



MARTINUS
INSTITUT

Kosmos

MARTINUS COSMOLOGY

Martinus:

Excerpt from “Funeral”

Martinus:

Eternal Hunger and
Satiation (the “Fall”)

**Question about
cosmology:**

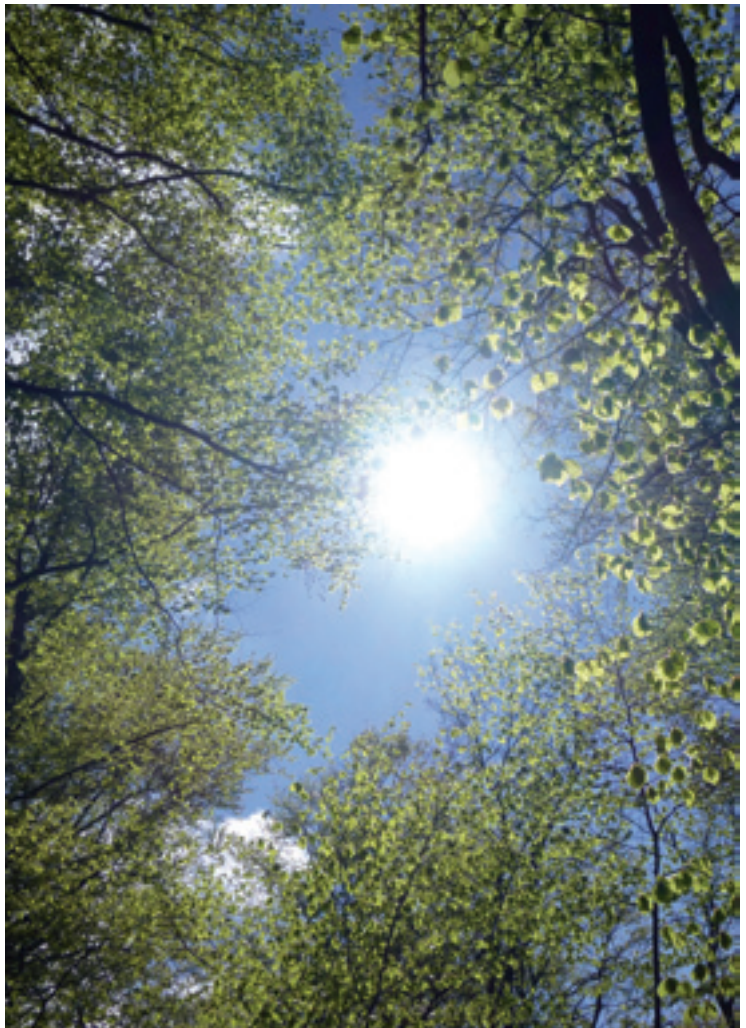
The Earth-being is
sorting and clearing
things out – so what do
you do?

Søren Hahn:

Does Martinus give us
proof?

Martinus writes:

The law of karma is
a principle of cause
and effect – not of
punishment



Dear Reader,

A wide-spread attitude towards our own body, amongst us human beings, is that it is a tool that we make use of as best as we can. The way we treat or mistreat our body is seen as our own business and does not really affect anyone else, and even when we know that smoking or over-consumption of sugar and meat etc. might cause illness and shorten our life, it demands quite an effort to change our habits. So from a one-life perspective we might say to ourselves, why bother?

Coming into contact with the spiritual world picture that Martinus presents for us, certainly changes the image we have of who we are and what our bodies are made up of. At first this does not necessarily make things easier. It takes time and mental effort getting used to the idea of being responsible for a whole universe of living beings that inhabit our body, and that many of these little beings think, experience pain, longing and joy just as we do. But after a while, perhaps we find, awakening in ourselves, a wish to make life easier and more comfortable for our microbeings.

In this issue of *Kosmos* we are publishing, for the first time, an excerpt from the book “Funeral” by Martinus, which, as a whole, has not yet been translated into English. The Danish title, “Bisættelse”, refers to the procedure of taking care of the corpse until the burial takes place. The content deals with the fact that the universe is built up of living beings within living beings and that the microbeings within us experience wellbeing and pain in a way that is similar to our own. Other themes in the book are thought and the

nature of matter. But its main theme is how to relate in a loving way to our microbeings while we are, so to say, “in command” of our body and also after we have left it.

It is interesting to note that when Martinus in 1932 had published the first volume of his main work, *Livets Bog*, eleven years after his cosmic initiation, he put aside writing on this in order to write *Funeral*, *Logic* and *The Ideal Food*. These were all first published bit by bit in *Kosmos*.

We may ask ourselves why Martinus chose this procedure. *Funeral* and *The Ideal Food* both focus very clearly on the love for animals and for the micro-world in ourselves and in the animals we have the tradition of killing and using as food.

Martinus writes: “In absolutely no other written material in the world has there been opened such access to the study of the ‘micro-individuals’ as in these books, *The Ideal Food* and *Funeral*. In absolutely no other teaching, system of knowledge or scientific method has the role of the ‘micro-individuals’ as the foundation of our own creative ability, health and zest for life been subjected to such close scrutiny and thereby been proved to be the case. In absolutely no other teaching has the life and activity of these small beings stood out so clearly to us, and shown itself to be analogous to our own being or our own existence, showing that they, like us, are created in the image of God after his likeness.” (*Funeral*, chapter 182)

We wish you good reading and inspired thinking!

Anne Pullar



Excerpt from “Funeral” by Martinus

Chapter 43

Thought as the highest foundation for the creation of the blood and thereby for the health of the organism

What is *thought*, since it plays such an important role in the individual's existence? Thought is a concentrated release of “*super-physical*” forces through the individual's organ of the brain and nervous system. According to Livets Bog “*super-physical*” forces are in turn the same as higher electrical waves or vibrations. The receiving and transmission of these waves through the organism is sensed as “*thoughts*”. This sensation is in turn the same as the experience of life. When an individual thinks, what happens is that through its nerves and organs of the brain, which in this case can be likened to an extremely finely constructed “*radio*”, there flows a stream of electrical waves that compared to ordinary radio waves are extremely microscopic. While this stream is experienced inwardly as thought, or the sensation of life, it shows itself outwardly as “*magnetism*”,

which is *in turn* in this case the same as what we call “*life force*”.

