreseeable future. How else would it be possible to incarnate? The “natural” thing is that one maintains one’s heterosexual preference for as long as possible through the area of the sexual transformation. Human beings develop parallel with each other on many different planes, and as long as there is a clear desire for an intimate relationship with a person of the opposite sex, that road also leads towards the light. Martinus only wants to bring it to our notice that marital love is on the decline and will be replaced by something else. Today many people find themselves in “the zone of unhappy marriages”, and it is in this zone that we also find the most highly developed and humane heterosexual people on Earth, the so-called “H-human beings” in Martinus’ category. In those cases where the person has not been subjected to an accelerated development in the area of their sexuality, the opposite pole slowly takes up more and more space in the individual’s consciousness, and influences what they will ultimately use their life and everyday existence for. The highly developed, heterosexually orientated man or woman possesses an extremely prominent creative ability and, according to Martinus, often engages in humane projects that benefit humankind. They are not particularly interested in marriage and therefore, in Martinus’ view, one does not so often see marriages between two highly developed, heterosexual people. Quite simply they both have longings for experiences that go in completely other directions, such as culture, spirituality, science and everyday human activities.

### **When life has taken a wrong turning**

The process of the transformation of the poles is both necessary and unavoidable. It transforms the consciousness whether we want it to or not. But human beings

have free will and react to fate on the basis of their limited understanding of life and reality. We can choose to use drugs that harm the body and the mind. We can give in to needs and desires that lead us deeper and deeper into a dark spiral of suffering and self contempt. We can go against our innermost nature and become entangled in relationships that create alienation and vulnerability. People experiment with their sexuality and make it into an article of commerce. Whenever morality is out of balance with the sexual drive, people are at risk of finding themselves in a state in which they expose themselves and others to great dangers. Martinus writes that it is a very serious thing to seduce a sexually immature being, since it can lead to a long series of sufferings.

Those human beings that are following a different path than the “natural” one will of course also arrive at the stage of having cosmic consciousness and be double-poled by nature, which makes it possible for them to practise love to everything living. But some will have their “birth-gate” opened unnaturally, which means that they will begin to experience, think and behave under the influence of the opposite pole in a phase of their development where the most healthy and functional thing is still to be guided first and foremost by the primary pole, that is to say the masculine in the man and the feminine in the woman. To be sexually orientated towards one’s own sex at too early a stage in one’s development creates a great deal of unpleasantness and many kinds of suffering, not least due to the ignorance displayed by society and those in one’s surroundings, but also because, in Martinus’ words, it rules out the possibility of a life of harmony and fellowship that during a certain period of the evolutionary process comes with marital love.

## **Knowledge of the way towards the light**

Unless human beings know about and understand the process of transformation that is taking place, it would actually be difficult to explain why human beings now and then cannot identify with their physical sex, why some men are exaggeratedly feminine and some women masculine, why sexuality makes itself evident in strange, destructive ways or quite simply why it is so difficult for human beings to live together for any length of time in a traditional relationship. The process

of the transformation of the poles makes us vulnerable, perhaps also for a certain period lonely and existentially insecure. It is perfectly natural that we try to correct the soul's loneliness as well as we can with the means available to us.

In the end it is impossible to shut our eyes to the existential questions of the existence of God, the possibilities of love and the meaning of suffering. It is Martinus' view that already now we can come closer to a deeper understanding of the mystery of life by studying the cosmic analyses.

*Translated by Andrew Brown*



Photo: Anita Paasila





## Towards a “Good” Creativity – part 2

by Dennis Persson

*This is the second of two articles. The first can be found in the previous issue of Kosmos.*

