



MARTINUS  
INSTITUT

# Kosmos

MARTINUS COSMOLOGY

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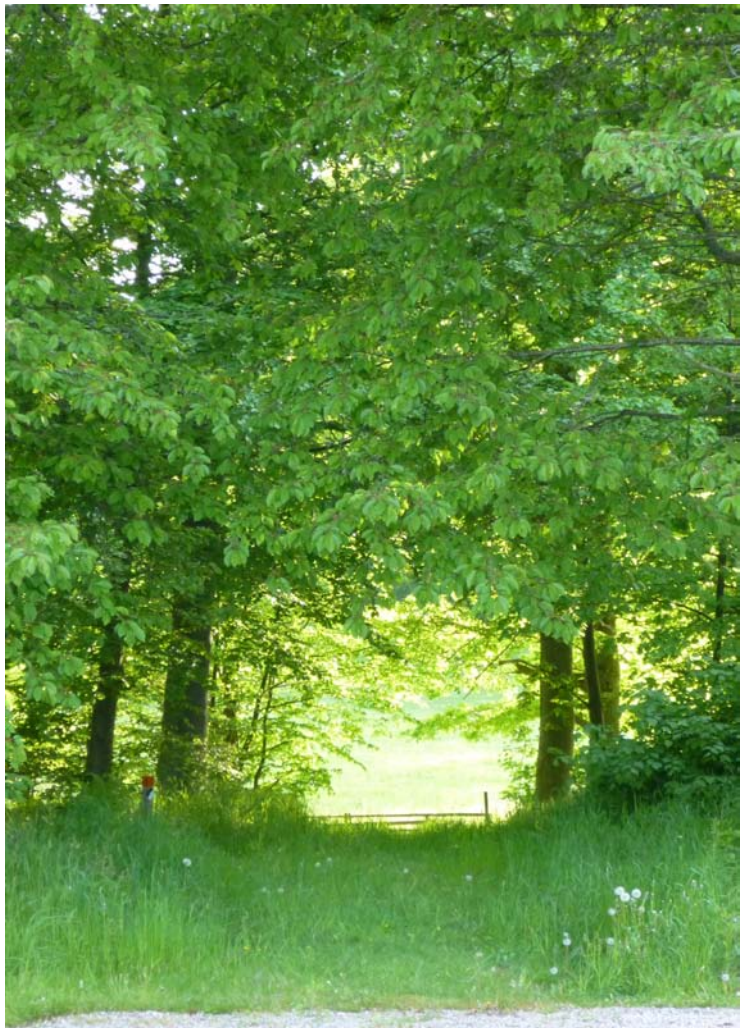
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Dear Reader,

Martinus started the magazine *Kosmos* in 1933 and he has played a decisive role throughout its history. Over the years he wrote many of the articles in *Kosmos* and also inspired hundreds of writers to contribute in creating a lively, all-round magazine for nearly a century.

The first version in English came out in 1958 in the form of a *Contact Letter*. In 1971 its name changed to “News from the Martinus Institute” and 1978 it finally became *Kosmos*, which is its international name.

Already from the beginning it was Martinus’ vision that the magazine should reflect current spiritual and cultural flows in society. He writes that areas of society that are to be taken into account in the magazine are, for example, “news about social and humane progress, new discoveries within natural science, advancements in technology and economics, art, religion, literature etc., all of them written in a way that connects them to the new cosmic world picture.”

*Kosmos* has over the years seen many changes and it is now in the process of undergoing another change so that *Kosmos* will be available on mobile, tablet and PC, as well as letting the magazine interact with other media such as the *Kosmos* website, symbol explanations, lectures and podcasts etc.

But as we all probably have experienced in our own lives, change is not always easy, and often takes longer than we had expected, and such is the case also with the new e*Kosmos*. For this issue we have therefore chosen to

stay with the pdf-format in order for it to be easily downloadable onto one’s personal computer. In the near future we hope to be able to offer you an e*Kosmos* that is easy to read also on your mobile – which the pdf-format is not – as well as being easily downloadable. What is new this time is that e*Kosmos* interacts with the whole of *Kosmos* – you can also find all the articles of this issue on the website – which has grown immensely into becoming a whole body of interacting parts as seen below:

**The New Kosmos consists of several parts:**

- *Kosmos* – the website [www.kosmosmagazine.net/en](http://www.kosmosmagazine.net/en) with constant uploading of new articles, videos, etc.
- *Kosmos* – a digital magazine sent free of charge to subscribers’ mailbox 4 times a year, also available on the website
- *Kosmos* – on YouTube and podcasts
- *Kosmos* – on social media for interaction

Our wish is to offer you a magazine that is accessible and informative to newcomers to Martinus’ work and also offers depth and inspiration for those who are already familiar with Martinus’ work. We hope that you find the magazine encouraging and that it nourishes your zest for life.

We wish you good reading!

*Anne Pullar and Andrew Brown*

# Who was Martinus?

Martinus' life encompassed the poor, unread country boy from North Jutland who lived an unremarkable life until, at the age of 30, he experienced a profound change in his consciousness

that enabled him to describe an entire, spiritually scientific world picture. He then spent almost the following 60 years describing and passing on this world picture.



*Martinus in his forties.*

Martinus lived, in Denmark, from 1890 to 1981. He is known for his writings on spiritual science, which consist of his main work *Livets Bog* in seven volumes and a series of supplementary books.

Late in his life Martinus made the decision to call his complete works *The Third Testament*. By giving it this title he is pointing out that an important part of his work consists of showing the development of Christianity towards a form that unites the at present so divided scientific and religious ways of thinking.

Martinus lived in his flat at the Martinus Institute until his death in 1981. But his work lives on – and is enjoying a steadily growing interest among spiritual seekers in countries around the world.

### **What is the new world culture?**

The new world culture is a concept that Martinus uses to describe the visible result of a new world picture, in which we begin to understand life as a unified entity that finds expression in our inner universe, in our fellow beings and in the cosmos that we live and evolve in. Wherever this understanding grows it will of necessity bring about changes in the view we have of ourselves, in our

sense of what it means to be a good citizen and in the way we relate to Nature.

Martinus himself talks about “... tolerance, neighbourly love, an interest in spirituality and a longing for a higher form of experience of life” as being characteristics of the future’s bearers of culture. A consequence of this can already be seen today in countless humane and social advancements and in the positive development that is taking place in, among other things, natural science, technology, economics, art, philosophy and religion – for example more and more children and adults attending school, equal rights for girls and women, preparedness for catastrophes, the increase in vegetarian ways of living as well as the enormous humanitarian effort that is being made everywhere in the world today.

The modern culture of today is, as Martinus describes it, a transitional phenomenon in which we simultaneously experience the downfall of an old culture and the birth of a new, global culture.

# What is the relevance of Martinus' analyses today? On a lecture trip to California with Mary McGovern

About sexuality and plant-based food

by Jens Christian Hermansen

*Kosmos* has interviewed Mary McGovern who in October 2018 gave presentations of Martinus Cosmology at *The Science and Non-Duality Conference (SAND)* in San José and *The World Veg Festival* in San Francisco.

## About Mary McGovern

Mary McGovern is a teacher of the Alexander Technique and teaches Martinus Cosmology in Danish and English. She has translated several of Martinus' works into English, most recently *The*

*Third Testament – Livets Bog (The Book of Life), vol. 5.* ([shop.martinus.dk/en/english-books-10/major-books-38/livets-bog-the-book-of-life-vol-5-1247.html](http://shop.martinus.dk/en/english-books-10/major-books-38/livets-bog-the-book-of-life-vol-5-1247.html))

She is originally from Scotland but now lives in Copenhagen, Denmark.

**Jens Christian Hermansen:** *Mary McGovern, you were in California in October where you lectured at two conferences in San José and San Francisco. What were the two conferences about?*

**Mary McGovern:** Yes, that's right. The main theme of the SAND conference was *The Mystery of Being Human*, which was divided into many sub-themes including "Sex and Gender". Other themes included "Science and Consciousness", "Spiritual Paths to Consciousness", "Evolution of Consciousness", "Philosophy", "Psychology and Psychotherapy" and experiential workshops.

*The World Veg Festival* was arranged by the San Francisco Vegetarian Society. It presented a varied programme of lectures by researchers, doctors, nutritionists, vegan athletes,



animal-rights activists and a series of vegan cookery demonstrations. There were also lots of stands offering vegan and organic products and providing information about veganism, animal rights, climate change and other issues.

*What did you lecture on?*

At the SAND conference I gave a lecture entitled “The Ongoing Evolution of Human Sexuality”. I had just finished translating *The Third Testament – Livets Bog (The Book of Life)*, vol. 5 into English. It was actually published on 16<sup>th</sup> October, the day I left Copenhagen for San Francisco. It is Martinus’ main work on the evolution of sexuality from minerals, through plants and animals to our present various stages of human sexuality and beyond. So it seemed appropriate to offer the SAND conference a lecture on that subject, and it fitted in with their theme of “Sex and Gender”.

At *The World Veg Festival* I gave a lecture entitled *The Ideal Food – a Spiritual Perspective on the Evolution of Human Nutrition*. It was based on Martinus’ book *The Ideal Food*, which I translated into English in 1996.

### **What is the relevance of Martinus’ analyses today?**

*There is already a lot of research and knowledge about sexuality and vegetarian food today. Do Martinus’ analyses have any new, important perspectives on these topics? What is your view?*

With regard to sexuality: I have not come across any world picture or spiritual teaching that so clearly explains what is happening with regard to sexuality in our time. We live in times of widespread sexual confusion and a great variety of sexual states and behaviour. We see the increasing instability of marriage; many experience conflicting needs to express their

creative and intellectual abilities and to be good parents and spouses; some are attracted to their own sex while others are attracted to their own sex or both sexes. Martinus offers, in my view, a comprehensive overview of human sexuality that shows that the sexual principle is something much greater than what we normally think of as sexuality, something that underlies all creation and experience. He claims that human sexuality, as we know it, is only one detail in this principle (*Livets Bog*, vol. 3, section 827).