Since thoughts are therefore the same as *fine electrical waves* that stream through the organism every thought will be identical to some form of “*electrification*” of the organism, which in turn in this case is the same as a “*super-physical*” charging of force. This “*electrification*” or *charging of force* is released directly into the blood. *Thought therefore becomes the highest foundation for the creation of the blood, and its quality must therefore stand and fall with the nature and quality of the thought. Since the blood in turn constitutes the main foundation for the creation, maintenance and wellbeing of the organism itself, thought will therefore be the very highest element of manifestation of life itself. Whatever a being thinks is what it becomes. If it has unhealthy and abnormal thoughts, its organism will be unhealthily and abnormally magnetised, whereby it will to a corresponding degree appear unhealthy and weak, whereas the being with bright, healthy and normal thoughts will inevitably appear as an*

expression of the highest, normal wellbeing.

Chapter 44

Thought is identical to all force and movement in both Nature and the organism

One of the ways that thought becomes observable as a force that binds or secures the organism in a certain state, is through the individual's facial expressions. The mere fact that these can be different shows that behind the face there exists a force that decides the gestures of the facial musculature. A face can express anger and hatred in one moment and gentleness and love in the next. It is a fact to every normal human being that behind anger are thoughts of anger and behind love are thoughts of love. But if these thoughts were not a force or an energy they would not be able to influence anything at all, including the facial musculature. They would not be able, as is now sometimes the case, to cause the blood to make us "go red in the face", to cause the heart to beat more violently and to cause the individual to *blush* or *go pale*. Every face would be as rigid as a statue, just as it would be impossible to move arms and legs. If thought were completely a "non-movement" or complete stillness, it would be impossible for it to make any impression on the brain and nerves, and it would thereby be impossible for it to be able to be sensed or experienced, since an impression cannot possibly exist without being identical to movement.

Without movement no thought could therefore exist, and without thought no experience of existence. There would be an eternal stillness, an eternal death, in the place of life. The universe would be an unremitting "nothing". But as this is the opposite of the case, thought is unfailingly identical to movement. All

movement in existence, whether it be the passing of the clouds, the ocean surf, the cycles of the planets, the rushing of the blood in our veins or our speech, actions and appearance, is therefore a manifestation of thought, since "thought" is merely the I's sensation of the energy or movement of its surroundings. When energy appears in vibrations or waves of such a nature that it goes directly through the brain and nervous system and can thereby be sensed as identical to consciousness, it is experienced as "thought". When on the other hand it appears in other forms, it can be experienced only indirectly, or as something that is outside the organs of thought or is separated from the consciousness and that then appears to the individual as "movement". "Thought" therefore constitutes the innermost sensation of movement. "Movement" constitutes the outermost consequence of this sensation.

Chapter 45

The terrestrial human being sometimes makes use of a thought climate that belongs to an environment that it has long ago grown out of

Since thought is the magnetism, the life force, on which is based the consistency and quality of the blood, and thereby the individual's entire actual happiness and wellbeing, the kind, nature and quality of the thought becomes the main element in every form of a living being's normal as well as abnormal appearance in existence. If the kinds of thoughts or thought climates that pass through the individual's thought organs thereby creating an abnormal way of using its will and its way of acting, this individual's blood magnetisation or transference of life force and thereby its organism will, as previously mentioned, also become abnormal, since this transference of force is identical to thought.

As terrestrial human beings' evolution has in recent decades made extremely strong advances, these human beings find themselves to a corresponding degree in an evolutionary zone whose normal thought climates they have still not become totally at home with. The result is that they to a large extent make use of age-old thought climates (ideas) the nature of whose releasing of energy can only be regarded as normal magnetism or life force for organisms at low, primitive, animal stages, which the terrestrial human beings with the highest part of their consciousness have in fact long ago left behind. Among the terrestrial human beings' organisms and thought climates there is therefore to a corresponding degree a certain disharmony. A certain form of abnormal thinking and thereby a transference of a correspondingly abnormal life force to the organisms will therefore be prevalent. To the same degree these organisms will thereby appear as, among other things, sick, weakened and lacking resistance to infection. The organisms are branded by pain and suffering. The *"fires of hell"* blaze over terrestrial human existence.

Chapter 46

Mankind has still only partly been saved through the thought climates of religion and world redemption

On the basis of what has just been stated the world religions came into being. And on the same basis their originators have been called *"world saviours"*. They were in fact beings that to a larger extent than usual made use of what was to human beings the normal thought climate – they made use of the true life force – at the same time as making this thought climate known to their fellow beings. This thought climate became, in the form of religions and refinement of morality,

the first incipient and new rightful *"life force"* or magnetism of the terrestrial human organisms. And since human beings – by immersing themselves in this thought climate, by allowing it to transfuse their brains and nervous systems, by becoming spiritual researchers – cannot avoid getting their blood electrified or transfused by its refined, and for lower instincts destructive energies, and their blood and thereby all other organic details becoming more refined, made more normal, existence more free of suffering and life more identical to happiness, all true creation of religions and their originators must of necessity for mankind come under the concept of *"world salvation"* or *"world redemption"*. This is not to say that the known religions' identity as *"normal thoughts"* or *"normal life force"* for human beings' blood and consciousness has been in a hundred per cent pure state – on the contrary. Religions can only be described as diluted versions – diluted by some of the lower or primitive terrestrial human kinds of thinking and misunderstandings – of their originator's simple hundred per cent normal pearls of thought or actual symbolism or analyses of the eternal facts. And as a result these religions are to a corresponding degree unable to release the hundred per cent electrification of the blood that gives the individual the unwavering and true, perfect, illness-free state of happiness. The individuals have, through the religions and moral thought climates that are in existence to date, still only partly been *"saved"*, quite regardless of how much they might see themselves as having attained this state in its entirety. For this reason one also sees the extraordinary circumstance that the so-called *"god-fearing"*, *"holy"*, *"orthodox"* and *"saved"* human beings are afflicted with illnesses and suffering just as much as

the so-called “*ungodly*” and “*unbelieving*” “*robbers*” and “*murderers*”.

Chapter 47

Why one should love one another

The final absolute happiness-inducing thought climate exists only in a pure state when it represents a hundred per cent experience of existence’s or life’s own reasoning or intelligence, regulated by feeling that is equally matched with this intelligence. When a thought climate of this kind, which is in turn the same as *the Holy Spirit*, becomes the daily releasing of energy through the individual’s organs of thought, its blood and organism therefore become transfused by the highest magnetism or life force that exists, and it thereby becomes an expression of the highest health. But since this life force through the organs of thought is identical to the very highest science, knowledge and love, the individual’s spiritual bodies are also expressions of the highest health. The highest thought climate therefore gives unfailingly “*a healthy mind in a healthy body*”, which in turn constitutes the irrefutable main condition for experiencing *the true life* behind the illusory world. Only “*the pure*” of heart can “*see God*”. And here the meaning of the great commandment “*love one another*” is once again irrefutably confirmed.

