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Kosmos

MARTINUS COSMOLOGY

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The Eternity Body

English

Dear reader,

The other day my grandson and I were sitting at the kitchen table.

I wonder how long it will take before there is a war in Sweden, he said and took a bite of his sandwich.

Do you think we have to have a war here? I asked.

Oh yes, he answered with certainty, but it is a long time since we had war here, so I wonder how long it will take.

Can we not continue to have peace?

Oh no, there will always be wars, that's for sure, because there have always been wars. That's how it is.

These are the clear-cut thoughts of a ten-year old boy. I found myself wondering how widespread is such a view, and I also realised what a difference it makes to know about Martinus' world picture.

In the first article in this issue of *Kosmos*, Martinus shows that all living beings are eternal, spiritual beings, whether or not they are incarnated in the physical world. And because of this they are subject to the law that they reap what they have sown. There is therefore nothing out of order in the endless universe. It is our own actions – and no one else's – that come back to us in the form of other people's behaviour towards us. So who can we then blame? And who can we then be grateful to?

In volume 5 of *Livets Bog* Martinus writes: *“It thus ought to be a matter of course that the time has come for every modern, thinking, intellectual human being to begin to understand that world peace is not something that is created outside its own innermost being by*

world politicians, so that all it itself needs to do is to sit down and wait for the day that these beings have solved the problem.” (section 1733) *“[...] the salvation and future of mankind lies exclusively in the human being getting to know itself, its own psyche – its purpose and its destiny.”* (section 1734).

The article by Olav Johansson gives us a clarifying “birds-eye” view of what is going on right now concerning the world economy, terrorism and the refugee crisis, and for instance, how they relate to sowing and reaping.

Meditation and prayer can give us support in times of inner and outer unrest. Anne Külper shares with us in her article her own reflexions and gives us inspirational guidance through the words of Martinus and Edgar Cayce.

In the final article we can read an account of Martinus' journey on Iceland, visiting magnificent waterfalls and geysers and experiencing a breath of eternity in the special atmosphere of the Icelandic wilderness.

And here are some words of encouragement from “The Living Being's Eternity Body” “For these human beings (ed: those who are working to create peace in the world) a knowledge of the cosmic laws can be a further inspiration to contribute to the creation of peace and love in the world, since they will be able to understand that the work they are doing is long-term, and that every single little thing that they do that is in favour of and a joy to their surroundings has a far greater significance than it might seem to have at this moment.”

Anne Pullar



The I, the Spirit and the Body

by Martinus

M1272

1. The reluctance to die

All human beings who have not yet arrived at the epoch of old age are usually afraid of dying; they do not willingly let go of their lives. This is also the case with animals. We are all struggling to preserve life. In hospitals we are struggling against death, in the homes and in human beings' everyday existence we are struggling to preserve life. No one wants to die, as long as they are fit and healthy and they have a favourable fate. The fact that the wish to die can sometimes be found in the elderly is due to the fact that they have become decrepit, their senses have become weakened and their organisms do not have enough power for them to be able to look after themselves. It is not so surprising that in such a situation they can want to die; the same wish can also arise in young people who have become seriously ill and weakened and totally dependent on other people. What can we learn from this? Why does it take an unusable organism to bring forth the longing for death? Why is it that all people are normally reluctant to die? After all, dying is something that is just

as natural as being born. It is just as natural as sleeping at night-time, and one does not really feel any reluctance against that. It is a joy to be able to go to bed and sleep when one is tired, one is not afraid of the unconsciousness that we call "sleep", because everyone takes it for granted that they will wake up again once they have had a good night's sleep. But they do not take it for granted in the case of death. If they did, they would not feel any particular anxiety in connection with death. But death is an unknown quantity to human beings; they do not know that in reality it is absolutely impossible for them to die.

2. The organism is a created thing

Human beings who blindly believe in the dogmas of Christianity might well be afraid of ending up in "hell" or of being condemned to "damnation". Non-believers can be afraid that death is the same as a total cessation of their existence, an eternal obliteration. Death is really a mystery for both believers and non-believers. The only thing that is absolutely certain for all human beings is that sometime, sooner

or later, their physical organism will go into the process called death, and since one is used to identifying oneself with this organism, which at some point will become lifeless and begin to disintegrate, one thinks that one can die. If one of our loved ones passes away the person in question has disappeared from our physical senses; all that is left is a dead body that we can see and feel. The human being in question has in fact truly “left” their physical body and this is the reason why we cannot sense him or her. The “something” that has left the physical body is totally inaccessible to physical perception and has always been so, also when we thought that we experienced this human being directly. But we have never done so. We have experienced the effects that this living being created for a while through a physical tool in this physical world. The being itself has been, as we all are, inaccessible to physical perception and has now stopped using the tool or the physical body through which it has for a while been possible to experience the being indirectly here in the physical world. The only thing that is left of the living being in question is something that is totally inaccessible to the physical senses, but this part that is totally inaccessible to physical sensing is really the primary part of the being in question, it is nothing other than the living being itself, which was master of the physical organism before it died. It was this invisible being that spoke, saw and heard with the help of the organism. It was this invisible being that directed the organism to walk, stand still, sit down or run. It was this invisible being that through its organism showed us friendliness, understanding and perhaps even love – or the opposite. With the help of this organism this invisible being could create and produce in physical matter with its abilities and talents,

the effects of which we could experience in this way. But the fact that this organism was also in itself a created thing or a tool should not be a mystery to anyone since it is built up or begun just like absolutely any other created thing and is subject to the same laws. It can become worn out, it can be misused and fall to pieces. No created thing can last for ever, no matter however much it is taken care of. That which is created is something that comes into being and in turn sooner or later ceases to exist. Once the organism has ceased to exist its invisible originator can no longer normally make itself known in the physical world. The people who are left behind in this world perhaps think that the being in question has ceased to exist. The truth is however that they merely cannot come into contact with him or her through physical vibrations and wavelengths, because the being in question’s physical apparatus has become unusable.

3. The living being is a spiritual being

Is there something in the physical living being that points to the fact that the physical organism is not the living being itself, and that this living being constitutes an invisible reality beyond this organism? Certainly, the entire living being’s physical existence is in itself a revelation of this invisible and real something beyond the organism. What is there about the physical organism that does not point to an originator for which it is a tool? Are the eyes independent? Are the organs of taste and smell independent? Or do the inner organs, such as the heart, lungs, liver, kidneys etc., simply exist for their own sake? Are they not all without exception in-built, essential, co-operating pieces of equipment in an indispensable tool for a living being’s physical manifestation?

