



MARTINUS
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Kosmos

MARTINUS COSMOLOGY

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Dear reader,

In what way do trust and patience work together in your mind? The other day I happened to come across a series of mind-maps showing my wishes for my personal development over a number of years.

Trust and patience are stated on each one of them. Am I alone in having this wish?

There are many things we can put our trust in, such as money, property, medical science, the government, friends, God... From Martinus' spiritual world picture we learn that what we trust in depends on where we are in our stage of development. When we are at the stage of being religious we trust in God through our ability to believe. That makes us strong, also in challenging times. When we are at the stage of being materialists we trust in making sure we have a good education, a large enough bank account, a new car. This makes us strong as long as we don't lose our job, our family or become seriously ill. To state things roughly.

Today, we frequently read in the newspapers about the world economy coming closer to a possible breakdown. In many European countries refugees from places of war "stand on our doorstep" wanting to share the material wealth that we consider to be our personal right and achievement. Many people, probably both the religious and the materialistically orientated, are asking themselves: What is going on?

To those who can no longer trust through faith, there is becoming increasingly less to trust in. Martinus tells us that the only trust that is sustainable is trust built on cosmic knowledge and our own "initiation into darkness". Most of the articles in this issue of Kosmos, may help us building trust based on this kind of knowledge concerning both the situation of unrest in the world and concerning the challenges we might have in our own lives.

The first article by Martinus, "*Time, Space and Eternity – Life's Three Great Sensory Dimensions*" shows us how we are on our way towards being able to perceive eternity, not as a theoretical and abstract concept but as something actual, even tangible. This might seem far away for most of us, but just widening our thinking to take in a few incarnations back into history and into the future changes the perspective a great deal.

Olav Johansson's article "*The Downfall of Humankind – or Transition into ...?*" shows us, from another perspective, that the experiences we as humankind are going through at present, create the knowledge on which we will build world peace and a world state in the future. So again there is logic behind having trust and patience.

In the article "*Some Thoughts about Unnatural Fatigue*" Helle Frederiksen shares with us some of her own experiences of how studying Martinus' Cosmology has helped her to understand and better manage her own challenging life situation. She points out how the perspective of reincarnation can help us to have more patience towards ourselves, understanding that the difficulties we may have right now we have, unknowingly of the consequences, created in former life-times.

The "Question and Answer" article by Hans Wittendorff reminds us about the analysis of the "I" and the triune principle and how this gives us the most fundamental reason for loving each other: we all belong to the same family of living beings.

Hopefully you have now developed a good appetite for deepening your cosmic knowledge. Find somewhere comfortable to sit and enjoy the wide perspective, and if you like ponder over your own connection between trust and patience.

Anne Pullar



Time, Space and Eternity – Life's Three Great Sensory Dimensions

by Martinus

1. To the blind and deaf, light and sound are an unknown world

The experience of everyday life consists of an experience of many different worlds. For every sensory organ through which we can experience, there exists a corresponding outer world. Just take for example such a thing as our sight. Just within this sensory faculty we experience a whole world in itself. What would we know of colours, light and rays if we could not see? We talk about black, white and coloured things. The blind human being is cut off from so much when compared with the sighted human being. Is it not the same with hearing? Is this not also a whole world in itself? Human beings that are totally without hearing are also cut off from a colossal area of experience. They cannot hear themselves; they cannot hear any sounds at all. They are completely cut off from the world of music and notes. Neither can they hear the storm, the gentle breeze or the sound of the surf on the beach. Human beings that cannot

see or hear live in a permanent physical darkness and a deathly silence. But as there is still a being that experiences life, this life must have a completely different form from the lives of the beings that can both see and hear. To beings that are born both blind and deaf the world appears completely different than it would to the beings that can both see and hear, and yet it is the same world that they live in. To sighted beings there exists light and shade, colours and rays, accompanied by sounds, music and notes, that is to say dimensional aspects of life that the beings that have never been able to see and hear have absolutely no understanding of.

To such beings these two worlds, the world of light and the world of sound, will be abstract worlds, in a way spiritual worlds, which they will perhaps deny. The beings will judge life from the area of their own sensory dimension. They will, if they were able to give expression to their view of life, claim that the only thing that existed was feeling.