Chapter 48

To our organism’s microbeings our thought is the highest outer force of Nature

As we have said, thought is the same as the individual’s life force and is thereby the main deciding factor regarding the individual’s health and illness, both physical and mental. As the individual’s organism constitutes a “*universe*” or habitation for myriads of microscopic beings, it is not only for the individual

itself that this life force is decisive for health and happiness. It is also a large contributory factor in the creation of the fate of the small microbeings. In their “*universe*” it constitutes the highest outer force, meaning “*force of Nature*”. At this point one should remember that each of these beings also has a little organism that is in turn a habitation or “*universe*” for myriads of what in relation to these appear to be microbeings. Since they therefore have an organism, they must of necessity release a form of thinking and the magnetisation that it is identical to, since without magnetisation no organism can avoid constituting a “*corpse*”.

Chapter 49

A surplus of life force that provides what is needed for the individual to survive catastrophes, mutilations or influences that would otherwise lead to destruction

At this point one might perhaps raise the objection that a being does not think when it is asleep or is in some other way unconscious, and yet its organism under such conditions does not constitute a corpse. But in response I will say that all forms of unconsciousness can be maintained only on the basis of a certain surplus of life force in the blood, and that every organism in such a situation will go towards its death, or become a corpse, once this surplus has been used up, unless the individual’s thinking organs have begun to function again before this time has elapsed and a new steady supply of life force has thereby once again been released. And it is for this very reason that one carries out resuscitation in those circumstances in which the consciousness, that is to say the thinking function, is as a result of a catastrophe rendered incapable of coming back under its own power.

Every living being therefore always has a certain surplus of life force, which means that the stream of thought through the body in question can for a while be stopped or put out of function without resulting in death. It has thereby a greater stamina *in the struggle for life*, and is in a position to survive catastrophes, mutilations or influences that would otherwise have inevitably brought about its destruction.

Chapter 50

“Sleep”, “tiredness” and “rest”

The aforementioned cessation of thought can also take place in a natural way, and it then appears to us as what we call “*sleep*”. Sleep is a process during which the individual can exist with the help of stored magnetism or life force that comes into use should there be a cessation of thought. With the help of this cessation of thought the individual’s physical organs of thought are to a certain degree put out of action. But owing to the fact that they have been brought to a standstill, and that they have been relieved of the “*electric*” current or discharge, which is identical to thought, conditions emerge that enable a “repair”, renewal or restoration of the tiny, microscopic damages or injuries that the wear and tear of the aforementioned “*electric*” current has caused in the entire nervous or thought system. It is the combined sensation of these tiny damages or injuries that we know as “*tiredness*”. And it is the strength and sensation of wellbeing that this restoration and renewal gives to the body that we call “*rest*”.

Chapter 51

The individual finds itself in six bodies and corresponds with six planes of existence

Before continuing I would like to make it clear that every individual’s entire

organism consists of, as described in Livets Bog, seven different bodies, of which six are tools for the individual’s correspondence with the corresponding basic energies of existence. All these basic energies constitute energies of thought, but are by nature different from each other in that the individual’s correspondence or interaction with each of these can only be released through a body that is specially adapted to each individual energy. The individual’s six manifestation- or thought-bodies are therefore correspondingly different. I cannot go into greater detail regarding the analyses of these bodies but have to be content with saying that each of the individual’s six different interactions with the entire world energy constitutes in reality an independent thought process.

Every living being’s entire existence is therefore released through six different thought processes. Since a thought process constitutes a form of life experience, the individual is subject to six different forms of life experience. Since a particular form of life experience is in turn the same as a “*plane of existence*”, the individual’s entire existence constitutes an experience of six different planes of existence. Of these the ordinary terrestrial human being is conscious in only one, namely “*the physical plane*” or “*the physical world*”. This individual actually lives in a temporary state in which that of its six bodies which is adapted to the physical plane, that is to say “*its physical body*”, is so superior to its other bodies, and its physical existence thereby being so all-dominating, that its experiences from these other bodies’ planes of experience can be sensed only with great difficulty or almost not at all by this individual within its “*physical existence*”. Only when there is “*physical*” “*cessation of thought*”, which means when the indi-

vidual on “*the physical plane*” is in deep sleep or in some other way unconscious, does it experience the thought process, and thereby life, through the other bodies.

Chapter 52

Why existence outside the physical plane is to terrestrial human beings mysterious and dark and is lit up only by an undying hope of an eternal life

But since such memories are still far too weak to enable what are from the occult point of view primitive terrestrial human beings to penetrate their physical existence, all the planes of existence outside this one will be to these individuals shrouded in mystery and darkness. In their awake physical appearance they therefore think that sleep is an unconscious state and that death is a state in which all life is extinguished, a sleep which absolutely no one can wake up from. And one can therefore understand that in this zone a real fear of death is the norm.

But in the midst of all this darkness a tiny, weak and delicate flame is burning. It is *the hope of an eternal existence*. Its flickering light is nothing less than faint reverberations from the release of energy from the individual's faint experience of the other planes of existence during the cessation of physical thought, which at some point will become *a perfect all-penetrating memory of life outside physical existence, or the sensation of immortality that establishes as a fact the individual's resurrection from a physical state to an eternal existence*.

Chapter 53

The nature and significance of sleep for the being's physical existence

The individual's physical unconsciousness or sleep signifies only a cessation of thought on the physical plane. During this state it lives and thinks through the other bodies and therefore experiences life on the planes of existence of these bodies. Of course it goes without saying that this is a form of experience of life that is totally different from physical existence. But the nature of this life is not relevant to our present subject, and so regarding these analyses I must also here refer to Livets Bog.

Since sleep, as we have seen, constitutes a kind of healing, restoration and renewal of the tiny injuries or damages to the nervous system and thought organs caused by the thought process's “*electric current*”, this makes it visible what a significant factor sleep is for every individual. Without it, physical existence would be totally impossible.

After a certain amount of thinking and its transmission through the whole organism in the form of a corresponding amount of bodily work, there come about, as we have already said, tiny, microscopic injuries or mutilations to the nerves, the nerves being the thought process's “*electricity network*”. As these injuries or breakages gradually increase, the ability to transmit current in the nerves becomes correspondingly weakened. This weakening is, as the readers already know, the same thing as “*tiredness*”. As the transmission of the current gradually becomes weakened, the voltage of the current becomes correspondingly lower and lower. But since the current constitutes nothing other than the individual's sensation of the life, movement and energy of the plane of existence in

question, this sensation will also to a corresponding degree be in decline. The individual experiences this decline in its ability to sense life as “sleepiness”. *When an individual is “sleepy” it is an indication that the nerves have become “worn out”, the microscopic breakages and mutilations have reached their highest point and are so prominent that they more or less break the current, whereby the cessation of thought and thereby unconsciousness or sleep must of course to a corresponding degree become evident.*

During the pronounced relaxation of the nerves in the form of unconsciousness or sleep the nerves are healed and repaired. Once this healing process is complete the current begins to make itself evident again, which means that the individual “wakes up”. With renewed force, strength and wellbeing it senses life again, it sees the light of day and experiences the warmth of the blood in its veins.