Martinus describes how sexuality is driven by two poles in our consciousness: the “masculine pole” and the “feminine pole”, the relative size of which determines our sexual nature. He describes human sexuality as something that evolves continuously through reincarnation and the changing constellation of these poles. A completely one-poled state results in a primitive moral standard. A completely “two-poled state”, in which the male and female poles are equal and balanced in our consciousness, results in the very highest moral standard and is the organic structure for neighbourly love.

According to Martinus’ analyses, today’s humanity will evolve into a third and truly human sex that is neither male nor female but a harmonious union of the two principles within the one being, a being that will experience a sense of non-duality and oneness with all life.

Martinus’ framework for understanding sexual evolution can give us a better insight into our own identity and help us navigate through the changing sexual landscape.

In all my reading of spiritual material, I haven’t come across such a clear description of the connection between our changing sexuality, our moral

development, our spiritual development and the evolution of our consciousness. I think Martinus is unique in this aspect.

*What about food? How do you see his contribution to the issue of human nutrition?*

As for food, again Martinus offers new perspectives, while at the same time having much in common with current research, which recommends a vegan, wholefood, plant-based diet for a healthy life and to reduce or reverse certain illnesses.

In his book *The Ideal Food* – which was perhaps ahead of its time, being written in 1933 – Martinus describes the ideal food at different stages in evolution. The ideal food for a lion or tiger is not the same as the ideal food for the modern human being of today, even though many still eat like beasts

of prey with many lifestyle diseases as a consequence. Martinus shows how human nutrition evolves the more loving we become. He analyses the evolution of human nutrition from meat-eating to vegetarianism and veganism, and explores the effect of our nutritional choices on our health.

But he goes a step further than nutritional science, firstly, in that he shows a connection between our eating habits and our fate. For example, if we shorten the physical life of animals by killing them for food, we leave ourselves open to dying an unnatural, premature death, perhaps in the form of accidents, where there was no evil intent. When people kill animals in order to eat them, it is not because they hate them; it is merely because they are suffering from the delusion that we have to eat them in order to live. Martinus and



*In this area of San Francisco the hippie movement and gay liberation movement began*

nutritional science agree that this is false. Likewise, if we pollute our bodies by smoking, we leave ourselves open to experiencing pollution from our surroundings.

A second important aspect that Martinus offers us is the whole question of the microlife within our bodies and within the organs in any meat or other food we eat. If we, for example, eat a steak, we have to kill the cow in order to do so. But not only that. The cells in the musculature of the cow, which make up the steak, also have to be killed, as do the smaller particles within those cells. He states that life consists of living beings within living beings for all eternity and in all infinity, so the killing of an animal involves the killing of vast numbers of microbeings too. At the same time, inappropriate nutrition will cause the microlife in our own bodies, in the form of organs, cells and smaller particles, to suffer. A stomachache, for example, is a communication from the microbeings within our stomach that are telling us that we have done something that wasn't good for them. So, just like pregnant women usually take more care of their eating and sleeping habits and see to it that they get enough exercise and rest because they want to take care of the new living being growing within them, we too will gradually realise that our bodies are populated by millions upon millions of living beings that are dependent on us for their well-being. What we eat, think, feel and do have direct consequences for a whole universe of microbeings within us. Again, I think Martinus is quite unique in this regard.

**“The path forwards is for me very clear”**

*Were there presentations or other things during your stay that made a special impression on you?*

In general I was very impressed with the atmosphere at The World Veg Festival. People wanted to be more loving in very practical ways. They wanted to reduce or eliminate the suffering of animals, improve the quality of food produce, take care of the Earth and its climate and, not least, improve the health of mankind. So their focus was very much on what they could do for others to improve life.

My subjective impression of the SAND conference was that the focus was more on one's internal, personal process. A subject various speakers returned to repeatedly was the need to achieve enlightenment. Various techniques were suggested, but here I was grateful for Martinus' view that enlightenment, the attainment of cosmic consciousness, is not a matter of technique but of moral development. Spiritual development and moral development go hand in hand. So the path forwards is for me very clear. It's a matter of learning to love everyone and everything on all levels all of the time, that is, learning to love the mesocosmos in which we live among plants, animals and other human beings, the microcosmos, which includes the organs, cells and smaller particles within our organisms, and the macrocosmos, which basically means taking care of the planet on which we live.

At the SAND conference one of the presentations I heard was given by Rupert Shira, who spoke about the essence of non-duality. For me it was quite a beautiful, rather meditative presentation that came rather close to describing what Martinus calls the “I” of the living being, although Shira himself did not use that term.

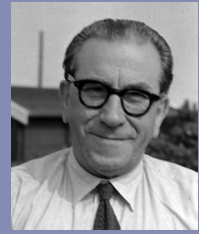
In my opinion both internal and external focus are needed if we are to be loving on all levels.



# Animals, Human Beings and Angels

by Martinus

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## **1. Terrestrial human beings are in transitional states extending from the animal kingdom to the human kingdom**

The living beings whose consciousness manifests through individual organisms can be divided into three basic types: animals, humans and angels. Of these basic types or main kinds of living beings, the group of animals is the one that is best known to terrestrial human beings. Many people will think that this is odd, because they think that the terrestrial human beings would have the greatest knowledge of the group of humans, since they hold the view that terrestrial human beings themselves belong to this group. But they do not – but there will come a time when they will do. In the terrestrial human beings' consciousness only the side that we call the "good" is human, since terrestrial human beings are in transitional states extending from the animal kingdom to the human kingdom. There is still only very little that a terrestrial human being knows about a truly human state. And when it comes to the third universal basic type – angels – terrestrial human beings' knowledge is confined to concepts based on fantasy and vague ideas.

## **2. The formation of the terrestrial human being's organism begins in the plant kingdom**

There is also a form of life that we call the plant kingdom, and one more that

we call the mineral kingdom. This latter, however, is seen by terrestrial human beings as merely substance and not as signs of life, and this form of life has no importance in the analyses that we will be dealing with in this article. As far as plants are concerned, they have only an indirect bearing on what we shall be dealing with here as they do not have individual organisms, but since those beings, which later on in evolution will become animals, begin to develop their organisms from the matter in the plant kingdom, this is where we must begin our series of analyses. This is where the basis of the creation of the organs begins, which together constitute the animal's independent and physically liberated body, this is where the initial tendencies that later will become sight, hearing, smell, taste etc, are developed, and in the last part of the plant kingdom, in particular transitional forms, the stomach and the faculty of digestion is developed. The world of plants is not an expression of individual life and consciousness, which is why one can cut off stems and branches without the plant dying. New stems and branches grow in their place and in many cases one can even get a cut branch to form roots and grow. If one were to cut off a leg or an arm from an animal or a human being nothing new would grow in its place. Here we are dealing with completely different principles behind the formation of organisms than in the plant kingdom.

The organisms of plants consist of matter that is organised according to specific laws that, among other things, means that they are able to gemmate. There is not a specific I behind the plant's organism, a macrobeing, as in the case of animals and human beings. The plant does not consist of a being that is free in the outer world and that has an independent physical organism, but the plant's organism consists of a group of beings that are not yet born in the physical world, but should be seen as, in a way, embryonic beings that through evolution in the plant kingdom and transitional forms as insect-eating plants and such like, are gradually reaching the point where they have bodily individuality, after which they are no longer plants but belong to the animal kingdom. The beings in the animal kingdom have become independent and individual from the bodily point of view, they are beings that have been born physically, but they are still not free mentally, there they are still embryos that will only achieve spiritual freedom when, through many incarnations as animals and terrestrial human beings, they have reached the evolutionary step that, in my analyses, I call the "great birth".

### **3. Out in the wild the animal lives as a flock being**

The physically freed animal is *mentally* one with the individuals of its species, as it was in the plant kingdom *physically* one with them. In this way there arose what we call flock consciousness. The individual animal is bound to the particular instinct of its species, and all the beings of the species will act in exactly the same way in the same situations. Of course, this holds only for those animals that live their lives in the wild, unaffected by terrestrial human beings. In the case of domestic animals

and pets the influence of the terrestrial human being has in many cases disturbed the animal's instinct, but where the animal is able to be in the care of Nature itself it is a flock being that in its behaviour is guided and directed by the flock instinct of its own particular species. Why are there so many vastly different animal species that, besides the shared instincts of procreation and self preservation, are in possession of instinctive forces that are specific to their own species and evolutionary path? Also here we have to look back at the plant kingdom as the point of departure, we have to understand that all living beings have not been in the same outer physical conditions during their plant stage. Some have been subjected to the harsh climate of cold regions, some to a temperate climate and others to a tropical climate. All the various variations of cold and warm, light and dark, damp and dry have so to speak been a kind of mould for the beings' evolution. All these influences of the forces of Nature have contributed to the formation of the outer forms, both in the plant kingdom and the animal kingdom, together with the forces in the beings that from a previous evolutionary spiral's kingdom of divine intuition is transformed into automatic functioning in the beings' instinctive talent kernels.

### **4. The evolution from animal to terrestrial human being**

In the transition from the plant kingdom to the animal kingdom there also begins, as well as the development of special organs of digestion, a change in the beings' sexual structure. That is where the "creation of Eve" takes place. This means that the beings that previously in the plant stages had self-fertilisation now appear in independent male and female organisms in which

are found the organs of the opposite sex, but in a completely latent state. Adam and Eve in paradise are animals that live in the zone of happy marriages. The fall and the expulsion from paradise begin where the animal is on the point of becoming a human being, that is to say, through all the stages of evolution that I in my analyses call the terrestrial human being. The feminine pole in the male being and the masculine pole in the female being begin to develop and with this development a new state of consciousness begins to exist, at first in cooperation with, but eventually more and more in conflict with the original animal consciousness. The formation of this new consciousness is based on the development of feeling and intelligence in the being, and with the unfolding of these new energies it embarks on new methods in the struggle for existence. As well as the old consciousness based on instinct that was previously dominating, it now has an experimental consciousness through which it can act more freely than before, at the same time as the automatic function that emphasises instinct still exists, but slowly degenerates as the experimental consciousness develops. Through this liberation from instinct with the help of the new area of consciousness, the being, without knowing it, intervenes in the formation of its own fate, it is allowed to experiment, but it also has to take the consequences and learn from them. Its instinct of self-preservation which previously was totally a function of instinct is now directed by the desires and longings of the new consciousness, but since the being is still in the "jungle", it means that with its experimental consciousness it creates an increasingly "intellectualised jungle".