In the little book “The Christmas Gospel”, chapter 21, Martinus describes what makes terrestrial human beings a little bit more than mammals: “It is all the forms of manifestation that are not necessary for, or have any connection to, the maintaining of marriage, propagation or the act of copulation. In other words, it is all those manifestations that a human being from his or her heart wishes to carry out, not because they are a condition of the instinct of self-preservation or the struggle for our daily bread and not because they maybe will generate lots of money, but only because it is a divine pleasure to be occupied with these special manifestations for their own sake.” Martinus describes it as a totally new mentality in terrestrial human kind to carry out a certain action or manifestation only because there is joy and inspiration in the actual performance. This is interesting to think about. If we bear in mind that for thousands of years terrestrial human-kind has, in order to survive, of necessity been motivated to action mainly by its instinct of self-preservation, we understand that there was for a long time almost exclusively the possibility of developing talents to do with attack, defence, camouflage and protection. To do something that was motivated by the pleasure in the actual performance was totally concentrated on the act of

copulation, if one did not belong to the elite of the upper-class. Today many terrestrial human beings have experienced enough suffering that they can begin to experience a satiation concerning activities that involve attack, aggression or fraud of some kind. Ironically, we also see that our global economic system shows its “devil-mentality” more clearly than ever. A growing crowd of terrestrial human beings that are satiated with this “devil-mentality” are searching for a counterbalance in the form of values in their activities that give them inspiration, joy and room for creativity, instead of striving for power and possessions.

The Hungarian-American social-psychologist Csikszentmihalyi and his colleagues describe an experience that they call “Flow”. It is an experience of wholeness in connection with the performance of an engaging activity, regardless of which activity, but mostly an activity involving creativity; where thoughts, feelings and wishes are in harmony with each other; where the awareness of oneself and of time are dissolved; where the attention is focused and limited to a specific area of interest; where a sense of control over one’s actions and the surroundings arises that make the performance of the activity into a pleasurable “flow” that is in itself sufficient reward.



Csikszentmihalyi and his collaborators also found in their research that the optimal possibility of experiencing an absorbent joy when “doing” something, depends on a match between a person’s ability or skill in relation to the activity and the level of challenge in the activity. When our ability is limited in relation to the challenge, we experience anxiety or fear. If our skill is too high in relation to the challenge, we might have a feeling of relaxation but we also become bored. When we do something that provides us with too little challenge and too few possibilities to use our skill, we are inclined to feel apathetic. When the circumstances are such that it is possible to do things that we experience as purposeful and that we find stimulating, where our skills and talents come into use, we become totally absorbed by the task. It is in such situations that our creativity comes easily, just as it also increases our zest for life and our well-being. In several places in his works Martinus points out that we can recognize that we are in tune with God’s will for each one of us, when we do something that fills us with warmth and well-being. Maybe it is in such creative situations,

when we are concentrated and inspired, that we come closer to a balance between our primary and secondary sexual pole. When it comes to an artistic form of creativity that leads to what we call inspiration, where the artist in certain cases comes into contact with parts of the spiritual world’s entire “creative archive”, Martinus writes something like this: that in moments of relative balance between the body of feeling and the body of intelligence in the

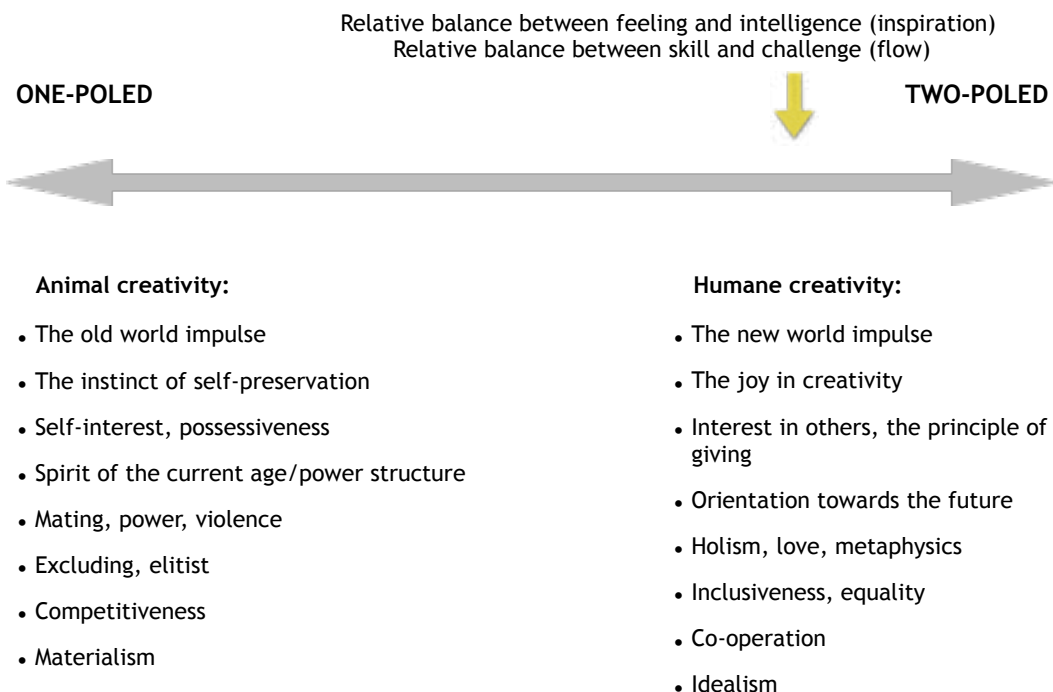
advanced artist, the faculty of intuition may find expression, so that new ideas for the creation of, for instance, a poem, a play or a brilliant image come like lightening as a glimpse (*Livets Bog*, volume 1, sections 200 and 202).