Chapter 54

When a being undermines its ability to sleep

But it is not always that this waking up is sensed as pure wellbeing. Sometimes it is accompanied by severe pain in all the limbs, headache and sluggishness. How can that be?

Well, as the reader, regarding the above, will easily be able to understand, a being can, through the way that it relates to sleep, cause irreparable damage to its organism and thereby a corresponding assault on its own wellbeing. *If a being does not respect its tiredness or sleepiness, but struggles against it – which very often happens in cases where the individual has used the time in which it should sleep for night-time excesses or drinking and still has to go to work the next day or in cases where due to poverty it has to use*

an unnaturally large part of the day at work – it gets far too little sleep. Such a being does not get “a good night’s sleep”. It does not get to bed early enough for the injuries to be totally repaired and the nerves totally healed before necessity once again forces the being to get up. The result is that it cannot wait until it has had a good night’s sleep and until it wakes up naturally by itself, but it has had to get used to being constantly woken up artificially. In most cases the being is woken up by an “alarm clock” or by another individual’s “call”. But the unnatural awakening can also become so habitual that it can take place completely by itself at the given time without any outer influence whatsoever. But such a state is merely an expression of the fact that the individual’s ability to sleep is already weakened and is in decline. The ability to sleep should preferably be able to guarantee that the full amount of sleep that the individual needs takes place all in one go, that is to say without any interruption whatsoever. Becoming used to waking up artificially is the same as carrying out a murder attempt on this ability. And this attempted murder, no matter how innocently it seems to be, no matter whether it is performed with an “alarm clock” or by means of another being’s friendly “call”, is in thousands of cases the first faint signs or beginnings of what will later in life, for a great many human beings, be “sleepless nights”. These human beings’ “ability to wake up” has gradually developed on and on until it has eventually become so predominant in the consciousness that all that remains of the natural “ability to sleep”, which promotes health and gives the mind and body strength and rest, are the “ruins” or “fragments” of its original state. It is almost impossible for these beings to sleep. It goes without saying that, without expert, curative

intervention, this spells the breakdown and destruction of the being's physical existence.

Chapter 55

When the being gets too little sleep

When an individual wakes up before it has had a full night's sleep, the injuries or ruptures in the nerves have not been completely repaired or healed. If this individual, by waking up and through the thought process that is thereby initiated, once again sends "current" or "magnetism" through the nerves, this causes a pain or an ache throughout the body, since the nerves, due to their unhealed state, are tender, and can in fact almost be considered as "wounds". As a result of permanently waking up too early, these "wounds" never heal. But wounds that never heal and are allowed to go on growing, easily become infected or susceptible to morbidity and thereby eventually cause a catastrophe for the individual; and the same thing also applies to the overstretched nerves. *A permanent lack of rest or sleep will inevitably eventually cause the nerves to appear literally in "shreds" and "tatters". The "thought magnetism" can be conducted through such an "electricity network" only with difficulty, which in turn leads to a pressure in the brain that is registered as a headache each time the individual tries to think or work with its brain. If in addition to that, the blood in cases where it does not get the full amount of magnetism, at the same time as what little magnetism it is given cannot be of a particularly high quality as "life force", since the individual under the current circumstances is not able to be in a particularly*

high and radiant thought climate, but is rather moving in the dark, sickly fogs of self-reproach, guilty conscience and melancholy, it stands to reason that the individual's entire organism is, in such a case, undergoing a rapidly increasing decline towards tremendous suffering, or towards its own Armageddon and destruction.

Chapter 56

When the being gets too much sleep

But just as the individual can have too little sleep, *it can also have too much sleep.* In this case it is as if the nerves become "overgrown". The renewal is unnatural and the nerves are to a corresponding degree unsuitable as transmitters of the life force. As a consequence, more or less the same symptoms arise as with too little sleep: tiredness, aching limbs, headache and lassitude.

But regarding how much sleep an individual should have, there is no fixed rule that holds for everyone, since it is very individual. *But one needs just enough that one wakes up naturally by oneself. And if in this connection one only makes use of pure, noble thought climates, this natural way of waking up will then be accompanied by a feeling of such wellbeing and such a zest for work that every thought of continuing to rest in bed is to the very highest degree unpleasant, for which reason one quickly gets out of bed in order to meet the experiences, creations and phenomena of the new day in fine spirits and with joie de vivre.*

This excerpt translated by Andrew Brown, 2017. Original title and date of publication: *Bisettelse* 1951.

Eternal Hunger and Satiation (the “Fall”)

by Martinus

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1. Hunger and satiation are life itself

What are hunger and satiation? Well, are they not the two phenomena in the experience of life that you have to the very highest degree experienced? Is there any situation at all that does not represent one or the other of these two principles? No, absolutely not. They constitute the very first things that you experienced when at your birth you stepped into the physical world. And they control you throughout your entire life, and will be the very last thing you experience when you once again at your “death” step out of the physical world. Hunger and satiation are life itself. Without hunger and satiation absolutely no life would exist. But as these two principles take the form of that which is all-controlling in life, the study of these two principles can reveal a rather extensive body of unshakable wisdom or true spiritual science.

What one normally understands by hunger and satiation is merely something to do with pure physical nourishment. One therefore understands hunger as being the appetite or attraction towards food that arises when the food from a previous meal has been digested and the stomach is empty, and one understands satiation as being the weakening of the appetite or attraction towards food that occurs as the stomach is filled with food. Hunger is therefore the attraction towards

food, and satiation is the distaste towards food. Hunger and satiation will be identical to attraction and distaste respectively. But it thereby becomes visible that hunger and satiation are an all-embracing principle. We can feel attraction to and distaste for a great many other phenomena in life than those that fall into the category of food, but here we express hunger or the sense of attraction as desire, and satiation or the sense of distaste as satisfied desire, these two senses being in turn the same as sympathy and antipathy respectively.