To these beings the appearance of every object in space will be only a question of feeling. An object will be sensed as smooth, rough or angular. Such beings' concept of beauty will only be a question of things that they can touch without it feeling unpleasant. Things that are not too cold or too warm, things that are smooth and pleasant to wear will form concepts of beauty or wellbeing in their consciousness. They will also be able to tell the difference between wet and dry, but the world of sight and hearing will be a super-terrestrial or heavenly world to these beings, if they can be brought to having any inkling at all of its existence. These beings' entire world picture can be nothing other than rough, smooth or angular surfaces, sensations of cold and warm, soft and hard, wet and dry. But there will be no blue sky, no sun, moon or stars to enliven their consciousness. No colours and no sounds.

2. The development of the living beings' sensory faculty

But as it happens we have absolutely no need to imagine human beings in such a state, since it is abnormal for human beings. There are life forms in our surroundings that have no sight or hearing. In fact there are to be found even more impoverished or simpler forms of life. If we look at the structure of life itself, we can see that it represents a long chain of evolution. We can see that at the top of this evolutionary ladder are human beings. These are the beings that are the most gifted of all living beings on Earth when it comes to ordinary, physical perception. Within humankind we already have a clear view of the ladder of evolution. Humankind extends from primitive beings in the African jungle all the way up to the highly evolved geniuses among civilised human beings. These geniuses see worlds and things

that primitive human beings absolutely cannot understand, these worlds and things being seen as miracles, magic or supernatural phenomena by these primitive human beings. Below civilised human beings we find beings that have died out long ago but that were far lower than present-day pygmies or primitive peoples. We can follow these beings right down to the ape-stages, and from the ape-stages we have come to the stage of the living beings that we call "animals". But we can follow the line of the animals right down to insectivorous plants, or to life forms that appear to be a transitional stage between animal and plant. We can follow the life forms of plants right down to crystalline and mineral states, where there exists no perception at all of the outer world.

Plants can neither hear, see nor feel, in the sense that we use the word feeling. They can have a vague inkling of pleasure and displeasure. To plants the outer world is a world without details. They have no sensory perception of the outer world; they have merely a vague inkling of displeasure and pleasure. They are absolutely unable to determine whether this sense of displeasure is a result of deadly conditions of extreme heat or cold or extreme dryness or wetness. It is only at the animal stage that the life form begins to have a sensory perception of the details in the outer world and can begin to differentiate between the causes of pleasure and displeasure. But the initial signs of this ability to differentiate in turn form the basis of the initial signs of the creation of the sensory faculties needed to experience these causes tangibly. And in this way the living being's senses gradually come into existence.

3. There exist new, undiscovered sensory terrains that human beings today are totally unable to comprehend

The plants and the blind and deaf animal species therefore live in a sensory dimension that corresponds to that of the previously mentioned blind and deaf human beings. But if all living beings on Earth reveal a progressive evolution from immeasurably primitive forms right up to our stage, how can it possibly be logical to think that this evolution will not continue? Those who say that it comes to a halt with human beings are proclaiming the opposite of the facts. They are opposing everything that Nature is saying; they are opposing life's own speech. They can only substantiate their statements with completely unfounded and illogical flights of fancy or with ideas that they have thought up themselves. They are in contact with neither the truth nor reality. They are merely creators of postulates or dogmas. They have nothing to do with science. On the other hand, those human beings who say that evolution continues are expressing what Nature in reality reveals to be a fact. They are in contact with the truth and are backed up by the speech of the entire universe, independent of religious traditions, holy texts, prophets and sages. Terrestrial human beings therefore have to get used to the idea that there are new sensory terrains that are just as far above their present ability to understand as colours, light and sounds are above the sensory horizon of human beings who were born blind and deaf, or above the domain of plants.