Every single organ, whether large or small, triggers off a function that is a contributory vital necessity for physical experience. But since the entire organism is made up entirely of such organs, whose assistance is required in order for the living being to perceive and manifest, where is the living being itself? Is it in the kidneys or in the heart? Is it in the eyes or in the nose? We know that it is not. But is it in the brain? No, the brain is also an organ that must be in constant connection with the other organs in order for the experience of life to take place on the physical plane. It is a tool, together with other tools all of which co-operate to make the organism a perfect piece of equipment. But for whom?

It is a fact that the organism is a tool made up of a great many combined tools, but none of these subordinate organs can be the originator of the organism. The originator, and what uses the organism, is not an individual part of this visible organism, and yet it is a “something” that makes use of the co-operation of all the parts, a “something” that experiences and creates, an originator behind the organism that expresses and proclaims itself through it and experiences the proclamations of other beings. As this “something” is invisible it is not so surprising that it has been called “spiritual”. All living beings are spiritual beings, whether or not they manifest at this moment through a physical body. But if we therefore constitute a spiritual being in a physical organism surely we should be able to notice and experience it.

4. The I, the superconsciousness and the subconsciousness

I would think we all know from experience that there are certain things that we are so used to experiencing that we gradually do not notice them at all.

This also applies to the experience of being a spiritual being. In reality we recognise to a very high degree that we are a spiritual being, but it has become so much of a habit that we do not notice this aspect of our experiences. It is this spiritual being in our physical organism that constitutes our real self, and we express it as our “I”. We say “I saw”, “I walked”, “I said”, “I was happy” etc. Who is this “I”? It was not just your eyes that saw, or your feet that walked. It was not just your mouth that spoke, and neither can it be your physical organism that was happy, since it is built up merely of subordinate organs that exist in order to make the organism into a perfect tool for an invisible “something” that manifests and experiences. Our “I” must be this “something”. Our eyes cannot decide where they should look, our legs cannot decide where they should walk, and our mouth does not decide what it should say. Is it not in fact our “I” that decides all these things? Is it not also our “I” that feels joy and sorrow? The “I” is the primary factor and the organism the secondary factor or the tool through which one experiences and manifests. The “I” can be connected to a physical organism, but it can also free itself from it. But if it can do this it must have a spiritual structure by means of which this process – the connection to an organism and the liberation from an organism – can take place.

In my main work, *Livets Bog*, I have expressed this structure, in connection with the “I”, as the living being’s “superconsciousness”. Through the superconsciousness the “I” maintains the structure of its subconsciousness, which in turn consists of the day consciousness and the night consciousness. Through the structure of the superconsciousness and the structure of the subconsciousness the living being is able

to create its state of experiencing and manifesting and to constantly renew its ability to experience in such a way that it lives at any time in the midst of its eternal, immortal existence. The living being is therefore, in the cosmic or absolute sense, a spiritual and not a physical being. It is able to form for itself a physical organism, but as this is merely a tool while the whole of the being's primary structure is spiritual, it is actually wrong to call the living being a physical being, even though it is incarnated in physical matter.

5. The formation of fate

The spiritual structure of the being consists of its entire mental state, its thoughts and feelings, its desires, wishes and will. From the "I's" super-consciousness-structure, in which it constitutes the fixed point, its entire experience of life goes out and in through its day consciousness. From here the forces are released that are the being in question's way of affecting other beings. And this is where the forces enter that are an effect, from the surroundings, of the forces that the being has released. It is these effects that become its fate, its experiences of "evil" and "good". If we now begin to understand that the living being is not identical to its physi-

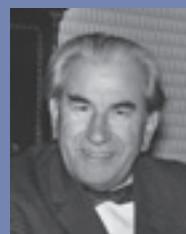
cal organism, but consists of an eternal, spiritual structure that surrounds its I, we can also begin to understand its fate. Without this knowledge it will be impossible for human beings to grasp why it is that the beings in everyday life have such widely differing fates. Since they do not die when the physical body does but they go on living thanks to their spiritual or cosmic structure, and after a period of time once again create a physical body for themselves and are therefore born once again onto the physical plane, it is natural that they continue this new physical existence on the evolutionary step that they reached in the previous physical life. And the effects of the physical actions that they have released towards their neighbour in previous lives they now have a chance of experiencing in this new physical life. This chain of cause and effect is released by the eternal structure that I call the living being's eternity body.

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The Living Being's Eternity Body

by Martinus

M1273



1. Fate and the formation of experience

The fact that the living being's life experience is exclusively an effect of its own way of being is far from having become clear to terrestrial human beings. If it had, their way of thinking and acting would be completely different from the manifestation of the mentality of war that one comes across here on Earth between nations and states and between individual human beings in their everyday lives. One cannot blame human beings for not knowing better and for therefore not acting in a better way, but life itself will gradually provide them with the knowledge and compassion that will cause them no longer to have the heart to behave as they are doing at present. Quite a number of human beings around the globe are already beginning to possess a mentality in which the desire for peace, both on the large and the small scale, is connecting with a growing ability to take part in creating peace in the world around them. For these human beings a knowledge of the cosmic laws can be a further inspiration to contribute to the creation of peace and love in the world, since they will be able to understand that the work they are doing is long-term, and that every single little thing that they do that is in favour of and a joy to their surroundings has a far greater significance than it might seem to have at this moment.

2. Human beings are masters of their own fate

If one understands that the living being is immortal and that it lives more than once and that it creates its own fate from one life to the other, this offers completely new perspectives on everyday existence and therefore on the concept of fate. It is clear to most people that cause and effect belong together, and that within days, weeks, months or years one can experience the effects of what one has oneself caused. The greater the period of time that divides the effect from the cause, the harder it is to see the connection. So when chains of cause and effect extend over several lives or physical incarnations it is not so surprising that human beings are completely unaware that there is a connection and a meaning in what can look so meaningless and unjust. But from the cosmic point of view nothing happens by chance, and no being is able to experience anything other than what they are themselves the innermost cause of. No being can avoid its fate, whether it is pleasant or unpleasant. It receives the effects of its actions or its way of being, and these effects correspond to the thoughts and actions that are their causes. If the being has released an evil action, this action will create correspondingly unpleasant effects, just as good actions will of course in the end release good effects. In this way the living being is the absolute master of its own fate.