2. Our relationship to our neighbour is also a question of hunger and satiation

This therefore enables us to see that our entire life, not just our relationship to food and drink, but also our relationship to our environment, or our neighbour, is a question of “hunger” and “satiation”. If in this way a human being feels antipathy towards his neighbour, this really means that this neighbour represents something that he is more or less “satiated” with, something that he was satisfied by long ago. If on the other hand a being feels strong sympathy for another being, it will in the same way mean that this other being represents something that he himself hungers and thirsts for. This will in turn mean that our neighbour really constitutes a kind of “nourishment”, a

kind of “food” and “drink”, for us. We are therefore to the very highest degree dependent on our neighbour. But in this way Jesus’ words are proved to be scientifically true when he says that “man shall not live by bread alone, but by every word that proceedeth out of the mouth of God”. The “mouth of God” is nothing other than our neighbour in its highest analysis, and can never in any situation whatsoever be anything else. And this neighbour’s actions and way of being are the same as the “words of God”. This in turn means that our neighbour’s actions and way of being are therefore a part of our “food”, just as our actions and way of being naturally in the same way constitute a part of his “food”. Our entire existence and our relationship to our environment, or our neighbour, is therefore to the very highest degree a question of what we hunger for and what we are satiated by, what we feel attracted to and what we feel distaste for. To feel “attraction” and “distaste” is therefore something quite natural, since it is identical to hunger and satiation and has nothing whatsoever to do with “sin”. On the contrary, the big problem for the living being is to know “what is food for whom”. It is true that Nature’s unfolding through the living beings’ appearance and way of being constitutes “food”, but which “food” is suitable for “whom”? It is certain that, purely physically, all living beings cannot eat the same food. What is food for one species might be pure poison for another. And this is how it is also with respect to the cosmic hunger, or the nourishment that we want from our neighbour’s manifestation and way of being or relationship to us. Just as it can be extremely enlivening, promoting vital nourishment and mental and physical wellbeing and happiness for us, it can also create the most terrible

agony and sufferings or unhappy states for us.

3. Animals’ and terrestrial human beings’ choice of food

For beings that are below terrestrial human beings’ step, these physical and cosmic questions of nutrition cause no difficulties or problems, since here the beings are guided purely instinctively to eat and drink what is absolutely the healthiest and most suitable food for these beings’ step, just as their way of being towards their surroundings is also the most perfect for their step. Here there is nothing that can create psychological conflicts or “qualms of conscience” for them. For terrestrial human beings the case is completely different. They are to a colossal extent in conflict or disharmony with not only the purely physical question of their hunger and satiation, but they are to a truly gigantic extent in conflict with the question of their hunger and satiation regarding the “food” or “diet” that to them constitutes their neighbour’s way of being and manifestations. To become clear about what is absolutely the most correct food for the psyche as much as for the body is the one thing that is absolutely necessary.

Are not terrestrial human beings eating extremely wrongly? Indeed, is it not a fact that almost no human being dies naturally of old age but of some illness or other, quite apart from the fact that almost no one is completely healthy either. Are not headaches, shattered nerves, faulty metabolism, tuberculosis, cancer etc. everyday phenomena that are undermining and destroying the being’s purely physical, bodily wellbeing?

4. Something that is wrong does not become right because many people swear by it

But is the situation any better regarding the beings' purely psychological, that is purely mental, wellbeing? Indeed, are we not living during a time when this wellbeing is even worse than the purely physical wellbeing? Is it not therefore here that human beings have begun to mutilate, murder and kill or exterminate themselves? Can there be a worse psychological state? The very beings that should "be fruitful and multiply, and replenish the earth, and subdue it" are mutilating, killing and exterminating one another. This must surely be the very culmination of "hell". Can there be a worse way of living?

At this point you might want to ask me what has this got to do with "diet" or "food". You know many people who, both physically and psychologically, live good lives, but who are nevertheless afflicted with the most serious sufferings or misfortunes. And this is certainly true, but what does it mean "to live a good life"? Does it not mean to comply with what today is "common practice"? But what is "common practice"? Is it anything other than what is recognised as the favourite ideals of the majority of people or the population at large? And how have they become favourite ideals? Is it not exclusively due to the fact that they constituted phenomena that the majority were fond of? But just because a phenomenon agrees with the taste of many people, it does not necessarily mean that it is correct, quite the contrary, as I have just said. Just because many people have a liking for a certain particular phenomenon, whether it is, for example, a certain particular way of living life, this phenomenon is absolutely not necessarily correct. Something that is wrong does not become correct because many people

swear by it; on the contrary, it becomes "authority". It represents the majority, which is the same as constituting the "power" or the will of the herd. And it is this will of the herd that we today call "etiquette", "culture", "Christianity" or supreme "justice". Authorised "justice", "morality" and "etiquette" can therefore only be what is in contact with the will of the majority, or the herd, regardless of however unjust, immoral and devoid of truly heart-felt etiquette it may be. Any being that deviates from the herd will inevitably be misunderstood by the herd and treated as abnormal, in fact in the worst case it will be treated as an individual that is hostile towards society, even though it is really higher than the herd in terms of true morality and way of being. Do we not have a living account of this in the Passion of Jesus? To live what is, in the eyes of the herd, "a good life" is therefore no guarantee that one's way of life is the fulfilment of life's highest ideals or moral laws. Such a guarantee can only exist where the will of the herd is identical to the fulfilment of these highest laws of morality or love. And we certainly cannot claim that this fulfilment has become the will of the herd among present-day terrestrial mankind, whose will today predominates in exterminating and mutilating itself.

5. Eating the wrong "food" for mind and body

Since the whole of existence is, as previously stated, solely a question of desires and satisfaction of desires, which is in turn identical to hunger and satiation respectively, we cannot therefore avoid the fact that the will of both the herd and the individual being is therefore really a question of what both the herd and every single individual give themselves in the way of physical and psychological food. But since the will of

the herd in terrestrial mankind is, as I mentioned before, the predominant factor in exterminating itself, and this extermination is really its psychological food, it will mean that in reality the herd is “eating itself”. One needs to be only ordinarily gifted in order to understand that this must be glaringly against the laws of Nature, and must thereby be the absolute “Fall” or “eating of the forbidden fruit”. It is not surprising that eating of this fruit must be, in the first place, so-called “death” or the prodigal son’s, or the divine son of God’s, degradation to the level of “eating with the swine”.

There is therefore no avoiding the fact that terrestrial human beings are not eating the correct, natural food for mind and body, even though they are pleading that the way they are exercising their will is Christianity or the highest representation of morality, idealism or justice. Their exercising of will is far too conspicuously an “eating of themselves” or the culmination of eating the wrong “food” for mind and body.

6. The correct food is healthy for both mind and body

So what is the correct food? The correct food must of course be something that is healthy for both mind and body.