##### **5. The terrestrial human being is beginning to develop an individual consciousness, it has new desires and it is carrying out experiments with matter that place the emphasis on intelligence**

With the development of the new consciousness the ordinary animal desires are stimulated and find expression in a new way, in relation to which the killing in the animal kingdom is too small to be counted. Terrestrial human beings are murdering with wild abandon, indeed they have gained the possibility of increasing their ability to kill hundreds of thousands of times through their experiments with matter. As a plant the being was bound to a specific place, together with other beings in a common organism, as animals they were freed from the place and could move their own organism from one place to another but they were still bound to the flock's common consciousness. As terrestrial human beings the beings are not only purely bodily freed, they begin to develop an individual consciousness, they begin to be able to move mentally from one place to another. This means that they can very gradually deviate from the traditional, instinctive or common consciousness of its herd or species. But even though terrestrial human beings have become more free beings than the plants or animals, it does not mean that they can enjoy true freedom. They are bound by the effects of the experiments with their new consciousness. It becomes apparent that the satisfaction of many of the new desires is extremely dangerous, firstly to the surroundings and subsequently as fate for the beings themselves. They manifest refined methods of war – methods which have been constructed with the use of intelligence – both in the great wars and in the daily wars between individual human beings,

but there are also some of these new experiments that, even though they can also cause much damage and suffering to the surroundings, first and foremost undermine the beings themselves both physically and mentally. Here I am thinking about the use of tobacco, spirits, narcotics and such like that also belong to terrestrial human beings' experimental area. Through excessive use, these artificial stimulants destroy the physical organism and the nervous system, in fact the destruction can go so far that the terrestrial human being breaks down the talent kernels with which it should build up a new physical organism in its next incarnation, and it is therefore born as more or less physically or mentally impaired, and in the worst case as mentally retarded. The being once again comes out of such a state through coming incarnations, but of course it involves a great impairment of the mental and physical organs that it takes time to overcome.

#### **6. Through godlessness and materialism terrestrial human beings reach the point where they understand that the solution to the mystery of life is not to be found in physical matter**

Among all the experiments that thrive in terrestrial human beings' existence is actually one that has great importance through the negative effects that it has on the beings. It is the experiment to live without God. The denial of the existence of God belongs to the fruits of the tree of the knowledge of good and evil, which Adam and Eve or the terrestrial human beings that have been expelled from the animals' paradise, must eat of. For a time they believe that they can manage by themselves, all their scientific and technological experiments go to their heads and they think that they can find the solution

to the mystery of life by performing physical experiments, and by weighing, measuring and studying speeds and wavelengths. They become atheists and materialists. But however much terrestrial human beings know about the physical composition and structure of the atoms and galaxies it will not be able to help them with their personal fate. The whole of terrestrial mankind at this point represents a stage in evolution that is symbolised in the New Testament as "the prodigal son that ate together with the swine". They are actually not "swine" or animals any longer, but they still manifest with their behaviour the animal principles and create a mental and physical hell for the human aspects that they also have in them. These human characteristics, which soon allow themselves to be used in life-destroying experiments with the animal forces in terrestrial human beings and soon turn against these forces calling them "evil", gradually become so strong in certain terrestrial human beings that the prodigal son begins his journey back to the Father. This means that terrestrial human beings begin to allow the purely human abilities and tendencies to gain the upper hand in their consciousness. They become seekers and they begin to understand that the solution to the mystery of life is not to be found in physical matter, but in the acknowledgement of the experience of the spiritual forces that set in motion the movements of matter and that exist both before the creation of the organisms and after their dissolution. By these means the being will approach a liberation that will make it into a divine human being. Through the freedom to – with their experiments – become familiar with the laws of life that terrestrial human beings have acquired, they learn over many lives or physical incarnations the results of

mixing one's thoughts and feelings on the basis of egoism and lust for power, and one also gradually learns how one can create light and peace around oneself by mixing the energies of one's consciousness as intellectualised feeling or neighbourly love. They have become familiar with the difference between good and evil and as a consequence they have begun to feel "one with the Father" and acquire the divine ability to create that which Christ expressed in the words: "Whatever I do, I do not do of myself, but the Father does through me".

### **7. Terrestrial human beings are evolving into human beings and are creating a wonderful world**

This is the state of the true human being, and in such a liberated being that in no way whatsoever would be able to imagine misusing its abilities, these abilities develop to the point at which the being can use its willpower to gain control over physical matter. It must still incarnate in the physical world but it does not come about through an animal-like act and a birth through a woman, it comes about through the being materialising itself in a new physical organism that the being is able to dematerialise when it is once again going to leave the physical world. Once the majority of beings on the Earth – of those that are at present terrestrial human beings – incarnate and "die" in this way, only then will this world have become the new heaven and the new earth that is told about in the Bible. The new heaven is a new mental state that is freed from all animal tendencies, and the new earth is the organisation of society, the wonderful world, that is created by human beings that make their lives into a radiant work of art that benefits and brings joy to the whole.

### **8. The world redeemer's statement "You are all Gods" becomes a reality**

The aforementioned state is the provisional radiant goal for terrestrial mankind, but there are in this evolutionary spiral even higher evolutionary steps that, in terrestrial human terminology, one can call angels. If terrestrial human beings have difficulty in understanding how life manifests in a true human kingdom it is certainly even more difficult for them to imagine the conditions of existence in the spheres in which the beings have reached the cosmic freedom, of which the "great birth" is merely a tiny beginning. The beings that dwell in these zones have also freed themselves from incarnations in which they materialise in physical matter, they live exclusively in the worlds of thought. These planes of existence consist of the fourth and fifth plane in the spiral cycle, namely the kingdom of wisdom and the divine world, here the beings have become totally liberated, here they have become "Gods within God". Here the "son's" equality with the "Father" has become as great as it can possibly be. This is where the realisation takes place of the expression that the world redeemer used: "You are all Gods". These angels or sons of God are the Father's talent kernels for the creation of new worlds, new combinations of the eternal laws of life. Their sphere of life is the Godhead's awake day consciousness, here the experience of life exceeds all terrestrial reasoning. Every single terrestrial human being is on its way towards these radiant worlds when it seeks to overcome its animal nature and to love its neighbour as itself.

The article is based on a lecture held by Martinus at the Martinus Institute on Sunday the 14<sup>th</sup> of December 1952. Inge Laug transcribed the lecture in shorthand and this was then edited by Mogens Møller and approved by Martinus. Article ID: M0140. Translated by Andrew Brown, 2019.



Photo by Anne Kølper



# Living in two worlds ...

by Olav Johansson

The other day something happened that made me reflect a little more deeply on the fact that we, as terrestrial human beings, actually live parallel lives in two different worlds, an inner spiritual world of thoughts, feelings and memories and an outer physical world, to which we have a more or less automatic way of relating in many ways. Of course, it was not the first time I have experienced and reflected on this phenomenon, but what made this experience a bit special was that it contained an element or a few minutes that at other times usually make me more or less painfully aware of the fact that I live in a heavy physical body in a world of resistance – and sometimes with a head wind.

This is all about a long and at times rather steep hill, that I force myself to climb on a daily basis, peddling my bicycle on my way home from work. The hill offers me a degree of resistance that usually causes me to experience physical, bodily reactions in the form of a greater or lesser degree of breathlessness and sweating. That is why I have never before succeeded in reaching the top of the hill without being more or less painfully aware of the physical strain with which it is associated.

But this time it happened that (the whole distance that I cycle is about 7 kilometres one way, and the challenging hill appears after about 1-2 kilometres) I had probably cycled at least 5 kilometres before it suddenly

dawned on me that I was actually sitting on my bike and must have already passed the hill – but I have absolutely no recollection of how it happened, due to the fact that I was so deeply involved in my own world of thought. I did not notice any bodily reactions either. A well-meant, but probably not complete, explanation or interpretation could of course be that the strength of my legs and my level of fitness had increased, and therefore the hill did not cause me the same resistance as it normally had earlier. But this alone cannot explain why this time I did not consciously notice passing it, because as late as the previous day the same situation had caught my attention.

Now, if, as some people claim, our consciousness is a by-product of our physical body and its evolution, then is it not a little strange that we can sometimes mentally “step out of” this body to the degree that we don’t even notice our physical situation and our surroundings? Furthermore, this phenomenon appears to grow as we develop. The common animal lives in its time-and-space-related present with all its senses focused on what is currently taking place in its physical surroundings. It is a product of the animal’s instinct of self-preservation that it needs to have this outwardly directed attention in the present all the time, since without it its life could be in danger. For the animal, this focus has therefore become a purely automatic function, which is also con-

ditioned by the fact that its “spiritual bodies” – to use Martinus’ terminology – are still too undeveloped to create the possibility of this kind of mental “travelling” in time and space, which we who call ourselves human beings, to an increasingly higher degree fill our existence with. That we in this way can “travel” or shift our focus between an inner and an outer world shows that our state of development is neither totally physical nor totally spiritual.