Through religion human beings have learnt that they should forgive their neighbour, but this can be very difficult if one thinks that this neighbour treats you particularly unjustly. If on the other hand one understands that this experience of life is exclusively the effects of our own way of being in the past, and that the neighbour is a tool through which the effects come to us, there is every possible reason to forgive him. That he can be used by Providence for this release is of course because he has the heart to do it. But since he also has to reap what he has sown, he will in the future meet those forces that he himself has released and the experiences of suffering that he receives in this way will create the necessary restraints in his mind against acting again in such a way. Human beings often believe that they suffer innocently because, on their present evolutionary step, they cannot normally remember that they have lived before, and they cannot understand that some beings are born to an extremely unhappy fate that extends from the cradle to the grave, while others live happily and in a state of wellbeing without such great sorrows and worries. But it is only in the small, local perspective that it looks like this; in the cosmic perspective there is no being that develops and one day becomes “man in God’s image” without having gone through just as serious difficulties and sufferings as all the others that reach the same evolutionary step – and that means the whole of terrestrial mankind.

3. The necessity of reincarnation

Once terrestrial human beings learn that they are spiritual beings and that it is the spirit that is primary in their existence and that they can exist without being incarnated in a physical body, they will quite naturally ask

the question: “Yes, but why should I incarnate in a physical body at all? Is it necessary? If it causes so many difficulties and such suffering would it not be better if one could stay in the spiritual state?”

Perhaps it would, in the tiny, narrow perspective in which everything revolves around what is most “pleasant” for the being in question at this moment. What is “pleasant” is generally also considered to be what is “good”. If someone tries to look back over their life, they surely have to admit that, if they are honest with themselves, it is not all the pleasantness that has developed their ability to think and their ability to feel compassion – on the contrary. In truth it is a good thing that human beings can think, but the ability to think has most often developed directly as a result of unpleasant things that had to be overcome, just as compassion for others is based on the fact that a being itself has been through difficulties, otherwise it would be immune to the suffering of others. So one has to say that the unpleasantness and suffering that has developed human beings’ ability to think, as well as the unpleasantness and suffering that has developed the ability to feel compassion, is a good thing from the point of view of the ordinary human being, even though temporarily it has been an unpleasant good thing. This brings us to the cause of the necessity of terrestrial human beings’ physical incarnation. They have to incarnate here in order to learn to think logically, and to think logically means, from the cosmic point of view, being able to survey as a whole the causes and effects and being able to use this overview to benefit and bring joy to one’s surroundings.

But why is it not possible for human beings to acquire and develop such thinking in the spiritual worlds?

– Because there is no resistance in these worlds. The spiritual planes are not “planes of learning” but “planes of enjoyment”. Here the beings can enjoy to a far greater degree the faculty of logical creation that they have acquired in their physical existences. On the spiritual plane matter instantaneously obeys will and thought, whereas the beings, when they are incarnated, have to overcome the resistance of coarse, physical matter, to say nothing of the resistance, both mental and physical, that one meets from other incarnated beings. All this, to a greater or lesser extent, makes physical existence into a “battlefield” or into a “world of the unpleasant good”. If this “battlefield” did not exist, no evolution whatsoever would be able to take place.

4. The eternal cosmic structure

On the spiritual plane human beings will at some time reach the stage of being “in God’s image after his likeness”. Concerning God’s ability to create we have learnt that “he spoke and it came about, he commanded and there it was”, and it is this method of creation that terrestrial human beings are evolving towards through their physical incarnations. But first they have to become so perfect that they can overcome the resistance in the physical world – not through struggle and war – but through logic and love. When at some point in terrestrial human beings’ creative manifestation and entire way of being there is no discord, no mental short-circuits, no accidents and sufferings, when everything that they create is one hundred per cent a joy and a blessing to living beings, they will then no longer need to incarnate in physical matter. At that point it will no longer be necessary to have a tool with which it can reap its mistakes in the form of pain, resistance

and all possible kinds of difficulties. Human beings will then be able to exist in the living beings’ true, primary zone to which they belong: the spiritual world with its many bright, radiant spheres, where everything is in contact with the keynote of the universe, love, which is the Godhead’s primary manifestation of consciousness.

It will take several thousand years before terrestrial mankind comes that far, and every one of its individuals has to build up and lose several physical bodies before they reach such a state. Some will of course reach it before others since human beings are on different evolutionary steps. But there will not be one single human being that will not reach it. In order that this replacement of organisms can take place and there can be a renewal, the living being has to possess “something” through which it is able to survive its physical death and manifest new forms of life with correspondingly new physical organisms that are merely the tools for these forms of life. We have already mentioned the living being’s “I” and its superconsciousness that contains its fate-element and talent-kernels, the structure through which the “I” can attach itself to the forms of life experience and the bodies of manifestation. We cannot explain this inner structure here so must refer the reader to my main work, *Livets Bog*, but we will just mention that the entire inner structure of this “I” should be considered as its “eternity body”. This structure cannot be time- and space-dimensional like the “I’s” physical bodies, since the “I” has never come into being; it has always existed. Through its “eternity body”, which has always existed and which cannot die, the “I” sends out its impulses that set matter in movement and transform movement into manifestation and creation.

5. Without the eternity body there would be neither experience nor creation

The manifestation and creation that the living being displays is its entire way of being, all the way from direct creation to the slightest expression of sorrow or joy, dislike or fondness. All this is set in motion by the forces of the “I’s” superconsciousness, which means the forces and kinds of movements that this “I” is the absolute originator of. But as no kind of movement whatsoever can come to an end anywhere other than in the eternity body from which it issued, this conclusion of the course of the movement through this eternity body will invariably sooner or later be experienced as the movement in the consciousness that we call experience. This takes place through the subconscious bodies, which means, in the case of terrestrial human beings, through the physical body and the mental bodies. All of these are details in the eternity body that are renewed and changed, but the living being has always, no matter where in the evolutionary spiral it is, the physical and mental bodies of the subconsciousness that are provisional tools for the living being’s in- and out-going forces in its eternity body. The in-going forces or movements will be registered by the “I” as pleasant or unpleasant, according to whether they, at the time when they were released towards the “I’s” surroundings or fellow beings, were formed as pleasant or unpleasant. Since all movement is released energy of consciousness, totally irrespective of whether it is macro-, meso- or microcosmic, it has its origin in a superconsciousness and moves in a living being’s eternity body. There are no movements or releases of energy whatsoever that are not released by an “I”. The forces of Nature are released by living macrobeings, and the movements