Health is in turn the highest mental and bodily sensation of life. This sensation is in turn the kingdom of heaven, it is the highest ability to sense blessing, happiness, joy and bliss. It is the sensation of being one with God. It is being one with the way, the truth and the life. The most perfect and thereby the correct food for mind and body must be something that through being taken up into the mind as much as the body should create a hundred per cent well-being. What does not create this sense of wellbeing in these two phenomena is

an absolutely wrong food, is something that cannot be transformed or digested, but that on the contrary breaks down and undermines the organism’s mental as well as bodily state.

And it is precisely such food that the Godhead pointed out to Adam and Eve would be the requirement for them to be in the garden of Eden, which means in the perfect, happy and pain-free existence. And what did God say to “Adam” and “Eve”? God said: “Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat”. Here we have, even in plentiful abundance for those who can see, the entire divine allocation of the absolutely most perfect food. There is no other allocation. Nowhere is it written that God said to Adam and Eve that they should eat meat, go hunting and fishing, mutilate and carve up animals and gorge themselves on these beings’ animal body parts. This entire terrestrial human consumption of animals is the “forbidden fruit”. The fact that today it is the will of the majority or the “herd”, or that it belongs to modern culture and etiquette, does not change the principle and does not cancel the prohibition or its effects.

7. The perfected form of the beast of prey

The fact that animal beings are eating food of animal origin is in principle the same as the fact that “human beings are eating human beings”. We are far too closely related. We are eating fellow beings in the same kingdom. The perfect, pain-free and thereby happy life can only exist where the will of both the herd and the individual being is to consume only material and phenomena from the kingdom underneath its own. Animal beings, that is to say the

so-called “animals” that eat food of plant origin, create no terror, death and destruction for the fellow beings in their own kingdom. This expression of terror is found in those beings that consume flesh and blood. That it is a vital necessity for beasts of prey to live on food of animal origin does not alter the principle. These beings have merely throughout their many incarnations or lives released this particular form of satisfaction of a desire to such an extent that their entire organism has been transformed in favour of this desire, they have developed teeth and claws, power and suppleness, in fact the whole of their being has become a well-developed talent in promoting blood-thirstiness, a development that is actually only the beginning of the enormous talent in the direction of the state that terrestrial human beings today represent to such an extreme. And is it not precisely this talent that these days causes the great herd of terrestrial human beings to “eat themselves”. There can certainly be no greater culmination of the beast of prey’s nature. Terrestrial human beings have for a long time been able to make tools for murdering and killing, beside which the common beast of prey’s claws and teeth and strength fade away into pure helplessness. Terrestrial human beings are therefore the perfected form of beasts of prey.

8. Terrestrial human beings’ mental jungle

This perfection of the nature of the beast of prey that is found in terrestrial human beings consists not only of them being able to procure food of animal origin with greater ease than the ordinary beast of prey, but also in that their psychological food is also of animal origin, which means that they are consuming other beings’ normal psychological health. They are also murdering

and killing each other mentally and are therefore living a life of luxury off these murderous mental victories. They are hunting other people’s positions and trying to undermine beings who have a better position than they do. They are stealing, deceiving, lying, slandering and murdering, ripping to pieces and flaying other beings’ joy and happiness in being alive. This undermining of other beings in order to thereby elbow oneself forward over one’s neighbour’s mental and physical destruction is therefore to a large extent the beings’ psychological food of today. Since the victims of this are to a large extent also beasts of prey that fly into a rage and use every possible exploitation of their mental and physical killing talent to avoid their opponents, we have arrived at the outlet that can be nothing less than hell itself, or a mental jungle.

Martinus concluded his manuscript with the following points:

Selfishness.

The beings are eating each other’s happiness.

The true food “Neighbourly love”

The birth of the perfect human being.

The true worth in the world, human beings’ abilities and the abolition

of money. The new Earth where no

abilities are wasted and everyone finds their own niche. Everyone brings joy to everyone. All manifestations are perfect

and constitute the true food. Caressing is the perfect manifestation. Caressing

is love.

The article is a reproduction of a manuscript for a lecture given by Martinus in Livets Bog Bureau on Sunday 1st October 1944.

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The Earth-being is sorting and clearing things out – so what do you do?

by Hans Wittendorff

A reader from Arizona, USA finds what Martinus is quoted as saying in the Christmas Letter 2016 extremely interesting and thought-provoking. Here he writes about Eisenhower, Churchill and other leaders of that time saying that *“Unfortunately, the great personalities at the height of their greatness cannot do very much, even if they would like to...”* What does this mean? That the world’s leaders cannot do very much about the wars and world events? I find this extremely interesting because it seems to indicate how we, as individuals, are limited with regard to world events. And also with regard to the events around us in our daily lives.

Answer: Let us divide this question into two: What can world leaders do about the world situation, and what can we each do in our daily lives? Because there is a difference. And when we look for Martinus’s answer, he takes us on a journey that is so fantastic, so magnificent that he opens our eyes for an entirely different perspective.

Let us first take a look at Martinus’s article *“The Supreme Commander”* (*Den øverste feltherre* from *Kontaktbrev* no. 6, 1960, most recently published in the Danish edition of *Kosmos*, no.

6, 2007). Here Martinus compares our situation with the *seasons*. He writes: *“We are in a cosmic winter zone, but have progressed so far that the light, which in this case is the light of spirit in the sense of knowledge of the laws of life, has already become much stronger.”* And then he deals directly with the question we are considering: *“What role then have Hitler, Mussolini, Stalin, Churchill, Roosevelt and all past statesmen, kings and commanders played in the development of terrestrial mankind?”* And Martinus answers: *“They have been special instruments for the “supreme commander”, and this means for the eternal Godhead who leads living beings through their most dead state to their most alive state. Without the wars – and of course without the special instruments that the great military commanders throughout the ages have been – this divine world plan could not play out.”*

The Godhead’s plan leads us from “death” to life

Now we see that it is actually the Godhead who is in the process of guiding the Earth-being and its “brain cells”, mankind, from a primitive, animal and belligerent state towards peace and

humaneness. And there are no other ways of doing this than through personally experienced suffering. When a human being is to be developed towards humaneness, towards compassion for the sufferings of others, then he or she must of necessity learn to *feel the sufferings of others*.