The driving force of evolution in the physical world is what we could call “the principle of pleasure” or a striving to experience pleasantness and to avoid unpleasantness. In the common animal this is associated with its physical experiences and its physical body (or body of “gravity” as Martinus calls it). But when the animal reaches the stage of development of the terrestrial human being, another dimension of the experience of pleasantness and unpleasantness is added. Martinus explains this in the following way:

*“Just as the reactions of the interplay between the body of gravity and the outer energy of gravity are identical to pleasantness and unpleasantness – that is to say, wellbeing and suffering – on the plane of gravity, so are the reactions of the interplay between the embryonic body of feeling and the outer energy of feeling identical to pleasantness and unpleasantness on the plane of feeling, but here wellbeing and suffering appear respectively as synonymous to ‘joy’ and ‘sorrow’. The advanced being in the animal kingdom can thus also experience wellbeing and pain on the plane of feeling as well as on the plane of gravity, or the physical plane. But as the plane of feeling is not a physical plane but a spiritual one, this indicates that joy and sorrow are in reality by nature spiritual. And here we see again how terrestrial mankind’s daily existence to a large*

*extent takes place in the spiritual world. But in accordance with the degree to which the individual can experience sensing on the plane of feeling itself, he also acquires the ability to manifest it likewise. In this way he gains the ability to create consciously joy and sorrow for fellow beings” (Livets Bog, vol. 1, section 193).*

We can therefore conclude that for us as terrestrial human beings the experience of pleasantness and unpleasantness is not just connected to the physical organism or the present. We can for instance also experience pleasantness and unpleasantness in the “spiritual space” that Martinus calls time. Memories of things and events that have been experienced a long time ago can still awaken pleasantness or unpleasantness in us in the form of joy and sorrow and can evoke both laughter and tears, just as our more or less speculative ideas about the future can create effects of the same kind in our inner world. Or as the writer Mark Twain once expressed it: *“I am an old man and have known a great many troubles, but most of them never happened.”*

The fact that we live in two worlds does not only create more arenas for the experience of pleasantness and unpleasantness, it also gives us a “zone of protection” in relation to outer suffering or pain. We are not at the mercy of physical influences in the same way as the common animal is, since in our inner world we can experience something completely different that can allow us to forget physical pain and outer unpleasantness. Not least if we can see a meaning with the pain or the unpleasantness and thereby arrive at a conciliation in relation to them. They then seem to lose their sharpness and when enough time has passed since we experienced the pain, we may even experience them as “blessings



in disguise”, that is, experiences that we absolutely would not wish to be without, since we realise that they have been important for our development.

According to Martinus the “body of gravity” is only one of six “bodies” with which we are always equipped in varying combinations and strengths (see symbol no. 12, “The Combination of the Basic Energies”). These bodies are subject to a cycle that involves that one of them is always at its culminating stage (in our case the body of “gravity” at our present step in development), two are increasing (in our case the body of feeling and the body of intelligence), two are decreasing (in our case the body of memory and the body of instinct) and one is latent (in our case the body of intuition). The reason why Martinus gives these forces of consciousness the designation “bodies” is that he claims, based on his personally acquired cosmic or intuitive sight, that they all are “material”, even if they are not physically material. Here is a quotation from my article, “Like fish in water ...”.

According to Martinus, rays and waves are also the kind of matter that all our thoughts, feelings, memories and dreams are made up of. But since these rays and waves are inaccessible to physical senses, and thereby for physical research, they cannot be explored by materialistic natural science. But this does not mean that they are “immaterial”. Just like everything else that is created, they are a part of the cycle of matter, more particularly the state in this cycle that Martinus designates the “ray-formed” state, which is the fourth, and for us invisible, form of existence besides the solid, liquid and gaseous matter. This ray-formed state furthermore forms the basis of the other three forms of matter that are mentioned above. Quotation:

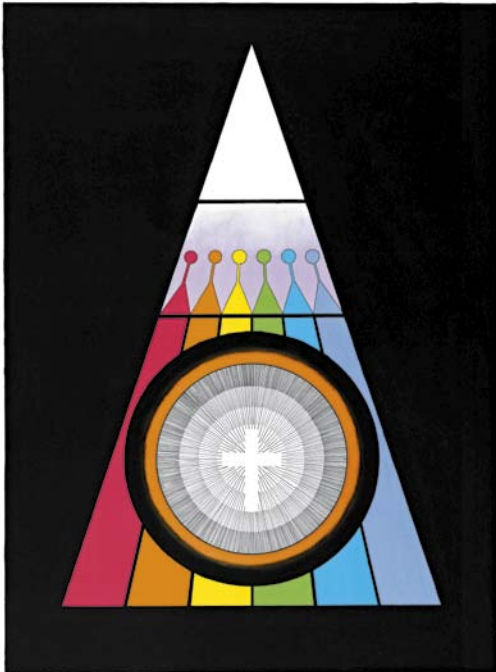
*“Just as matter can appear as ‘solid’, ‘liquid’ or ‘gaseous’, it can also*

*appear as ‘ray-formed’ in visible or invisible form. And just as the physical organism cannot exist without being an interaction between the ‘solid’, ‘liquid’ and ‘gaseous’ conditions of matter, this interaction cannot possibly take place without being based on the ‘ray-formed’ state.” (Livets Bog, vol. 2, section 588).*

And further:

*“An individual’s fate is thus entirely based on the I’s manoeuvring of matter which means its combining of substances of different consistencies or appearance in the four different states of the cycle. By means of the ‘solid’, ‘liquid’ or ‘gaseous’ states of matter the individual creates the physical aspect of his fate, as well as his physical body or organism and the external phenomena or manifestations produced by them. Through the fourth state he creates the consciousness, the ‘mental’ or ‘spiritual’ part. Through the ‘ray-formed’ state of matter the individual acquires material for creating his thoughts, his consciousness and exercise of willpower. It is in this ‘ray-formed’ matter that the I creates its ‘mental’ or ‘spiritual’ bodies such as the bodies of instinct, feeling, intelligence, intuition and memory, which again determine the creation of the body of gravity, that is the physical organism” (Livets Bog, vol. 2, section 590).*

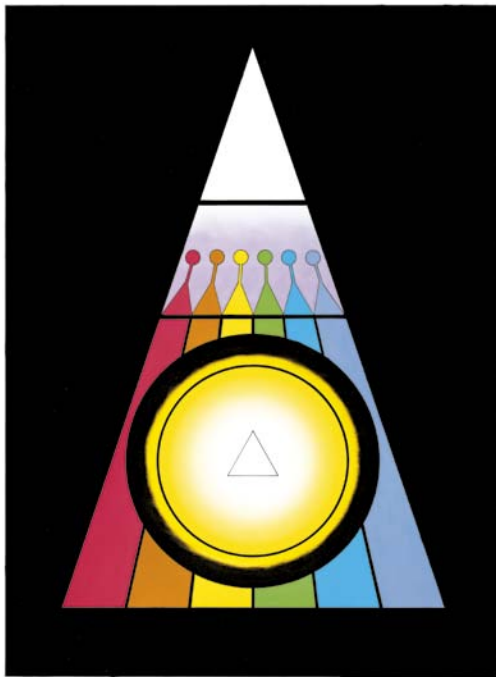
These “ray-formed” forces and bodies are electrical by nature, but of such a “high-vibrating” or “finely electrical” kind that they cannot be perceived with physical senses or registered with physical measuring instruments. But it is these that make also the physical body and its organs alive. A criterion of brain death is that the measurable electrical activity in the brain has ceased. It is then a “short-circuited organic, electrical apparatus” (*Livets Bog*, vol. 6, section 2154). But we also know that a “short-circuiting” of an electrical



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Reg. 6

*Symbol no. 6 The Living Being*



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Reg. 90

*Symbol no. 90 The Living Being 1. Night-consciousness*

apparatus affects only the apparatus, not the electric current. In the same way the “short-circuiting” that we call “death” affects only the apparatus that consists of the physical body – not its electric current in the form of our consciousness!

Also when we sleep, we temporarily step out of our physical day consciousness. What happens then – in any case during the so-called deep sleep – is that our day consciousness is initially moved from the “body of gravity” to the “body of feeling”, which is the body that is the next in turn to take over the role as the bearer of our day consciousness after the “body of gravity”. When you look at the two Martinus symbols that follow after the article you see that in the first symbol the “body of gravity” (symbolised by the orange colour) is the bearer of our day consciousness, while in the symbol below it is the “body of feeling” (symbolised by the yellow colour) that has taken over that role. That happens also at the event we call “death” and during sleep. But this also takes place when the individual finally leaves the animal kingdom and enters what Martinus calls the “true human kingdom”. At that point the individual is just as brain-conscious or day-conscious in its spiritual existence as it is in its physical existence, and can therefore “travel” mentally between these planes of existence according to its own wishes.

Of course, for many people this sounds like a fairy-tale, but the fact that we are already spending increasingly more of also our awake time on the physical plane, “travelling” between our inner and outer world, shows where we are heading ...

For further explanation of the symbols go to: [www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-6](http://www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-6) and [www.martinus.dk/en/martinus-symbols/overview-of-the-symbols-2/symbol-90](http://www.martinus.dk/en/martinus-symbols/overview-of-the-symbols-2/symbol-90)



# Thoughts about free energy

by Rune Östensson

Electricity has come into focus again thanks to the fact that cars are now being electrified. Many people dream about owning an electric car. Who would not like to have a Tesla, so that we can avoid the fumes that pollute our planet? Apart from this, electricity is so much a part of our daily life that we don't think of it at all, or of how completely dependent on it we are. Only when there is a power failure do we realise how vulnerable we are in today's electrified world. It is believed that electricity and magnetism have been known for about 3,000 years, but in modern times it is the Italian scientist Alessandro Volta who has made possible the existence of such diverse objects as cars, remote controls, light bulbs, mobile phones and thousands of other electrical devices. It actually was Volta who in 1800 invented the first battery to be used in practice, the so-called Volta's stack. But it would take nearly a hundred years before electrification really speeded up and revolutionised life for terrestrial human beings.

But was Volta really the first one to create an electric battery? Martinus writes in *Livets Bog*, vol. 6, section 2302, that one can read in the Bible how King Solomon built an electric battery into his divine temple. There is even a detailed description of how the battery was constructed. And with this battery one could trigger flashes of light or light illuminations. And Martinus claims that they were not ignorant of what electricity really was. He writes:

*“That one perceived this light as the ‘spirit of God’ was exactly because one knew that this light and the force that it represented was a spiritual or mental power, which again is equal to the power of thought or consciousness [...]”* We can see here that already 3,000 years ago electricity was being used and it was even known that it was not a physical force, but a mental or spiritual one.