in substances or matter are released by living microbeings, and it is only in relation to us that they are macro- and microcosmic, they all have their own mesocosmic experiences and forms of manifestation, just like we have. And we are also both macro- and microbeings that release energies that, at the same time as being significant for our own experience and formation of fate, are significant for macrocosmos and microcosmos. The living beings can in all eternity send out energy and receive energy, and this is the very reason why they are *living*. In this way they can make themselves known and experience their surroundings and themselves in relationship to their surroundings. But were it not for the fact that the manifestational movement released by the “I” from the superconsciousness was subject to a principle, a condition of which is that it can only conclude its course in the superconsciousness from which it issued, it would be totally impossible for the “I” to experience anything at all. Neither would we be capable of becoming masters of our own fate if the manifestational releases of foreign beings could enter our superconsciousness independently of our own released manifestational movement. It is this movement of ours that, almost like a conveyer belt, can take with it other beings’ unpleasant intentions against us into our experience of life. If this was not the case we would never ever be able to overcome other beings’ evil intentions. By forgiving and by breaking oneself of the habit of being angry, hating, persecuting and speaking ill of other beings we make our own returning fate-movement immune to manifestations that have these kinds of vibrations. No movement whatsoever and thereby no experience can gain access to our eternity body or superconsciousness other than through

the manifestational energy of the same kind as we ourselves have released. If this were not the case the living being would be the plaything of all kinds of chance occurrences. As it is it can be only a plaything of its own ignorance, but it cannot avoid having experiences and thereby acquiring knowledge and an overall view of causes and effects, and through this it will gradually be able to free itself from reincarnation and the heaviness of physical matter and will become a “god-being”, that is to

say a tool for manifesting and creating for the Godhead’s primary consciousness, day consciously experiencing itself as one with God and identical to eternity, infinity and love.

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QUOTATION

“Who are they who can make use of spiritual science? [...] The human beings who will be receptive to the cosmic logic are those human beings who life itself has instructed. It will be those who have been through great difficulties and who have begun to sense what it is that absolutely does not pay. A new form of sense of security will emerge in the minds of these human beings. They will not be afraid of death, because they will bit by bit understand that there is no death, but merely transformation from one state to another, a transformation through reincarnation or rebirth, which is in essence a development. And this transformation will in time bring human beings to a state that is true happiness, since it will be devoid of insecurity, illness and disappointment and of every form of misfortune that today troubles mankind.

From the article *The Road to True Happiness* by Martinus



World Capitalism, World Religion and World Peace

by Olav Johansson

“I would annex planets if I could”

(Cecil Rhodes 1853-1902, British owner of gold and diamond mines in South Africa, businessman and colonial politician).

What Martinus calls the “the false business principle” is according to him “a sabotage of the normal life of mankind”. There is also, he states, a pure or true business principle that he sums up in the formula “equal value for equal value”, which simply means a principle describing an exchange on equal terms, creating a “win-win situation” for all parties involved. But it is not this business principle that characterises the world of today, but an opposite principle that can be summed up in the formula “more value for lesser value”. In what follows you will find a selection of short quotations from some of Martinus’ texts that deal with this issue:

“The real business principle is in its pure form a divine principle. [...] It is quite simply a means of exchange. But where it constitutes the principle of ‘more value for less value’ it is derailed and creates so much damage in the world and promotes war to the degree that the whole of mankind for this reason lives in a state of Doomsday and is thereby totally prevented from creat-

ing true peace in the world. [...] Today the spreading of this principle over the world creates so much starvation, so much mental illness, so much poverty, so much distress and misery, so many hospital patients, so many distorted views of life, so much heartlessness and ruthlessness, so much robbery and plunder, fraud and lying, snobbery and evil camouflage [...] in short, so much sabotage of the normal life of mankind, that it is not overruled even by atom- or hydrogen bombs. [...] ‘Rather take than give’ is thereby life’s greatest and most destructive weapon of war.”¹

“Within this world, it is possible to cloak “robbery” and “plunder” in such refined mental or intellectual forms that to the ignorant masses they simply shine as moral ideals that are authorised and protected by law. Later, of course, they are revealed when people gradually experience the pain and suffering from the true identity of these disguised realities. *Thus, the actual appearance of the business world constitutes a refined form of terrestrial mankind’s struggle for valuable goods.* This is war transferred onto another plane, but the results are the same as those of ordinary war, namely *ruin, poverty and oppression of the defeated, and wealth, luxury and power for the*

victors. *Terrestrial mankind's daily fight for existence has thus gradually taken on the form of commerce.*"²

"The modern civilised states have become a religious desert where money has become the pre-eminent foundation of life. [...] The entire administration, structure and maintenance of life of terrestrial mankind has gradually become totally dependent on this mental desert vegetation. All governments, all politics, all social conditions, all positions, honour and prestige, living standards, civilisation and so on are today exclusively a question of money."³

"Today the fate of the states, nations and single individuals of the entire "civilised" world rests upon the stability of their "bank accounts". Should these be ample and well filled, they will provide access or open all doors for their owners and ruthlessly push aside all other fellow beings that do not have stable "bank accounts", casting them out into destitution, hunger, degradation, suffering and death, and entirely without their originator being punished, since the use of a "bank account" is authorised and protected by law. A "bank account" is of course legal "private property" for both states and individuals. It is no wonder that the culture of the "bank account", which our present civilisation constitutes, creaks and splits, creating mental earthquakes and explosions. Here emerges the concealed, slow-acting lethally poisonous effect of the use of "bank accounts" as hidden or camouflaged murder weapons. Here we see the indispensable "sowing and reaping" of the law of karma."⁴

Martinus uses strong words in this context, as seen in these quotations, but the reality in which we live shows that these words are valid. Or what about, for example, the fact that 62 people in our world today have accumulated the wealth equivalent to the wealth of the

3,6 billion people that constitute the poorest half of the population on earth?⁵ Is this not a sign of global abnormality approaching cosmic dimensions?