Now, the question is whether this engaging and absorbing creative process arises in the financial speculator who creates new, sly constructions for the transference of money from the many to the few, just as much as in the creative artist who creates his or her work totally for its own sake without any speculative thoughts about economic profit, and who maybe also donates the piece of art to a museum to inspire anybody who is interested? Martinus writes in *Livets Bog*, volume 5, section 1745, concerning beings animated by ruthless hunger for profit and the urge to exploit: “Such a being’s ‘humane’ abilities are very minimal. It is inferior in all higher spiritual abilities, and can almost be considered illiterate in this sense. It is almost totally without artistic talent and is therefore ungifted in all higher ‘humane’ fields or areas of interest, such as painting, music and literature”. According to the theory of

flow, all human beings have the possibility of finding their own individual point of balance in an activity that is chosen to allow exactly the degree of talent and skill that the individual is capable of, thereby creating a flowing, joyful engagement. This can of course be considered a blessing as it gives everybody the opportunity to have such experiences, independently of where they are on the ladder of development. But we still cannot ignore the fact that there is also an aspect of ethics and morality that decides whether creativity and closely related experiences such as flow, are used for the “good” of the whole, or if they are used in a way that is “evil”, serving the few at the cost of the many.

In the diagram below I wish to describe, in a simplified way, what can decide whether creativity is used to serve the “good” or whether it is

serving “evil” (“the unpleasant good”). Martinus describes that all of us, as terrestrial human beings, are on a journey from dark, less conscious regions in the zone of the energy of gravity in the spiral cycle, towards brighter and more conscious regions in a true human kingdom characterized by humaneness and love. He also gives us unique information that this journey also involves a transformation of the sexual poles in us that continuously promotes the development of an opposite pole in our consciousness, the male pole in women and the female pole in men. This is made possible by the fact that our feeling and our intelligence are slowly coming into balance and thereby allowing us admittance to the energy of intuition. When we become cosmically conscious beings, we will become fully creative, we will become artists of life, but this will take a few millennia. My diagram on the



other hand shows how we currently have to be creative on the basis of our individual position between the morality of the animal kingdom and a more humane morality. Creative inventions in the more one-poled human being will be promoted mainly by the old world impulse, while on the other hand the more double-poled human being will be inspired by the new world impulse in its creative activities.

The movement from the conditions and manifestations of the animal kingdom towards a true human kingdom is a vast panorama of gradual development that takes place step by step in the form of a spiral. We are currently also experiencing a strongly accelerated development due to which relatively big changes are taking place within each incarnation (on each step). We could say that we are placed on a moving continuum on our own individual step of development (the straight line with arrows at both ends in the diagram), where we sometimes experience a relative balance between feeling and intelligence that will make us more creative and inspired, but also more in contact with the forces of love in the humane aspects of our manifestations and activities. The theory of flow also shows that we can do different things in our daily life where our skill stands in different points of balance in relation to the challenge in our manifestations. As a whole, the arrow on the continuum will be placed differently depending on our current degree of wellbeing and depending upon where we are and what we are doing from one time to another. Sometimes we therefore may be more one-poled and rigid, and perhaps experience an imbalance between challenge and skill in our activities, which then limits both our creative ability and our wellbeing at those particular moments.