Why did this knowledge disappear? Well, the answer could be that materialism and therefore darkness needed to culminate in our millennium and especially during the last hundred years. Due to this, the knowledge about the true nature of electricity had to be kept hidden. And even in the scientifically enlightened time that we are now living in, the scientists do not yet have an explanation of what electricity is, in its deepest sense. Martinus writes in *Livets Bog*, vol. 6, section 1997: *“But spiritual science knows, that it is actually the life force of the Earth, in other words it is macrocosmic life force. It is therefore not a dead, but a living, organic force in our own macrobeing. It is therefore totally justified to call this force the ‘force of God’ or the ‘spirit of God’.”* And in section 1998 he continues: *“Electricity belongs together with all the physical enigmas that many materialistically orientated, scientific branches of research end up in, and that they cannot solve, since the solution is not at all physical but to the highest degree spiritual. All phenomena in the world without exception are controlled by spiritual forces and are therefore indispensably*

*connected to these.*” This makes it clear that the understanding of electricity belongs together with the understanding of what life and consciousness are in their deepest sense, and to natural science these are unsolved enigmas.

Physical matter is believed to be the foundation of life and consciousness and thereby of electricity, while spiritual science shows that the complete opposite is the case. But do they not then create electricity through physical means in their large generators? Yes, that is what it looks like, but we have now reached an area that can be difficult to understand for the purely materialistically orientated human being. What actually takes place in a generator or a battery is that one “opens the door” for the incarnation of “electric microbeings” from the kingdom of bliss. A continuous flow of charged particles arises – electrically charged due to the fact that all living beings have an electric field of consciousness around them that consists of the six basic energies. Conditions are actually created for these microbeings from the kingdom of bliss to incarnate by the creation of a “charged field”. Martinus describes that all force and all movement depend on the tension between the two cosmic basic energies of gravity and feeling, and this is exactly what is created, unconsciously though, in the power-machines, by means of – among other things – permanent magnets in motion. Perhaps one can consider the electricity that we are using nowadays as an energy in which the basic energy of gravity is dominating, whereas magnetism can be considered as an energy in which the basic energy of feeling is dominating. It is important though, to mention that all six electric energies of consciousness are always present in all that is created, but in different degrees and combinations.

We have now arrived at the title of this article – thoughts about free energy. As we have seen, electricity is a spiritual force that radiates from macrocosmos into microcosmos. Expressed in another way one could say that it is macrocosmos that offers microcosmos the conditions for life and a climate suitable for incarnation. We all live in an electric, magnetic field of consciousness, that offers us the electric force to which we can connect and that becomes our life force. In our closest surroundings it is the earth and the sun that are the great electric “providers of life” to all life on earth.

This means that free energy really exists, in the sense that the macrocosmic electric field surrounds us all the time and we connect up our “organic machine”, that is our body, to this field. Can we not do the same with all our electric machines? Well, that is actually what we do! One cannot *create* electricity, because it exists on the spiritual plane all the time. It is just that we do not know about it. What we need to do is to consciously create the right conditions in our power-machines in order to make this constant electric wave of incarnation electrify the machine in question. At that point we will probably find out how to do this in an efficient way, not as it is done today, where we have a very low degree of efficiency of electric machines. One of the secrets will probably be, that instead of using an aspect of macrocosmic energy of consciousness that contains a lot of the expanding energy of gravity (entropy or heat) as one does now, one will probably in the future use an energy that contains more of the cohesive energy of feeling (negative entropy or coldness). Entropy is a measure of the degree of disorder, and the energy of gravity dominates all degradation that appears as disorder, while negative entropy is the degree of order, in which it is the cohesive energy

of feeling or the coldness of the universe that dominates. It is also the cohesive energy of feeling or the coldness of the universe that dominates what we call gravitation, which keeps all the suns and planets in their correct orbits.

But, how then do the researchers look at this invisible field that electrifies everything physical? Well, as I mentioned earlier the researchers consider electricity to be a property of matter and therefore it does not need to be electrified from the “outside”. It is correct though, that all matter is built up of electric atoms and electrons, but their electric nature is not something physical but is their spiritual field of consciousness. Nevertheless, in quantum physics one holds the view that there exists an invisible “zero point energy” or “vacuum-energy” and that it is from here the so-called virtual particles – particles with a short life span – appear and disappear. And those who do research on free energy claim

that it is this “vacuum-energy” that one can use in the free energy machines. Here we can see that this “zero point field” or “vacuum energy” is just another name for “the spiritual world”. As we have seen, the spiritual plane is an electric world and it is from the kingdom of bliss that all incarnation takes place, in micro-, meso- and macrocosmos.

So, we can conclude that free energy is really something that the universe offers in the form of macrocosmic energies of consciousness, that, from our point of view are “inexhaustible”. We know what an enormous force is hidden in the nucleus of an atom that was released in such a dramatic way by the atom bombs over Hiroshima and Nagasaki. What kind of force is it that flows through the nucleus that can be so enormously powerful? Martinus writes that it is the life force of the earth, that is, macrocosmic energies, that we in this case, use in a very negative way by blasting microcosmic worlds.



Rune Östenson

It is the same kind of blasting of the nucleus that we use in our atomic power plants and that Martinus strongly warns us against continuing to use. We are here dealing with very destructive forces, such as radio-active radiation, which creates illness in the organism of the earth and also in human beings and animals.

But there is another path, and Martinus suggests that in the future we will be able to quite simply take energy directly from the universe, which we now know is filled with macrocosmic, electro-magnetic forces that we need to learn to use in a loving way. There is much evidence to suggest that this technique already exists here on earth, but Providence is holding it back so that we do not misuse it in all the wars and conflicts that still rage over the earth. But when human beings have put wars and craving for power behind them, the world will quickly become electrified with this free, non-monopolised energy. And who does not long for that?

*Translated by Anne Pullar*

Learn more about Martinus concepts “macrocosmos, mesocosmos and microcosmos” here:

[www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-7](http://www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-7)

and:

[www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-14](http://www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-14)

Learn more about the kingdoms of the spiral cycle here:

[www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-11](http://www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-11)

and about the six basic energies:

[www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-12](http://www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-12)

## QUOTATION

*“The cosmically free human being is so advanced in evolution that it has the divine characteristic not to expect the world or the beings to be other than they are. It is this noble cosmic characteristic that totally frees the initiated being from disappointments. If it meets a being that is sympathetic it is happy about it; and if it meets a being that is unsympathetic, indeed perhaps even annoying, it understands such a being. It knows that it is the nature of the being and the particular form of manifestation of its step in evolution.”*

Martinus: *The Road of Life*, article no. 2, “Mental Prisons”, chapter 14.

## A reader who is new to Martinus asks about tolerance towards others – and ourselves

Many people who have been searching for an explanation to life and who have finally found Martinus' spiritual science, are faced with the same problem as the one that a reader has described in the following way: "At last, I found answers to all the many questions that I had asked myself and others over the years. Now that I have become very enthusiastic about my new insights, I naturally have not been able to resist talking about them to people in my surroundings. But unfortunately I have nearly always been disappointed, because there are very few who have the least interest in what I have told them, for example, about reincarnation and karma. Most people are happy as long as they can manage their economy and their family life together. This has brought me to ask myself whether one quite simply should not tell other people about Martinus' analyses. Another problem for me is my new lifestyle. All my friends eat meat. When I am invited to go out for a meal, I find myself in the famous dilemma of choosing between the devil and the deep blue sea. If I say no all the time and stay at home it is like a social death sentence. If I say yes to the invitation and eat meat and drink like the others, I damage my soul with incalculable consequences for my karma. I sometimes feel that my new knowledge causes problems and a bad conscience."

ANSWER: Firstly, let it be a comfort to you that you are not alone in having these problems. Most people have been through these phases and maybe it is a good thing to become clear over one's own attitude to these problems.

The first question, about wanting to share the joy concerning the analyses with others is answered by Martinus himself in *Livets Bog*, vol. 1, sections 161 and 162. Here he writes that when one wants to influence others with one's own ideas or knowledge about life, *"one must be careful to make sure that this influence is exercised only towards those who have an interest in it, and are thereby receptive to it and who derive pleasure from it, because in all other beings it will create disharmony, since they will have no ability to either want to, or be able to, understand it."*

But Martinus points out a completely different way in which we can influence others and that is with our daily, practical way of being. If this is an expression of "tolerance, humaneness and gentleness towards all living beings", then it is, so to say "infectious": *"for just as illness may be infectious and thus be spread from individual to individual, so in the same way one's practical life style and behaviour will also be spread around to individuals receptive to that way of life. One's practical behaviour therefore becomes the main factor in the*

*degree of influence one exerts upon one's neighbour, whatever amount of knowledge and wisdom one may possess."*

### **We are transitional beings between animals and "human beings in the image of God"**

So now the first question has been answered: One should *never*, out of enthusiasm, try to force onto others questions that they have never asked. And that brings us to the second question: How do we manage the many problems that arise due to our new lifestyle?

In relation to this question, it is my personal opinion that we on many, many occasions forget to be tolerant also towards ourselves! We want to come a long way in our development in a short time. And what happens then is that we are faced with these problems that make us stop and view the situation in a more sober light. We are *not* finished human beings, we are transitional beings and we should give ourselves time to grow out of our "old" lifestyle in a quiet and peaceful way. This does not mean that we should continue with our old habits. No, we should establish goals and we should exercise our will in order to reach these goals, but we should give ourselves the necessary time.

### **What do you have the heart to do to others?**

The question about becoming a vegetarian is a good example. It is not recommended to become a vegetarian because of it having "incalculable consequences for my karma if I eat meat". It is preferable that the cause comes, so to say, from one's inside. "It is impossible for me to eat meat because I know what terrible suffering we inflict on the animals and I cannot take part in that." If one has not reached that point in one's development one can choose to work on it, possibly by investigating

the circumstances that these animals endure. These circumstances can be compared to the cruelty of the concentration camps. One of my young friends got a job with a carrier that transported chickens to be slaughtered at a poultry slaughterhouse. The young boy left his job in tears after only one day and has been a vegetarian since then. So insane are the circumstances we offer the animals in the meat industry. Do we have the heart to take part in the awful cruelty inflicted on animals in the "production of meat" or do we not?

And so to the question of drinking wine and spirits and other less healthy things. It is a harsh violation to our microbeings when we, for example, smoke or drink. But also here there is a need for tolerance and a certain "cool" perspective. We are transitional beings and we all have a lot of issues that we would like to improve in our lifestyle. Let us – without fanaticism – give ourselves time enough to change. At the Martinus Centre in Klint I heard a wonderful lecture with a title that said everything: "*Living in accordance with one's step of development*".