Mahatma Gandhi once said: "There is sufficiency in the world for man's need but not for man's greed", and this statement sums up in a nutshell the economic world situation and the cause of it. No wonder that such a world order creates "*mental earthquakes and explosions*", and as we see today, endless streams of refugees and migration across all borders from the less wealthy to the wealthier parts of our world. Gandhi has also said that "Poverty is the worst form of violence". According to Martinus, this kind of violence or war is more lethal than the atom or hydrogen bomb. The only difference is that it kills its victims more slowly and thereby in a more invisible or camouflaged way.

The "refugee crisis" is a "system crisis"

In the debate about the so-called "refugee crisis", which should preferably be called the "system crisis" – which means a crisis in the current economic world order – one can notice that it has become increasingly common to call the large groups of refugees "economic migrants". But what does this mean other than that human beings are by nature equipped with an instinct of self-preservation? That is why they are trying to survive as well as they can. The current economic and political world order allows far from everybody to survive, and that is why it is now about to fall to pieces. Human beings' instinct of self-preservation is going to turn out to be a stronger natural law, I guess, than the current economic world order ...

It is also worth remembering that the 1,5 million Swedish people that from the middle of 19th century until

the 1920's emigrated from Sweden to North America were also by and large "economic migrants", who, just like many of today's refugees, fled from starvation and poverty hoping to build for themselves a life more fit for human beings on another part of this earth that we all share, or as an astronaut in orbit around this beautiful blue pearl in dark space once said: *"From here I see no borders [...]"* These borders are just terrestrial human beings' marking of their territory that can be compared to our four-legged friends "peeing out their territory". Human beings will, at the same pace that they are growing out of the animal kingdom, also leave this behaviour behind, as a kind of mental object in a museum.

The secular world religion of today

The professor emeritus of the history of ideas and knowledge, Sven-Eric Liedman, wrote an article, very well worth reading, with the title "Woe betide the country that falls into the hands of The Market", in the Swedish newspaper *Dagens Nyheter* 19th Dec 2015. I will quote some passages from the article.

"Capitalism is above all a system, an order, a disciplining. The system brings forth a number of super-wealthy people who own an increasingly unreasonable part of the resources of the earth. It would be wise and in the long run necessary to counteract this injustice. But it would be a deceptive simplification to let just these individuals be scapegoats for the current crises and catastrophes [...]"

The forcefulness of the new, more severe kind of capitalism becomes clear mainly because, for an increasing number of people, it is considered as second nature, unavoidable also for those who find it repulsive. Thatcher stated that "There is no alternative", and she has subsequently had many, less militant

and more humane followers. There is no room for dreams about another more equal and more just society when everything has to be financed 'down to the last penny'."

"The alternative seems to be to cast off all the moorings to our current time and imagine a purified world where the true believers come together in a worldwide caliphate, or where only Swedes live in the Sweden of red cottages, and only French people live in the France of Jeanne d'Arc."

"The Market' has become the name of the secularised society's own divinity. Its mood is decisive for everybody's welfare but it is also completely inscrutable. Not even its interpreters, the economists, are able to predict the variations in its mood [...] But woe betide the country that falls into the hands of The Market! Greece has been nearly battered to death in a fearful way in recent years. To begin with rumours were spread motivating the harsh treatment; the Greeks were for instance said to work less than other Europeans and retire earlier. This was not true."

"But debts have to be paid back. Only banks can be saved by their states; the states themselves can expect no mercy when the banks are their creditors."⁶

It is obvious that it is this secularised world religion and economic world dictatorship, which Liedman so eloquently describes, and its consequences, that nourishes both today's religious as well as political extremism. Of course, it is the individual's own conscience or lack of conscience, that decides whether he or she is attracted by the black banners and the brutal behaviour of for example ISIS (or Daesh as they are called by those Muslims in the Arabic-speaking world that do not recognize the dictatorial or religious claims of the sect or the caliphate). But what has cre-

ated a “market” – to use the language of the economic world order – for such bizarre “ghosts” from the past, is the desperation and hate in large crowds of people, continuously created by the world order just mentioned. As long as we who live in the wealthy part of the world refuse to realise this fact, this extremism and terrorism of various kinds will continue to be fed and nourished. It is our own global “dragon-seeds”, whose effects we cannot escape from, however forcefully we with military means try to “crush the serpent’s (terrorism’s) head”.

Can fire be extinguished with fire?

If it really was possible to get rid of terrorism and terrorists by means of bombing, we should undeniably be able to see a result pointing in this direction after 14 years of bombing (“the war against terrorism” started already in 2001). But these results point in a totally different direction. In for instance Iraq, where ISIS /Daesh was created, there were no organised jihadist groups before the invasion led by the USA in 2003. But suddenly, after the invasion, these groups were “flourishing” – if one can use such a word in this context – and today they control large parts of both Iraq and Syria. And even though both Americans and Russians, and currently also the French and the British, drop their bombs over their base camps and transports, the recruitment of newcomers to these groups does not seem to decrease. Certainly the practical result is tons of dead flesh, devastated land and material, but what good does this do when terrorism does not exist on the physical plane, but in people’s mentality? It becomes a struggle similar to the battle with the famous Hydra in Greek mythology. For every head that was chopped off, two new ones would appear ... The belief that one can exterminate war and terror with war and terror

is, in Martinus’ words, just as foolish and illogical as to believe that one can extinguish fire with fire. Instead it only feeds the fire or the world conflagration. He writes as follows:

“Our Earth finds itself to a great extent in consuming flames. And this destructive fire is fuelled and maintained by each individual’s intolerance, anger and indignation, lower animal tendencies and all such manifestations that are against internationalism or the common interest and in opposition to unselfishness and sacrifice. This fire, which the Earth now finds itself in, consists in reality of everything that comes under the concept of “suffering”, such as war, bodily mutilation, accidents, poverty, hunger, unemployment, illness and death-dealing cataclysms. As all these factors constitute the flames in that fire, it must be clear to many that it is actually nothing less than a blazing conflagration that is engulfing the Earth. And each single individual is therefore more or less assisting in keeping the fire burning, all according to his manifestations of selfishness and intolerance, just the same as he is more or less taking part in carrying “water” for extinguishing the fire according to his manifestations of unselfishness and tolerance.”⁷

“Life’s own speech” and its transformative effect on our mentality

But there is apparently no other road than the road of practical experience, or what Martinus calls “life’s own speech”, that will enable the world and mankind to realise this – and to realise that no living being can be obliterated. Warfare and killing can only hit the “costumes of flesh” of the individuals involved, but not the real individual, its consciousness and its I that exists behind this “costume”. And

soon enough the individual that has been “killed”, or the “enemy”, will dress itself in a new “costume of flesh”, which means it will incarnate once again on the physical plane, in order to have its revenge – this according to the cosmic law of sowing and reaping – that is, if the experiences of killing in the preceding incarnation were not strong enough to bring his or her mentality into new more life-promoting paths. All states and mentalities – also the ones of war and the “killing principle” – sooner or later reach their point of satiation, which finally makes it impossible for the individual to continue in the same old rut. This is when the “born warrior” becomes the “born pacifist”. From the cosmic perspective the difference between the “warrior” and the “pacifist” is that the pacifist actually is the greater warrior, in the sense that he or she is the one who has the greater number of experiences of war from earlier incarnations. This is what has actually made him or her into a pacifist.