### **A sign of the times**

Creativity is consequently a natural “quality” that in the living being grows in symbiosis with the opposite pole. We see this increasing growth in the form of an increased ability to concentrate and becoming absorbed and rewarded by creative activities (flow). We also acquire an increasing need to look at the world from new, not previously conceived perspectives (otherness), which unite the masculine and the feminine, the darkness and the light, the small and the large, and so on. As the drive to be creative increases we also begin to take a greater interest in the “world around us”, which now causes our attention, which over many incarnations has been narrowly directed towards the survival and status of the family, to be directed to a higher degree towards what we can do for the whole. Happiness and wellbeing becomes to a growing degree a question of what we can give and contribute from our individual experience and skill in order to inspire and entertain our neighbour, instead of, at the cost of our neighbour, collecting possessions and blowing up our ego at our neighbour’s expense, competing in an exhausting war against everyone and everything.

Do we see signs of such “good” creativity in our world today? Well, I believe I see more signs than ever before of a growing creativity also of a new kind, maybe mostly visible among the younger generations and among the grass roots. If we, for example, have a look at the internet, we see quite easily that it is a reflection of the mentality of mankind (and the mentality of the Earth) where we see manifestations characterized by both good and bad, by the adoration of competition, power, self-interest and the exclusiveness of the animal kingdom, but also

a creativity characterized by altruism and non-monopolizing from an increasing number of human beings who on a daily basis contribute to various global media, with initiatives of compassion, spirituality and a creative culture. We see global networks that spread their ideas and events on social media. We see how various events such as film, music and art can, through “crowd funding” and similar inclusive innovations, be accomplished and experienced

by many more people than when they are carried out by large companies that demand big profits. We see that the monopolisation of power, dictatorships and economic hierarchies are being unmasked, how violence and repression are revealed through the initiative of courageous people who film events on their mobiles or release intentionally withheld information (“whistle blowing”). Films, photos and information that are shared and distributed over



*Recycled angel by the author*

the world in a matter of seconds create a new visibility of what is going on where devil consciousness is in control.

Within the area of trade and entrepreneurship, we also find positive signs, for instance, some entrepreneurs and businesses are trying to combine the still necessary idea of profit with a certain responsibility towards society. A humorous and creative example of this is the Swedish newsagent “Pressbyrå” (The Press Bureau) that during the Pride Festival sided with a vulnerable group by changing its name for one week, replacing their signs with “The Queer Bureau” and “The Gay Bureau”. Martinus says that in the long run the private interest will be out-competed by the common interest. On our way we will probably see an increasing number of creative entrepreneurs who take an ethical responsibility towards the common good, and fewer entrepreneurs that have no interest in anything that has nothing to do with their own profit margin.

Another area worth looking at is how an increasing number of people at the grass roots level have begun using public spaces, parks and not yet used urban spaces for social and creative events, so called spontaneous culture. Some of this, of course, has to be considered as mostly doodling or damage,

but there are also many examples of pure humane creativity driven by people who wish to create beauty, who wish to entertain and inspire their fellow beings by means of graffiti, street dance and theatre, as well as the creation of art and gardens where you least expect them, for instance “guerrilla gardening”, “yarn-bombing”, etc. In this way, with a glint in the eye, we have a renewal of old crafts that come into use in a new context. Often there is also an idea of sustainability in this kind of creativity where recycled materials are used and acquire a new, beauty and purpose in a new context. In connection with this new tendency, which as yet is most prominent in the big cities over the world, people have begun to demand a change in town planning, with more space for people and their social and creative needs and less space for traffic and multinational shopping centres. Maybe, it is not saying too much that we are beginning to discern a longing for a paradigm shift, with a growing inspiration from the future humane world culture. We can see the first signs of the beginning of an explosion of creativity that will accelerate development further through the spreading of the spiritual science. The goal is looming – a loving, inclusive, inter-planetary world state full of artists of life.