### **Be tolerant – also towards yourself**

In reality it is all about *thought climates*, and I would like to refer to the fantastic article Martinus has written about "Human Being's Mental Short-Circuits" (English *Kosmos* 3-2008). In the section about "Mental Hygiene" Martinus himself asks the question how can something as natural as the fact that we are transitional beings lead to such unnatural states as stress, nervous breakdown and serious diseases? He answers: "*Owing to the fact that the human being creates excessive tensions in its nervous system, either by frantically demanding too much of itself all at once, or by giving in, also excessively*" (my high-lighting).



The questioner writes that coming into contact with Martinus' analyses can give rise to problems and a bad conscience. This is totally natural. We are composed of two different kinds of mentality, namely the more or less dominating animal mentality and the incipient human one. They are each other's diametrical opposites and will therefore collide in the human beings' mentality. But Martinus tells us that "everything is very good" due to the fact that every tiny step on the ladder of development that we overcome, brings us closer to the goal we have ahead of us: the finished human being!

I would like to round up with something a little bit heartfelt. The questioner uses the expression "*with incalculable consequences for my karma*". This is a way of thinking that seems to reappear in many of the questions sent to me. But the law of karma, or the law of fate is not a threat that we should be frightened of. We only receive the amount karma that is necessary for the "evolution of our consciousness" – that is to say for our further development towards the goal, "the human being in the image of God".

The law of karma is on our side ...

*Hans Wittendorff*

*Translated by Anne Pullar*



Mary McGovern

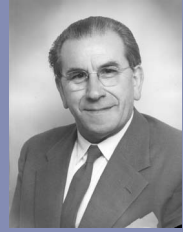
**Do you have a question concerning some part of Martinus' Spiritual World Picture?**

Write to [editors@kosmosmagazine.net](mailto:editors@kosmosmagazine.net) and you will have an answer. If your question is suitable for publication in eKosmos it will be done anonymously.

# The Kingdom of Heaven or the Cosmic Temple of Life

by Martinus

M0635



## Part 1

### 1. Why is the physical world not the same for everyone?

We have previously become acquainted with the way life or existence in the spiritual world forms itself according to the concepts or ideas about this world that one has become accustomed to believe in while one is living on the physical plane. Here as long as one lives in ignorance and superstition, in false and not false ideas, one will be able to experience the physical world only in the same way. Ideas or beliefs and superstitions do not change because one dies or loses one's physical body. And just as here on Earth one does not experience the true physical world, as long as here one has not understood the true physical laws, in the same way neither will one experience the true spiritual world or reality as long as here one has not understood or become conscious in the special laws of this world. What do primitive peoples in the jungle know about the true physical reality? Is not Neanderthal man or the Peking man to a colossal extent devoid of the physical knowledge of a Bohr or an Einstein? Do they not each have their own extremely differing ideas about physical existence, and yet they live on the same physical plane or in the same physical world? What is it that makes the difference? Why do not the physical beings see the physical world in the same way? How can human beings live in the same

world and yet each of them experiences it completely differently? Why is not the physical world the same for everyone that lives in it?

### 2. Religious sects' and political parties' views of the world picture

As I have already explained, the great majority of the human beings on Earth do not see the pure truth. They have not found what in the East or the Orient is called the pure truth. All the various religious sects have their own special view of the truth or reality and see the physical world only in relation to it. The view of the religious sect is the adherents' world picture, totally irrespective of whether it is in agreement with reality or whether it is in itself the pure truth. And of course it stands to reason that to the extent that their world picture, and their morals and way of life that are based on it, is not in contact with reality, their existence will be an illusory or false reality. Their [life] does not fulfil the laws of life, and it therefore becomes unhappy and full of pain. The so-called unhappy fate, with war, suffering and mutilation, illness and hardship and a far too early death are the inevitable consequences, totally regardless of however much one has laid down the law that one's sect is God's truly chosen commandment, and however much one believes that one is one of the holy ones of the last days and the favourite of the Godhead. And it

absolutely does not alter the principle that instead of belonging to a religious sect one belongs to a fundamentally materialistic political party. Here the world picture, and therefore the morals and way of life, are equally adapted or made according to the material or physical ideas that one has been governed or possessed by, totally regardless of whether they are in contact with reality or the absolute world picture.

### **3. The kingdom of heaven dwells within us**

It is a matter of course that the kingdom of heaven – that is to say the ability to experience the absolute truth, and thereby the absolute world picture, and thereby the truly spiritual world – does not dwell in the beings that live in a false or illusory experience of the world picture, and thereby of life. The kingdom of heaven is the experience of the true life, the pure truth. The kingdom of heaven is God's own mental sphere, the world whose sphere of thought is the highest and absolute knowledge of the world plan, the laws of life or the absolute truth. It is that sphere of thought that in the Bible is called the "holy spirit". The kingdom of heaven and the holy spirit are therefore the same thing. It is the true view of the world, and consequently both the kingdom of heaven and the holy spirit are things that, as Christ says, dwell within the beings and are not a kind of external kingdom or an external sphere.

### **4. Each individual human being has his own special experience of paradise after death**

After this it will therefore now be totally clear to us how perfectly or imperfectly one will experience the spiritual world after death. The majority of the Earth's human beings have still not arrived at the absolute world

picture, neither the religious sects, the political parties nor the materialistic scientist, who is in fact further removed than ever from the ability to experience the true world picture, since he believes that it is something external that he can weigh and measure his way to. He believes that the solution to the mystery of the world is something physical, and he therefore also lives in a fantasy world. This entire company of beings can therefore not experience the kingdom of heaven, the absolute truth or the holy spirit. Their spiritual experience can culminate only in an experience of paradise. If they are in contact with their belief, whether it is religious or political, spiritual or materialistic, and therefore have no pangs of conscience, they may well experience beautiful experiences of bliss on the spiritual plane. The holy ones of the last days experience the spiritual world as they have been used to imagining it, and the adherents of political parties see it in the limited or completely obliterated form that their materialism dictates. The same thing applies to the materialistic scientists. They also go through life after death without understanding that they are in a spiritual world. They go on experiencing the spiritual world only in the form of their physical habitual consciousness. This of course results in them claiming that they are not dead but are still living on the physical plane still thinking that they are mortal beings. It is on the basis of this that the Indians experience their hunting grounds, the warrior experiences his paradise and the believer his paradise.

### **5. The being's pangs of conscience form its purgatory**

There are no hindrances apart from those that can form purgatory, that is to say the acknowledgement of having

been in disharmony or conflict with the morality of one's view. This creates anguish. The rest cannot form purgatory, since it is steps on the way. There is nothing one can do oneself about which step of giftedness one is on. It would be rather satanic if one could be punished because one's capacity for giftedness did not represent a certain number of points on the scale of evolution. Only where one is not in contact with the morality of one's world picture, or if one discovers that the world picture that one believes in and the moral values that one has as a result cultivated are also false, only there can one experience purgatory. Wherever these circumstances are not present one will experience paradise.

#### **6. The forecourt, the inner courtyard and the holy of holies**

But paradise is not the true spiritual world since it is a product of the beings' fantasy. It is a world that the beings have built up in their own image. Above this spiritual world lies the true spiritual world, the one that is not fantasy, the one that is an expression of the pure truth, the one that is the absolute kingdom of heaven. Paradise is therefore really only a spiritual underworld, a kind of forecourt to the true paradise or the kingdom of heaven. Since it again will be possible to divide the kingdom of heaven into two spheres, which we can call the inner courtyard and the holy of holies, the whole of the spiritual world can therefore be likened to a tabernacle or temple. And here it is the case that, just like the tabernacle in the Bible, everyone may enter the forecourt, whereas only the priests may enter the inner courtyard, and only the high priest may enter the holy of holies. The great majority of the human beings on Earth, both in this world and the next, find themselves in the forecourt. The

forecourt is the paradise that is built on illusion.

#### **7. The true human kingdom on the physical plane**

But once human beings have come through all the physical desires and the resultant joys and sorrows, once they are satiated with the religious and political memberships of sects or parties, once they are satiated of playing a role, satiated of being admired and respected, once humility and unselfishness more than arrogance and selfishness govern the being, so that they to an increasing degree more and more feel sympathy for other living beings, so that the welfare of other living beings is of concern to them, once neighbourly love begins to compete with copulatory love, only then will the beings begin to be worthy of the cosmic priesthood. They will then begin to be able to enter the next hall in the temple of life, the "inner courtyard". As life here reaches no higher than it can one hundred per cent be experienced and practised on the physical plane, it will be the goal for terrestrial mankind's new world epoch that is now beginning. The "inner courtyard" will therefore be the state of life on the physical plane that I call in my main work, *Livets Bog*, the "true human kingdom". But this kingdom, which is the last kingdom on the physical plane, is the highest that can be manifested of the kingdom of heaven on this plane. And the perfection of this manifestation still lies about three thousand years in the future. But this does not prevent this part of the kingdom of heaven from already being in the process of forming within many human beings, that is to say within the previously mentioned beings that are satiated with primitive physical amenities. The holiest part of the kingdom of heaven will arise within the beings long before it arises

in the outer world. It cannot arise in the outer world until the majority of the Earth's population have developed this part of the kingdom of heaven within themselves.

### **8. The true human kingdom's spiritual sphere on other globes as an educational establishment for well-developed terrestrial human beings**

But this is where reincarnation is of benefit to the pioneers of the kingdom of heaven. Since after death they can experience, precisely in the spiritual world, the true human kingdom in its full expression or flowering, and there strengthen their love and their longing and interest to be its pioneers in their future physical incarnations. That it is possible for these beings to experience the true human kingdom on the spiritual plane between their physical incarnations is due to the fact that the true human kingdom already exists on certain other, sufficiently developed, physical globes, and these therefore have the true human kingdom's mental or spiritual sphere surrounding their physical globes. And it is therefore the spiritual atmosphere or world of these human globes that becomes a kind of home, a school or educational establishment for the terrestrial human beings that have come to the point where they have reached the aforementioned satiation with the primitive physical amenities and self-worship, so that unselfishness and neighbourly love have taken the place of arrogance and selfishness. And what does one see in the true human kingdom's spiritual world?