Now let us turn to a remarkable article by Martinus entitled *“Terrestrial Mankind’s Number One Guardian Angel”* (*Jordmenneskenes skytsengel nr. 1* – an article based on a series of three lectures given by Martinus at the Martinus Institute in April 1949, printed in the English edition of *Kosmos* no. 2, 2007 and available online at: www.martinus.dk/en/articles/index.php?mode=1&artikelnr=880). Here Martinus himself asks a very relevant question: *“At this point one may well ask, ‘But why does the Earth’s I not intervene and prevent these wars and revolutions, why does it not stop this entire Armageddon in its own organism?’ And the answer is that the Earth-being is to the greatest possible extent in the process of sorting and clearing out its organism, and very great changes will take place in the coming centuries.”* And then Martinus adds something important: *“We must not forget that the concept of time is quite different for terrestrial human beings than it is for a macrobeing, which, like the Earth, has its day-consciousness in a higher evolutionary spiral. What for the Earth-being is only a comparatively short time is for terrestrial human beings several thousands of years. But evolution has taken enormous strides also with respect to terrestrial human beings’ experience of time. Can we not see that in our own century much more has happened than in many previous centuries put together?”*

We have something to learn and something to accomplish

We now realise that there is a cosmic connection between the gigantic Earth-being and human beings. Indeed, Martinus says, *“Why is it that human beings live on the Earth and not on another planet in the universe?” The answer is that human beings as micro-beings are, with the whole of their radiance or psyche, on the exact wavelength of the Earth-being’s radiance. The law of attraction has therefore brought it about that it is only those individuals whose present fate is such that it fits the Earth’s fate that are born or incarnate here, and they do so only as long as they have something to learn here and something to accomplish.”*

With this Martinus has guided us back to our second question: What can the individual human being do in his daily life? He writes: *“The reason for this is because terrestrial human beings are, in their evolutionary spiral, on more or less the same evolutionary step as the Earth-being is in its spiral, that is to say in a transitional stage from animal to human being. But the evolutionary step that terrestrial human beings are on covers an enormous range from rather primitive, intellectually undeveloped types of human beings that have no qualms about murdering or causing other beings suffering and pain, to intellectual types of human beings who are absolute geniuses at planning crimes and getting others to carry them out, and on to comparatively loving human beings who are nevertheless not particularly able to think things out for themselves, and finally to loving human beings who have also a well-developed intellect and who want to use their abilities so that they benefit the whole.”*

See your organism in a spiritual perspective

We can now try to find ourselves on this gigantic “ladder of evolution”, which both limits us and gives us possibilities. We can be happy that, through Martinus’s “cosmic clear-sightedness”, we have been given knowledge of the laws of life. And if we manage to create peace, harmony and joy in the world around us, then we are on the right track and in harmony with the Godhead’s plan.

But now Martinus makes us aware of an area of responsibility in which we ourselves are like a “godhead” for living beings. He writes: *“One cannot merely look at a living organism from a physical point of view, in which it constitutes with all its organs, cells etc. a physical unit; to the being with cosmic clear-sightedness it can also be looked at in a spiritual perspective. If one sees a living human body in that perspective, there is, in addition to the human being’s I, which is the macro-I of the whole, also an I incarnated in every single organ and behind every single glandular function. These I’s are guardian angels directing myriads of microbeings: cells, molecules, atoms and electrons, which in turn are directed in the case of each*

kind of microbeing by certain specific I’s. The whole organism is therefore an organised world, a universe with living beings, each of which on its own plane is creating and experiencing and has a fate that is formed in such a way that causes it to be attracted to the very world where it can gain the experience that will promote its further development.”

Here is an area where the time perspective is truly *with* us. Gradually, as evolution progresses, we human beings can really make an effort to use our will in order to create peace and harmony in our innermost selves and the outer world. And when we create the right “climate”, we automatically attract more highly evolved microbeings.

Let us end with Martinus’s optimistic words about what will happen then: *“The human being itself will then be, in its everyday conduct and way of displaying life, a guardian angel of light for those living beings that it comes into contact with.”*

Translated by Mary McGovern, 2017. Excerpts from *Terrestrial Mankind’s Number One Guardian Angel*, translated by Andrew Brown, 2007 (here slightly edited by MMcG).



Foto: Katarina Immonen



Does Martinus give us proof?

by Søren Hahn

When I for the first time had ploughed through all seven volumes of *Livets Bog* after a long Christmas holiday in 1975, I was certain that I was standing before the definite proof of eternal life, cosmic consciousness and the fact that the world was by nature “very good”. I was astonished though that not many more people had found this outstanding work and devoured it with the same ravenous appetite as I had done. I actually thought quite a bit over this mystery and totally overlooked the fact that Martinus dedicates nearly the whole of the first volume of *Livets Bog* to explain why that is so.¹

So that was that. But that was not the whole matter, since Martinus also shows us how logical everything is. But by having a look around I quickly realised that this logic was not logical to everybody, as it presupposed that one should agree with the author on one thing, namely that everything is very good. But this was not a problem to me since I thought so already, although without being able to explain why.

What about proof then? Does not Martinus talk about proof? Of course he does, and this could probably tempt many potential crusaders to go out into the world and put these proofs on the table in front of the mistrustful. So that they can see for themselves!

But there are actually not many places where Martinus uses the word “proof”², and if you look carefully, you will find that it is not really that Marti-

nus is proving something, but that the reader who through his or her personal experiences is invited to experience the work as a proof. I will come back to this later in the article.

In another place in his works Martinus assures us that his analyses are the pure truth and are not in the least hypothetical.³ But through the text it becomes clear that it is his own relationship to the analyses that he is referring to. To him they were not hypotheses. And as you surely understand from the above text, I’m not suggesting that it would be a good idea to go out into the world and tell people that Martinus is giving us truths about anything at all and that he even is proving them.

But Martinus actually calls his work a science, and would that not be a kind of proof? No, one should not let oneself be deceived by this either. The method that Martinus uses is rightly what he himself calls a science, but it is not a science that relates in a cold and sober way to the world. On the contrary it presupposes both compassion and intuition. It is therefore not something that has to do with statistical significance, or right-angled triangles where the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the other two sides. It is not at all that kind of mathematics that we are dealing with here.

The reason why Martinus still calls his method mathematical⁴ is because it would be if the mathematical language

was suitable for explaining what he means. But quite simply it is not, even if the number system actually can be used as an analogy.⁵ But the spoken language is not enough and this is because the separate words and the context in which they are found, need to be interpreted with an intuitive sight. The naked words themselves are not what they are stating but what they are pointing to. They are symbols or road signs that say what it is all about, but not what it actually is.

That is why in this case we are not dealing with science in its usual sense, but we are instead dealing with spiritual science. And this means that the world – seen through intuitive sight – reveals itself as spirit and consciousness. The natural world and our fellow beings speak to us from all directions and seem to be calling to us and inviting us to join them.

Now let us suppose that you are standing under the twinkling night sky looking up at the innumerable small sources of light. Some people would be caught by a certain kind of longing at the sight of this. And the more aware you are of this longing, the more receptive you will be to the explanations that Martinus gives and that he calls analyses.