The fact that we right now, do not day-consciously remember such “previous life experiences” is without significance in this context, because the character-building and transformative effects on the mentality and the will, take place on a deeper level than our day-conscious memory can reach. Martinus explains that it is actually a protection for us here in the zone of darkness and primitiveness that we “forget” to the extent we do, but still carry with us and take advantage of the consciousness-transforming essence of the suffering and pain we have experienced and are experiencing here. This is, of course, also true of experiences of a more pleasant nature.

Even though darkness is still brooding over the world, and even though the media feeds us on a daily basis with information concerning its deeds, we

should remember Nelson Mandela’s words of wisdom: “*A tree falling makes more noise than a hundred trees growing.*” There are many trees growing silently and more or less unnoticed in our world today, while the attention of the world and media is directed towards the “noise” of those trees that are falling. In other words, there is plenty of hope for the world, beyond the current great “noise” and “weeping and gnashing of teeth”. In the cosmic perspective that Martinus gives us, what it is all about is a vital gathering of experiences that is continually taking place and that is in the longer perspective changing and transforming everything and everybody, also the life sabotaging “principle of business” that today rules the world, which these two concluding quotations illuminate.

“This epoch of the golden calf or of money is a perfectly natural and unavoidable link in the cosmic evolution, by virtue of which the human being is created. It elicits all those experiences that mankind must of necessity have in order to acquire that evolution or that knowledge and the associated talents that can make it perfect.

And thus the culture of the golden calf, the epoch of money, will gradually create a complex of experiences or a science that will reveal this cult as a deadly and totally destructive factor in all higher or true “human” creation of culture.”⁸

“When the nations in their mutual “falling in love” with gold or other economic advantages, out of burning jealousy and self-preservation, undermine and kill each other, it is the downfall of “nationalism” and thereby the downfall of egoism. This downfall is described in the Bible as the “day of judgment”, “doomsday” or “the last days”. On the “day of judgment” the “living and the dead” are judged. The judgment in

question is wisdom. Wisdom consists of the experiences that egoism and the selfish way of living and its downfall have created. [...]

In other words: The judgment of “doomsday” shows that life is not only about loving and owning something for oneself, but that life has to be lived in a completely different way than it has been lived until now.”⁹

Notes

1. Martinus: “Devil consciousness and Christ consciousness”, in Danish: Småbog 26, *Djævebevidsthed og Kristusbevidsthed*, kap. 7.

2. Martinus: *Livets Bog*, vol. 1, section 75.

3. Martinus: Short Book no. 20, “On the Altar of Love”, chapter 4.

4. Martinus: *Livets Bog*, vol. 4, section 1325.

5. Source: Oxfam, Wikipedia.com.

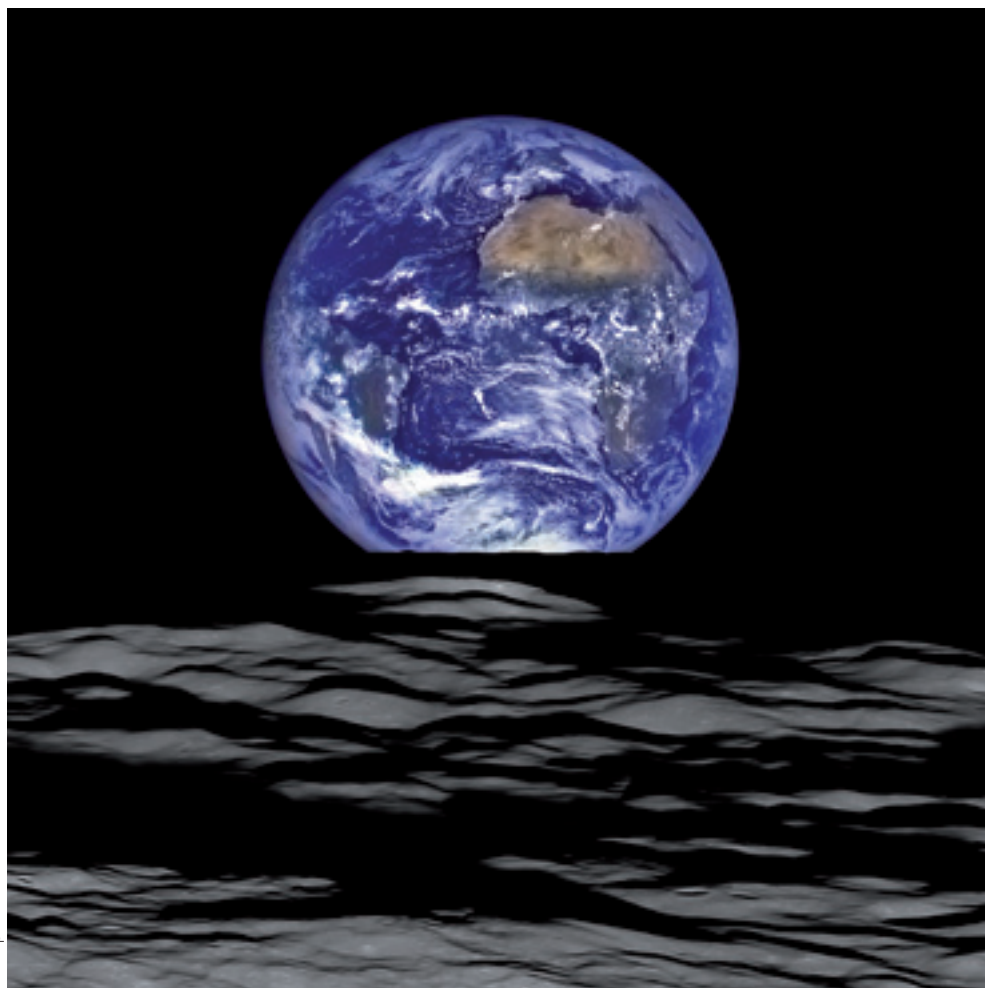
6. Sven-Eric Liedman: www.dn.se/kultur-noje/kulturdebatt/ve-det-land-som-faller-i-marknadens-hander/.