*The first manuscript closes with the following words:*

Explain the fundamental principles of the true human kingdom, the true

democracy or life-communism, which in turn culminates in the true or divine anarchy, which means a state of society in which all political and judicial systems, all officialdom has become superfluous, since neighbourly love has become the all-governing element of consciousness in all human beings. The animal in human beings, which today to a certain extent makes communism, anarchy and democracy into spheres of death, battlefields and spheres of torture. The social order of the true human kingdom is neither death-communism, death-anarchy nor death-democracy, or other forms of death-politics.

## **Part 2**

### **9. The universe's cosmic educational establishment and drawing office**

After having arrived at the highpoint or culmination of creation on the physical plane, where the individuals appear as creative geniuses in physical matter, the divine goal has been reached with reincarnation or the living beings' immersion in matter. They now have the law of all creation in their hearts and minds. They no longer need the physical world that they have totally grown out of, just as their organism is also so refined and independent of the earthly plane that it is increasingly seldom that they are born or incarnate in physical matter. They lived on breath and could materialise and dematerialise at will. As the desire became weaker and weaker the ability to incarnate in physical matter ceased, to a corresponding degree. Meanwhile their mentality grew to a colossal extent. They have now released all the energy and power that was previously used to manage the heavy physical matter and it can be used in the area of thought. Eventually thought became the tangible food for

their daily, fine, etheric existence. They became more and more preoccupied with ideas and plans for new creative processes and improvements of old ones. And their plane of existence gradually became a kingdom in which one occupied oneself exclusively with the elaboration of new, future, physical models of organisms for heart-, lung- and hearing functions, models of entirely new figures, the future organisms of plants, animals, human beings and angels. Here we are in fact in the universe's educational establishment and drawing office. Here the beings are the universe's cosmic civil engineers, cosmic masters or highest centres of creation. Here we can see the living models for all new, future world phenomena. We can see an area of strange landscape with curious phenomena, living beings, plants and animals of hitherto unimaginable forms. It is a model of a new surface of a globe. In another place we are walking inside a very strange machine in which beings are in the process of improving it and making it function. It is the model of a future new animal organism, in a future new physical world. Everywhere one is witness to models of future new mineral, vegetable and animal phenomena.

#### **10. A consciousness that is an immensely beautiful, eternally changing creation of scenery**

Since the beings here are not bound in solid, permanent organisms, as they are on the physical plane, and therefore have thought-matter only for the coarsest, outer material, and this material is at the same time the material for revealing their thought, we do not therefore see the beings themselves. We see their manifestations, their consciousness. Just as here on the material plane we see only the beings' physical

organisms and manifestations but not the beings' inner structure, spirit and I, so here in the kingdom of wisdom we now see only the beings' consciousness. This is an eternally changing creation of scenery of immense beauty, since here creation is one hundred percent in contact with love, and thereby with perfection. Here we are high above the creation of weapons and military equipment and the creation of machines of killing. Such phenomena belong to the cellars or the sewer networks of the temple of life. But since we are in the upper stories of the temple, which have been made into places for beings of love to live in, and which are the culmination of wisdom, what we witness here is nothing other than the very peak of God's creation, the culmination of the colouring of the universe. Wherever we go, we are walking on living beings' thoughts, transformed into gloriously beautiful created phenomena. Well, walking is not really the right expression because we feel no downward pull of gravity towards the ground, as we do on the physical plane and in the physical organism. Here we simply feel that we are existing in the midst of the whole, supported by our own willpower and our thought. And while we ourselves are not absorbed in admiring the surroundings, we are ourselves in the process of creating wonders that are then the only outward visibility of ourselves to other beings. The beings' direct visibility of each other therefore takes place only in the form of a vision. Behind the outward, visible world here in the kingdom of wisdom there exist invisibly the I's of the living beings, surrounded by their superconsciousness and subconsciousness, which here are free and independent of physical, coarse matter.

### **11. The wisdom beings' personal identification mark in visible thought matter**

If they want to have a pure, intimate, personal contact with another being, they create an expression in visible thought matter, which is the identification mark of their person. Such an identification mark can be a sun that scintillates, radiates and glitters in all shades of gold, it can be a star, just as it can be the most colossal, radiant angelic figure appearing in gold and purple, in mother of pearl and opal. It can appear with radiant wings, and it can appear as a figure without wings, and it can appear in all sorts of figures both radiant and shining as well as without shine and sparkle. This outward phenomenon of manifestation is merely something that is created for the moment, and lasts for only the duration of the personal contact with the being for whom the visibility was manifested. Such a revelation corresponds to a conversation on the physical plane. But here on the physical plane speech is unnecessary, since the beings' consciousness and thought is something outwardly visible and not something hidden inside, as on the material or physical plane.

### **12. A divine intercourse for all to see**

Such a vision or contact is never, even for a split second, created without it being identical to a mutual manifestation of love. It is the culmination of the highest fire or the release of sexuality of this plane of existence. Here this divine act of love is not connected in some form of cohabitation or marriage. It is a perfectly liberated and sovereign, mutual state of experiencing. It is a divine intercourse for all to see, without it being an embarrassing breach of public decency that promotes jealousy

and scandal in other beings. Here there is no nakedness that should be hidden, there is no right of possession that should be protected. Here there is no sexual rivalry. Here there is no marital monopoly that can be violated. Here such a loving contact between the beings is the very culmination of life's highest caress, the manifestation of life's innermost feeling and thought for another being, revealed in outer, visible matter. First and foremost their personal expression, or their organism that they have created for the moment, appears in such a radiant, intellectual and angelic revelation that this high stage of thought and art can produce, and next they create for each other, and around each other, a culmination of beneficial and intellectual or spiritual, caressing manifestations that become, not only for themselves, a radiant sensation of God's presence, and their own transformation into a harmonious entity or that which on the physical plane is expressed, in what here appears in its lowly, coarse form, as being one flesh, but it will also be some of this plane's joy- and love-promoting experiences for the other beings on the plane. Here there is only love and love is all one knows. Jealousy, scandal, breach of public decency and monopoly of sexuality or caressing of other beings is a hundred thousand light years away from this plane. Here all sexuality is united with and identical to the very purest, one hundred per cent neighbourly love. Everything that takes place can therefore be nothing other than a pleasure for all. Every being's most intimate experience is everyone's joy, is everyone's experience. Just as on this earthly plane in the domain of the animal kingdom one lives in a state of everyone at war with everyone, here one lives in a state of everyone's love for everyone.

## Part 3

### 13. From the kingdom of wisdom to the divine world

After the special experience of life in the kingdom of wisdom has culminated, another form of the experience of life comes increasingly into play. However, it has to be said here that the transition from the kingdom of wisdom to the “divine world” does not constitute a particularly noticeable form. There is no marked contrast between these two kingdoms as there is, for example, between the lower kingdoms. Between the animal kingdom and the human kingdom there is a very great contrast. Between animals and plants there is also a strong contrast. But between the human kingdom and the kingdom of wisdom the contrast is more smoothed out, eventually to be almost totally smoothed out between the kingdom of wisdom and the divine world. As I have already explained, the kingdom of wisdom is the drawing office of the universe, its world of models. Here are the models for everything that can possibly be created. Here everything is visible – the models for the future plant kingdoms, animal kingdoms and human kingdoms. Here new variations of eternal existence, the eternal experience of life, come into being. Here they can be seen and observed. Here all the knowledge of the entire world exists, its science and wisdom. Here is the last field of the being’s outward concentration.

### 14. The living being’s melting together with the eternal Father

In the last zone of the kingdom of wisdom the being’s ability to concentrate outwardly towards the created phenomena begins to diminish in favour of a strongly increasing concentration towards the Godhead itself. In fact, it

is as if here its I is in private together with the Godhead itself. But as neither one’s own I nor the Godhead’s I is a created phenomenon, and the created phenomena here are absent or can be excluded, the fundamental experience in the divine world is an experience of existence or life without created phenomena. Here, however, there exist the eternal superconsciousness with the talent kernels and the subconsciousness, and as a result the I’s invisible or image-free experience of being together with the Godhead can set into manifestation or visibility whenever the I in question feels the impulse or urge. The body of God, the all-overwhelming light, is also the body for one’s own I. And yet one cannot be totally swallowed up by this light, in the way that a drop of water is swallowed up by the ocean. Our I is not like the drop of water, a created detail that is without an I and that is subject to a beginning and an end. Our I is, by virtue of the middle aspect of the triune principle, X2, eternally guaranteed individuality. All the I’s of the living beings together constitute God’s I, but are merely separated and made distinct by God’s X2. We can therefore, when all manifestation or all created phenomena have been removed, experience the individuality of our I’s identity to eternity, just as God’s I is in the same way identical to eternity. The culminatory experience of life in the divine world is therefore the experience of one’s absolute sense of belonging together, one’s identity to, or one’s being one with the Godhead beyond all visible forms.

### 15. The Godhead’s eternal, life-directing “something” sparkles and shines in radiant, gaseous gold

This experience reveals itself to oneself as a sense of being present, without a body, in an endless ocean of a particular



kind of fire. An insuperable feeling that, in this golden fire or this gaseous, shining gold, one is facing, or is in, the very eternal Godhead's something, his being, consciousness and field of radiance. Here exists the all-governing, all-overwhelming divine I that exists behind all creations, all manifestations, all thoughts, all science and wisdom. Here one stands, in a great variety of ways or with abundant strength, before that which science first denied and later uses all it has in its power, with its microscopes and telescopes and calculating machines, to seek and search for, but which it will never ever be able to find with the help of instruments and calculations in weights and measures. Here sparkles and shines in radiant gaseous gold the eternal, life-directing something that is the originator of the brain and the heart in every living being, in the same way that it is the originator of the wisdom and the reasoning that reveals itself in the logic with which the globes of the universe and the organisms of the living beings are created. Here is the aliveness that is to be found only in, or is, the holy of holies of the temple, and which is therefore inaccessible to every human being who is still unfinished or unprepared, it is inaccessible to, and can kill, every being who does not have, guarded in love, the necessary preparedness or habituation to this governing energy of light or highest fire. Here in the divine world the beings can therefore move out of and into this ocean of light, into and out of this melting together, and being one with the Godhead. Into and out of this, their own, personal and individual experience of their identity to the Father, eternity and infinity.