How does he go about this? He creates recognition, and the method is just as old as human beings themselves. The ancient Greeks call it “anamnesis”, which really means remembrance. As I just mentioned, Martinus calls it analysis and it involves, in all its complicated simplicity, that Martinus tells you something that you did not know that you knew. In the same instance in which Martinus tells you about it, you immediately recognise it. “Heureka” is what the ancient Greeks would have exclaimed when this happened.

But as you can see, Martinus is not for people who do not have the ability to marvel – for instance, to marvel at the starry sky. They will not have any thoughts that there might be something to marvel at. They are not “advanced seekers of truth”, as Martinus calls these people,⁶ and regardless of how many times one might gabble to them about the analyses, it would not evoke any remembrance or any recognition, which we can also call cosmic religiosity.

So, what about a hypothesis? Yes, why not? One can always talk about hypotheses. And furthermore hypotheses are not supposed to be defended but attacked. And this we can always do, it is a common trait in all human beings regardless of whether you are an advanced seeker of truth or not. And the more advanced you are as a seeker of truth, the more you will do your best to attack and overthrow Martinus’ analyses. Quite simply in order to find out that it cannot be done.

This is what I have done in this little account, by showing which earlier tradition of marvel and recognition that Martinus belongs to. It is also from this tradition that his analyses can be valued as good material, come into use or be left untouched. If one does not have the ability to marvel then one does not look for a deeper meaning in life and then one does not need his spiritual science. In this science it is the so-called “answers based on manifestations of life” that count and they all point to the hypothesis that the world does not exist as a series of random happenings, but instead that there is order, consciousness, a plan and intelligence. And that all this is even ruled by love.

If you feel pervaded by this kind of love under the starry night sky, then you know you are in good hands. You know that everything is very good and

that is indeed what Martinus shows in his analyses. Through them your zest for life is renewed in the same way as tribal people have theirs renewed through their cults, the Jews through their Sabbath and the Christian believers through the Holy Communion.

How does this happen? Martinus does it by drawing a picture of the world where there is meaning in the madness. The world is just as purposefully constructed as your own body. Then it is up to you whether or not you wish to develop this analogy into a perception of the world as the living body of a Godhead. The main thing is that with Martinus' analyses you have the possibility of arguing for this in a logi-

cal way. In this way it is also revealed what was Martinus' actual mission. He wanted to bring the modern, secularised human being back to God, simply by giving humankind a world picture in which there is room for God. Therefore it is more of an offer than a proof.

Notes

1. *Livets Bog*, vol. 1, section 121
2. *Livets Bog*, vol. 1, section 64
3. Danish *Kosmos* no. 12/2000, page 283
4. *Livets Bog*, vol. 2, section 435
5. *Livets Bog*, vol 3, section 1011 and following sections
6. *Livets Bog*, vol. 3, section 677

Translated by Anne Pullar.



Painting: Bente Kjaer Pedersen

The law of karma is a principle of cause and effect – not of punishment

If one suppresses another being or deprives it of part of its freedom, this action brings about a corresponding suppression and deprivation of freedom in its own fate. This is due to a “mirror principle” that has nothing whatsoever to do with punishment. Why is this? – Martinus explains in the following paragraphs.

The return of our fate or karma is a “mirror principle”, which, when nothing else intervenes, produces in our own fate an absolutely exact reproduction of what we ourselves promote in the fate of other beings. If we oppress another being or deprive it of its liberty to any extent, this action must inevitably engender a corresponding oppression and loss of liberty in our own fate. One cannot compensate or make up for oppression and loss of liberty one has caused another being by having some illness or physical difficulty in one’s own fate. How could such a difficulty benefit the other being? And in what way could it benefit oneself in the given situation? Karma or retribution is not in any way whatsoever a “principle of punishment”. In the absolute sense no suffering or difficulty can be a manifestation of “revenge”. The notion that it can is able to occur only in the still animal part of the primitive human being’s consciousness or mentality. All manifestation of energy, movement or manifestation can in its ultimate analysis, exist only as “cause and effect”. The living being is confronted with this “law of cause and effect”. With its drive for self-preservation, the exercising of its will, the satisfying of its wishes and desires, this

being intervenes in the domain of this law. It sets particular kinds of energy waves or vibrations in motion. And specific waves of energy must, according to this law, give rise to corresponding, specific “effects”. Every “cause” can have only its own, particular “effect”. “Salt” must always react as “salt”. It cannot sometimes react as “sugar”, just as “sugar” of course cannot sometimes react as “salt” nor as any other chemical. Neither can a particular manifested action create something in one case and something completely different in another. It must always trigger the same effect. If it does not trigger the same effect, this shows merely that in the new case new elements have been added that have changed the effect. If one climbs a flight of stairs, the effect of this must inevitably be that one goes continuously upwards. The effect can never in any case be that one goes “down” the same staircase. One cannot go “down” a flight of stairs by going “up” them. An “effect” of any kind has thus its own, specific “cause”, without which this “effect” could not possibly be attained. Every time we want to attain a particular “effect”, we absolutely must manifest the specific “cause” that will result in the “effect”. In these examples

we have thus the unalterable structure of the law of retribution or karma.

Since everything is thus “bound by cause and effect”, the creation of mentality and consciousness becomes possible. This consciousness consists solely of a greater or lesser amount of knowledge – acquired through experience – of this “law of cause and effect”, and the ability developed through this knowledge, to bring oneself into accord with this law. When one knows how to trigger the right “causes” of the “effects” that one wishes to create or manifest, one feels “happy”. But where this knowledge is insufficient to enable one to implement the right “causes” of the desired “effects”, quite different “effects” than those desired will, of course, result. That these “effects” cannot satisfy one’s longing is obvious. But it is not merely the fact that they are a “disappointment” that darkens one’s fate. They can also sometimes cause terrible pain, indeed, in the worst case life-long disablement, where they have not resulted in the actual death or destruction of the being’s temporary organism and physical existence. That such an experience is not an “act of revenge” on the part of Providence or the Godhead is here obvious. That a being can mistakenly take “salt” for “sugar”, and therefore experiences the effects of “salt” instead of “sugar”, cannot possibly be a “punishment” or “revenge” from Providence or the Godhead, but is merely a “chemical mistake”, an infringement of the “law of cause and effect” by the being itself. Providence had of course neither prevented the being in question from taking the “sugar” nor forbidden it to do so. The “mistake” consisted solely of the being releasing the wrong “cause” to attain the “effects” it wanted.

From *Livets Bog*, vol. 4, sections 1262 and 1263.

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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– 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.

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