7. Martinus: *Livets Bog*, vol. 1, section 170.

8. Martinus: Short Book no. 20, “On the Altar of Love”, chapter 6.

9. Martinus: *Logic*, chapter 32.

Translated by Anne Pullar.



en.wikipedia.com



Prayer and Meditation

– a Support in Life

by Anne Külper

“Prayer and meditation exist as very important supports on our way towards the light, and thereby in the development of neighbourly love in our daily life. With the help of these two factors one can release a strong magical force, which in both cases when used incorrectly, can also turn into black magic” (Livets Bog, vol. 6, section 2014).

Martinus also describes prayer and meditation as a road leading to “the intimate correspondence with the Godhead”. When we were “believers”, in the sense that we believed everything written in the Bible without receiving a deeper explanation, it was prayer that saved us in many difficult situations in life. This contact with God gradually dissolved when we could no longer believe and were not satisfied with the explanations given in the Bible. Due to this, prayer vanished from our lives. Until we again find ourselves in critical life situations and begin to ask ourselves what is the meaning of life. Maybe at that point we begin to use prayer again, without really knowing why. We might feel slightly uncomfortable resuming prayer. But here Martinus says that this is one of the most important things we can do. The contact between God and the son of God is an eternal, cosmic, organic connection. It needs to be strengthened anew, but in an intellectualised form,

in which we become increasingly aware that we live in God and that God lives in us. This turns prayer and meditation into a personal togetherness with God.

When I began studying Martinus I myself also experienced quite a great resistance against praying. At school and in the confirmation classes we had learnt to say the Lord’s prayer, but it was more like gabbling a chant, it didn’t mean anything to me. I was critical of religious ceremonies and peculiar expressions such as bowing one’s eyes and heart before God. Surely one cannot bow one’s heart, I thought quietly to myself. That was years ago, but now I understand that bowing one’s heart has to do with humility, letting God’s will be done.

It took quite a while before I became aware that there was a dialogue taking place inside me. Neither did I reflect over who I was actually talking to. It was probably mostly me who did the talking, but I must have received some kind of answer, because everything felt much easier after sitting quietly for a while “talking”. And even though I am not quite sure that it is “prayer”, the inner dialogue with life or God, but it is perhaps still what Martinus calls prayer – a kind of mixture of prayer and meditation, in which meditation is an inner silence making it possible to listen and “sense” the closeness of God.

“Prayer is a mental activity from us to God. Meditation is listening in order to hear when God speaks to us.” This is what Edgar Cayce, who lived in the USA between 1877 and 1945, says. He could enter into a different state of consciousness and help many people. I have read a little book *Meditation – Gateway to Light*¹ by Elsie Sechrist who was a close associate of Edgar Cayce. She writes about the three keys to meditation: sincerity, enthusiasm – as “an inner fire, an inner light searching for its origin”, and persistence – “day after day we need to make an effort to re-establish the connection.”

Indeed, an inner longing for contact with something we cannot quite define. When God is no longer a man with a white beard sitting on a throne in heaven, how do we then make ourselves an inner image of God? And can it be an “image”? Or just something invisible that we to an increasing degree feel is there, a force, a presence that fills the whole of the universe... When we read Martinus’ analyses we receive a theoretical understanding, but how do we experience within ourselves that which we call God? In a meditative state stillness comes to us, and a quietness, filled with something beyond description. A peacefulness, maybe. Everything is the way it should be...

“What is meditation? It is not pondering or daydreaming, *but gradually as you find out that your bodies are made up of the physical, mental, and spiritual, it is the attuning of the mental body and the physical body to its spiritual source.*” This is how Edgar Cayce describes it in one of his readings, where he, in a different state of consciousness, answers questions.

He was also asked the question: “How does one pray?”

“Many people today ask themselves the same question as the disciples did

when they asked Jesus to teach them how to pray. But it would be presumptuous of us to tell others exactly which words to use in something as private and personal as a prayer.

The words are not so important. What is important is the spirit in which they are said. God already knows more about the contents of our hearts than we ourselves do. The real need is to be constantly aware of Him as the Source of protection, and that we pray in order to keep the contact with Him unbroken.”

He also receives the question: “Which position is the best when praying?” This is what Elsie Sechrist writes in the little book: “A group of priests met up one day to deal with this big problem. They spoke for a long time without coming to any conclusion. Some stated it was necessary to kneel. Those with bony knees said that one could just as well sit down. Others said they had to walk backwards and forwards in order to build up the necessary inner glow. When the debate threatened to become over-heated, they decided to let the only priest that had been quiet throughout the discussion decide. He came from a rural parish and he answered: “One day when I was late on my way to the church service, I ran across my neighbour’s yard and fell head first into his well. Halfway down my foot got caught on a broken plank and I found myself hanging there upside down. I tell you, my brothers, never have I prayed so well, neither before nor after.” I hope this shows that it is not the position, but how sincere we are, that makes our prayers effective.”

A rather unlikely position for praying, one could say. But is it not when we are in the most desperate situations that are prayers become extra intense? And in the middle of our despair we can

also suddenly experience an intense closeness to God ...

This question has been answered in a similar way also by Martinus in the article “The Road to Shangri-La”, English *Kosmos* no. 1/1994. “Christ has taught us that one can pray anywhere, and that ‘one should keep on praying and never lose heart’. Kneeling is not a prerequisite for prayer. God does not say ‘Can you please get down on your knees.’ God is not so petty-minded as to demand that you should put your hands together, find special positions or have special ceremonies. You need only to send a thought, even the slightest sigh will be heard. There is a great host of highly evolved initiated beings that are God’s tools for promoting world redemption and who are initiated in listening to all human beings’ prayers.”