## **16. The being's experience of itself as appearing in God's image – the kingdom of bliss**

But also this extremely alive experience of existence directly together with the Godhead has its satiation. The cycle's eternally life-conditioning law is in evidence since the being has grown out of life's very highest experience of togetherness with God at the heights. After having experienced the culmination of creation, after having experienced its being one with the Godhead, after having experienced the culmination of life and creation, the being is given the chance of having an experience of itself appearing in God's image. It is given the chance of experiencing being the supreme directing power in the universe, the supreme directing love, the all-governing wisdom behind all manifestations. The individual is given access to this divine ethereal existence through a certain plane of existence, just as it was through certain planes of existence that it had been granted access to the many other planes of existence for particular forms of the experience of life. This plane of existence is called the kingdom of bliss and is borne by the sixth basic energy – memory.

*The third manuscript closes with the following words:*

Go deeper into the experience of bliss and the being's journey through its memory of the universe. Its bringing to life of everything that is to be found in the being's inner world, and through this bringing to life the being becomes the same in its own inner world as the Godhead is in its outer universe, and it thereby represents the image of God.

The article is a transcription of three connected manuscripts (parts 1, 2 and 3) that Martinus wrote in preparation for a series of lectures at the Martinus Institute

on Sunday the 15<sup>th</sup>, the 22<sup>nd</sup> and the 29<sup>th</sup> of January 1950. The transcription and title headings are by Torben Hedegaard. The word in square brackets in section 2 was added during the transcription process. Approved by the Council 22<sup>nd</sup> October 2017. Article ID: M0635. Translated by Andrew Brown, 2018.

For an easy introduction to Martinus's view on what happens after death listen to the podcast on [martinuscologypodcast.com](http://martinuscologypodcast.com) [episode 21](#)

You will find an article by Martinus clarifying some of the basic cosmic laws, the I and eternity on the website: [www.kosmosmagazine.net/en/featured-en/the-mystery-of-death/](http://www.kosmosmagazine.net/en/featured-en/the-mystery-of-death/)



Alice Linnet

### Constructive News Popping Up

“When what you write about is constructive, people notice. They read everything. They share it with their friends. They create rare oases of well-being on social media. They write to us saying ‘Thank you’.”

Those are the experiences *The Guardian* has after an eighteen-month-long pilot project with a new section called “The Upside”, which is full of constructive news. The section has increased the interest in reading the articles and the wish to share them.

*The Guardian Upside* also encourages its readers to send in positive stories and events that they themselves would like to read about. What follows are a few examples of positive news

from the environmental department of *The Upside*.

### Plastic-free departments in Dutch supermarkets

Dutch supermarkets have opened Europe’s first plastic-free department with 700 products, and plans to open similar departments in other branches.

### Lego plans to go plastic-free

Lego made out of sugar cane will soon be on the market. The initiative is a step towards greater sustainability in their production and the goal is to find biologically-based materials that can replace the present plastic ones.

# Climate improvements and greater equality go together

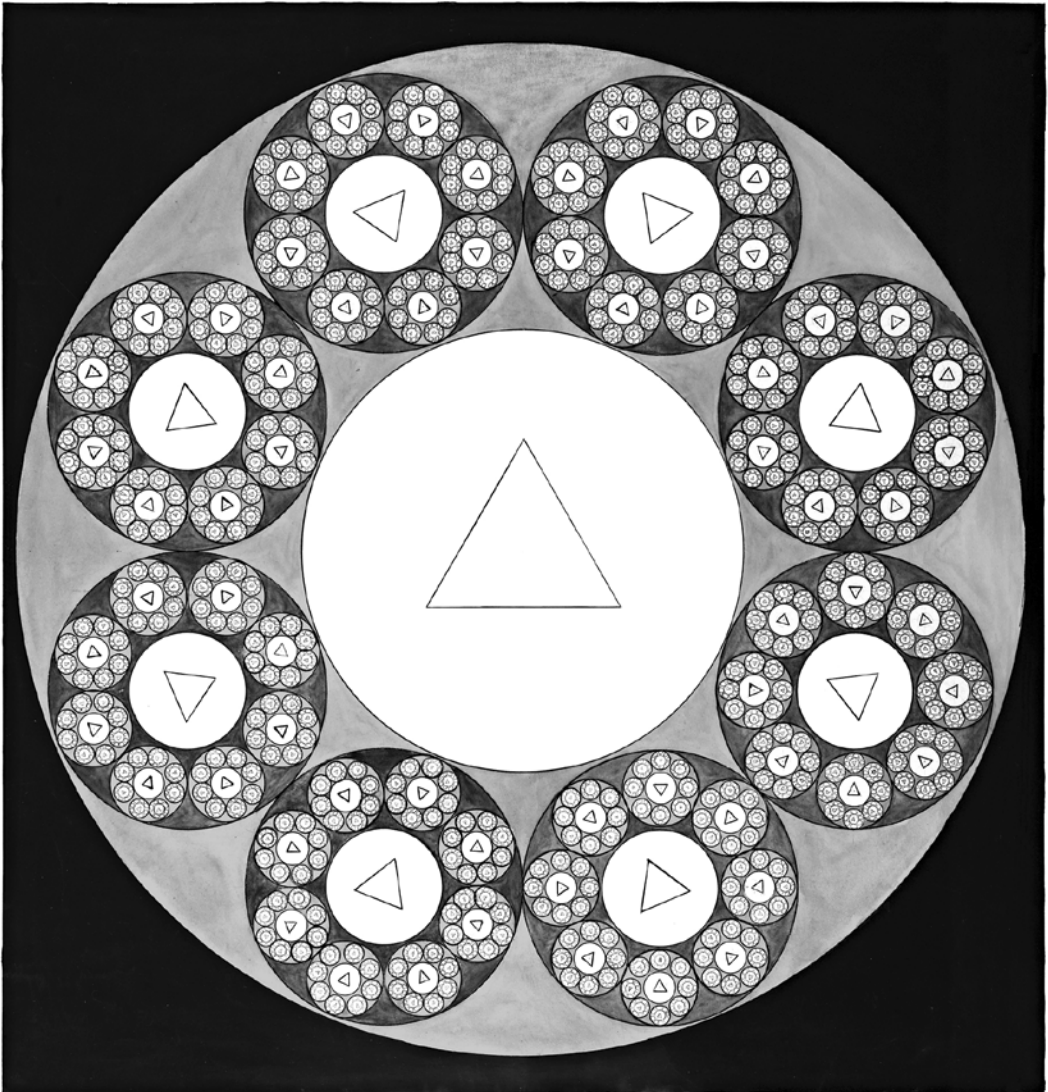
Climate change and inequality are two of the most acute challenges the world is now facing. What is new is that the two problems can be solved simultaneously. According to recent research, the risk of higher carbon emission increases dramatically under economic scenarios where increased inequality and increased use of fossil fuels dominate. The research leader, Joeri Rogelj, at the International Institute for Applied Systems Analysis in Vienna, claims that when poverty is widespread, resources are not put into finding innovations.

On the other hand, sustainable development contributes to an economy that benefits everybody. Therefore, it is encouraging to acknowledge the fact that there is a lot that is being done for the climate worldwide. There is a boom of renewable energy, mass production of electric cars, at the same time as the production of energy from fossil fuels has reached its culmination.

But why is this news positive? Martinus writes that the Earth as a macrobeing is sovereign in its decision making concerning its own organism. Does that not mean that the Earth

being itself decides to what degree it is polluted, just as we, terrestrial human beings are sovereign in ruling over our microcosmos and to what degree we want to pollute our organism? Being in the role of microbeings in the Earth's organism, can we really have much influence on the "climate changes" of the macrobeing?

Through reading Martinus, we also learn that what we sow in our own micro-environment – i.e. in our own body – we reap in the form of karma from our macrobeing. This means that if we smoke, we will as a consequence most probably live in polluted areas. Therefore there is no sense in fighting environmental pollution if we ourselves are polluting our own lungs.



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Reg. 7

*Symbol no. 7, The Principle of Life Units*

Martinus describes how terrestrial human beings are the brain cells of the Earth, and as such our consciousness fits perfectly with the consciousness and thought climate of the Earth. This means that when the Earth decides to take care of its “climate” which really means taking better care of its organism, we as microbeings will follow in a parallel development by creating new inventions that turn development towards sustainable and harmonious environmental cycles.

In the wake of climate change we have seen an enormous transition and development towards increased sustainability worldwide, including efforts from science, politicians, private organisations and right down to the individual human being where we see many people using renewable energy and, for instance, choosing to have meat-free days.

So, the increased activity amongst human beings in order to create more sustainability and to clean up the environment, is really an effect of a change of thought climate in the Earth’s consciousness, just as when we human beings change our thought climate and decide to take better care of our organism, this has a positive effect in our microworld, i.e. in the daily lives of our organs and our cells. Our respective paths in our respective spiral cycles mirror each other. And as we can see in symbol no. 7, The Principle of Life Units – we all work together!

Source: [positivenyheder.dk](http://positivenyheder.dk); [bloomberg.com](http://bloomberg.com); Martinus, *The Eternal World Picture*, book 1.

For further reading look at symbol no. 7:  
[www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-7](http://www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-7)

## 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 net. Each summer courses are held in various languages at the Martinus Centre in Klint, Denmark and at other times of the year at many other places in both Denmark and abroad. Further information can be obtained from the Martinus Institute. The dissemination of knowledge of The Third Testament involves no membership or setting up of any association.

**Publisher:** The Martinus Institute,  
Mariendalsvej 94-96, DK-2000 Frederiksberg,  
Denmark

CVR 19961486.

Website: [www.martinus.dk](http://www.martinus.dk)

Bookshop: [shop.martinus.dk](http://shop.martinus.dk)

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**Layout:** Jan Nyborg Tarbensen

Front cover picture: Anne Külper

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ISSN 0107-7929



# The Martinus Centre, Klint

– a centre for courses, holidays and retreats

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

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

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

## Courses in Martinus' world picture

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



## Holidays and retreats

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

## A special atmosphere

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

## Booking

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

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



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