*Translated by Anne Pullar*

## NEWS

### **Martinus in Italian**

One of Martinus’ shorter works, “Between two world epochs” (book no. 9), can now be added to the list of works by Martinus in Italian. “Tra due epoche mondiali” can now be purchased from the Martinus Institute’s webshop: <http://shop.martinus.dk/>

[italian-books-18/books-75/](http://www.amazon.com/epoche-mondiali-Terzo-Testamento-Italian-ebook/dp/B00RU7SJWC/ref=sr_1_3?s=digital-text&ie=UTF8&qid=1422882681&sr=1-3&keywords=martinus)  
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## A Positive Approach to Homelessness

“Housing First” is a way of dealing with homelessness, based on the idea that the homeless person is offered a permanent place to live without them having to fulfil in advance any requirements that make them what is technically termed “ready for housing”.

A common approach to the issue of homelessness is the one based on the person fulfilling, step by step, various requirements that are aimed at the person eventually managing to live in a place of their own. Housing First starts at the other end. It takes it as a basic assumption that having a place to live is in itself the first thing the homeless person wants. Housing First also sees it as the first step towards re-establishing the person’s place in society and eventually their ability to support themselves.

There is an immediately recognisable similarity between the Housing First model and Martinus’ vision of the way society and the economy will be organised in the future. They both take it as a basic assumption that society will provide all its individuals with a home, without it depending on the ability to pay. Martinus explains that we are evolving towards a form of society in which all our basic needs will be met and paid for by the social welfare system, which we all contribute to. These basic needs will include housing, food and clothing, education, care during childhood and old age and medical care. A large percentage of homeless people find themselves without a home due to mental illness or dependency on drugs or alcohol, and so providing the person with somewhere to live is, in Housing First schemes, then often followed up with professional support for their own particular difficulty.

Housing First started in USA in 1988 and since then has developed and spread to other countries. For example, by using the Housing First model, Finland has in the last few years significantly reduced the number of homeless people. Not only does the scheme have a relatively high success rate, it has also been shown to enormously reduce hospital and other costs that are a result of being homeless. Surely an intelligent as well as a caring solution to a growing problem!

*Andrew Brown*

## INFORMATION ABOUT THE THIRD TESTAMENT

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

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# The Martinus Centre, Klint

– a centre for courses, holidays and retreats

The Martinus Centre is situated in Denmark on the shores of the Kattegat in a peaceful area of natural beauty near the village of Klint, which lies to the west of Nykøbing Sjælland, the nearest town.

Here in 1935 the writer Martinus founded Denmark's first holiday camp – a camp that has since developed into a modern centre for courses, holidays and retreats with a lecture hall, teaching accommodation, a vegetarian restaurant, a café and guest accommodation including a camping site.

The Centre's charming wooden cottages, log cabins and pavilions with single and double rooms, all set in beautiful countryside, form the physical framework for your stay in Klint.

## Courses in Martinus' world picture

The Martinus Centre is a peaceful oasis offering courses in Martinus' works throughout the year in Danish and Swedish. For two weeks in the summer, courses are also available in English, German and other languages as required.



## Holidays and retreats

You can choose between being a retreat guest and/or taking part in courses, listening to lectures and immersing yourself in private study of the world picture described by Martinus in his opus of more than 9000 pages.

## A special atmosphere

The Martinus Centre in Klint aims at creating an open and loving atmosphere. There are courses for those who would like to know more about Martinus' analyses, and, during the spring and autumn, there is room for retreat guests who want to immerse themselves in the great questions of life or perhaps just have a break from everyday life.

## Booking

You can enrol for a course or book holiday accommodation by phoning +45 3838 0100 or sending an e-mail to [info@martinus.dk](mailto:info@martinus.dk)

For more information see: [www.martinus.dk/en/courses-and-lectures/summer-courses/](http://www.martinus.dk/en/courses-and-lectures/summer-courses/)



The Martinus Centre