Later in the same article Martinus writes about another aspect of prayer. “If you pray every day, this becomes a living reality for you that you cannot be without. You will go through the world with a great sense of security. If God is present in everything you do, you are raised above anxiety and fear, whatever happens. In this way you can conquer all those cliffs, dangerous

rocks and steep mountain sides that I mentioned earlier, and which lie as obstacles in your way forward in the form of intolerance, hatred, envy and jealousy. Through the tremendous power of prayer we receive great help in overcoming these difficulties and in attuning to the wavelength of the cosmic analyses and thereby to the wavelength of infinite love that is the eternal light we need to reach in order to become ‘human beings in the image of God’.”

Martinus himself with his cosmic consciousness was continually “online” or connected to God. For him all conversations and encounters were meetings with God. And we can practice a little bit every day to see God in everything and in everybody we encounter. In this way life becomes more and more a state of prayer and meditation. Sometimes quietly, sometimes more solemnly, but also with a happy laugh and a glint in the eye.

Note

1. From the Reading Series No 7, published in 2007 by Reincarnation Books, edited by Gun Olofsson

Translated by Anne Pullar.



Mary Kusar

Amongst Waterfalls and Geysers

by Martinus

When Martinus in 1952 visited Iceland he on several occasions had the opportunity of experiencing the pure and unspoiled countryside and to become acquainted with remarkable spiritual forces. You will also read about his visit to the great Icelandic artist Einar Jónsson and a tolerant bishop.

Apart from giving the remaining lectures and fulfilling the requests from people to talk to me in private that my hostess received by telephone, which meant that she had to spend a lot of her time booking these meetings, there was also, during the ten remaining days of my visit to Iceland, time for me to see even more of this fairy-tale island's impressive Nature. My tireless friends arranged a trip by car to Thingvellir (the Thingvellir plain) and a trip to Geysir and Gullfoss. Thingvellir, to which I was taken also before I made my trip to the northern parts of Iceland, is a historical sanctuary for the Icelanders. The area is situated about 50 kilometers from Reykjavik. It is mostly covered by lava, as well as being criss-crossed by large cracks. There is also a large lake. On a big cliff slope there are unusual formations created by Nature itself. For example, one can, amongst other creations, see a Viking ship. There is also a small waterfall, "Öxará", where I experienced a remarkable spiritual phenomenon. While I stood there taking pictures of the waterfall, I was pervaded by remarkable waves of joy, without there being a detectable cause either in the surroundings or in myself. The same phenomenon was repeated when I later tried to stand close to the waterfall. I felt as if there

were very amicable spiritual beings in this place. Thingvellir has, during roughly 900 years been the meeting place for the Icelandic parliament, and more recently the National Assembly has occurred here. It was also here that the celebration of their millennium took place in 1930. There is a large summer hotel situated here.

Experiencing Iceland's largest waterfall "Gullfoss", also belongs to the kind of natural scenery that you will not forget. The experience strongly resembled the one at Godafoss. In both places it was captivating to see the roaring masses of water gushing over the edge of the abyss and down into the depth, from where enormous steam-like clouds of foam, would raise up and dissolve into the clear air shimmering in the colours of the rainbow.

As for the world famous Geysir it gives the impression of being dormant during the winter and it had already gone into hibernation when we on a September day stood before it. It appeared merely as a large hole in the ground full of simmering and bubbling, boiling water amongst several other holes of boiling water of various sizes. It did not impress me in the least. At this point I had become completely blasé at the sight of hot springs. But the very amiable owner of the Geysir

area and the nearby hotel, who was also very interested in spiritual matters, was kind enough to, for our sake make a bit of a fuss over a little daughter of the great Geysir, so that she became friendly towards us. By being fed with her favorite dish, green soap, the little offshoot of Geysir fell into a rapture and sprayed her inner warmth up into a pillar of boiling water about fifteen meters high. This was a very impressive sight and gave us an inkling of the temperament of the great Geysir that is said to release its hot contents in a pillar of boiling water sixty meters high. The whole of the Geysir area, which was situated far out in a stony, desert area, resembled to a high degree the hot springs I now have seen in several places on Iceland. Also here the millions of years old heat makes itself known. Also here eternity emerges for the deep thinker and allows him to become

aware of God's eternally vibrating spirit over the waters.

I also had the opportunity to visit the Icelandic artist Einar Jónsson and his wife, whom I had already got to know during their stay in Copenhagen a few years ago. The Icelandic state has given him a museum, built according to his own drawings. Entering this museum is like entering a sanctuary, a temple of light. It is lavishly filled with Einar Jónsson's ingenious works that are all symbols or illustrations of the victory of light over darkness and they radiate with the Icelandic landscape's atmosphere of eternity. These symbols of light, created with the splendour of Nature's own virgin-like atmosphere of eternity will make this museum into an increasingly popular place of pilgrimage for future generations far into the future when the torch of war for ever has died away over the continents of the Earth and the star of peace shines



in science and in the behaviour between people over the whole world. At that point the ingenious works of art in the Einar Jónsson museum will tell a wondering peace-loving world about the light's struggle with darkness, about the pioneers of humanity or world redemption and about the creation of the light's victory over darkness, the creation of the brilliant era of peace which these future generations at that point will be extravagantly blessed with.

A few days before my return journey to Denmark the bishop of Iceland, who is a good friend of Poul Brunton, called me. He very kindly invited me to visit him and his wife in their beautiful home. During my visit there I experienced a very pleasant time together with two very amicable persons. The outstandingly great tolerance, understanding and sympathy that I experienced in the bishop, strongly underlined, so to speak, the great tolerance and sympathy that I had already met during the whole of my journey on Iceland. The intolerance and the greater or less rejection of my person and my mission that to some degree exists here in Denmark is something totally unintelligible for the Icelandic mentality. We discussed among other things this particular subject. Just imagine if the bishops, priests and teachers of Denmark were just as friendly to the work of humanity and light, regardless who was doing it, as the Icelandic Nation's highest representatives and authorities! After a very heartfelt farewell and an invitation from the bishop to visit him every time I visited Iceland and since I likewise had invited the bishop to visit me when he visited Denmark, I left the bishop's residence with a strong conviction that I had, in the head of the Icelandic church, made a very good friend.

Translated by Anne Pullar.

NEWS

New Books

Two books have recently come out that deal with aspects of Martinus' world picture. They are "In a New Light: volume 1; The Four Gospels" by Anton Jarrod and "The Downfall of Marriage" by Else Byskov. Both are available from Amazon and Kindle.

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

For more information see: www.martinus.dk/en/courses-and-lectures/summer-courses/



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