4. The sensation of a providence or a godhead is the product of an organic function

And neither is it so remarkable that throughout the millennia, in fact

throughout the whole history of humankind, there has always been a great deal of talk about a higher world and about beings that are higher than the terrestrial beings that we are familiar with. Over the ages religion as a whole or beings' religious worship has been based exclusively on a higher life form that is understood or imagined in this way. In fact one can even see that this higher life form is not invented by human beings. This sensation of a higher life and higher worlds, this sensation of a providence or a godhead is the product of an organic function, in the same way that sight and hearing, in the same way as flesh and blood, in the same way as hunger and satiation. And religiousness has existed as such a product throughout the whole history of humankind since right down at the animal stage. The animal's cry of anguish is nothing other than a cry to be saved that is directed to a providence or an unknown higher power. The animal is not conscious of any such higher providence or power, but it nevertheless cries out for help. Who is it crying out to? It knows that the tiger, lion or other predatory animal is not open to negotiation through some sort of cry. Predatory animals know nothing of compassion. If they did they would themselves starve to death. The cry of the animal is an automatic function that is triggered off. But what controls such an automatic function? Is it not because it is so obviously and habitually in contact with the laws of Nature that it cries out for help at a time of need? It is an organic function in the animal that produces this begging for help completely without the animal's purely cerebral or awake day-conscious knowledge. But if in Nature such an organic function is released it must have a purpose, there must be logic behind this creation, just as there is logic behind the creation of all the other senses, behind the emergence of sight and hearing.

5. The religious instinct expressed through purely materialistic worship

The whole religious instinct in human beings is a product of an organic function. This gives rise to a cry for protection, a cry for lasting peace, for culture and happiness, a cry for a higher form of existence, a dread and terror of being annihilated for all eternity. It is true that this religious instinct is no longer reflected to such a high degree in a strong belief or blind worship of a godhead as was previously the case and is still to be found in a large part of humankind, but this in no way disproves the acknowledgement of the existence of this religious instinct in all living beings and in particular in human beings. The so-called religious instinct has many ways of showing itself. Where it can no longer find an outlet or be released through religious worship, it forces its way through purely materialistic worship. It is materialistic worship such as this that we experience as the formation of all political parties. All politics are exclusively a product of the same religious basic instinct that created and promoted the religions. Are not many political trends just as fanatical and lacking in logical foundation as many of the religious assertions? Another outlet or trend of the religious instinct in human beings is so-called modern science. This thirst for knowledge that is seeking satisfaction here is also a product of the religious basic instinct in human beings.

6. The eternal question: “Why?”

But through all these trends or effects of the religious basic instinct in the living beings, they are nevertheless hastening towards one and the same goal. They all want to arrive at the highest standard of morality, the highest knowledge of life, the solution to the very mystery of life. The reason that the beings

have turned their attentions to politics is merely because they have not found the answer to the eternal “why” through the religious institutions, churches and temples with their priests and ecclesiastical authorities, their sages and holy texts. And the reason why beings turn their backs on politics is also because politics cannot give them the final and satisfactory answer to this “why?”. Despite the fact that science is wearing itself out with its research, and is forced to make use of microscopes, telescopes and other tools, what we are witnessing is a fiercely unsatisfied hunger. This underlying spiritual hunger, this hidden hunger for the Godhead, cannot be satisfied through material science either. It is extremely limited what we can see with the help of technical and chemical processes and the theoretical physics based on them. We are still restricted by two severe hindrances, namely time and space. With the sensory faculty that human beings have at the moment they can perceive only limited objects. They can perceive only answers in terms of weights and measures. And this means that they can see only objects that have been produced or created.

7. “Cosmic consciousness” is the great goal of all human beings

Everything that the being senses is merely objects outside itself, but what it is unable to sense is itself. The thing that is itself is therefore something that belongs to a different sensory dimension from the one that it is at the moment master of. It is a sensory dimension that lies outside its current area of experience, in the same way that light and colour, sound and musical notes lie outside the sensory area of beings that have no sight or hearing. But just as sight and hearing are not for that reason something unreal, so it is also with this higher sensory dimension, in

which from a purely sensory point of view one cannot only see what oneself or other beings produce but one can also see beyond what is created and thereby see what it is that is creating. It is this sensory faculty that, through the religious, political and scientific struggles and experiences, is under development. It is this faculty that is the great goal behind all of life's current hardships. With this faculty the universe, in fact the whole of existence, will change completely. To the individual it will shine in a totally different light. In this light the individual will see that "everything is very good". It is from such a sensory dimension that the above words from the Bible originate. It is from this sensory dimension that the great biblical truths have their origin, such as "you should love thy neighbour as yourself, that is the fulfilment of all the laws", thereby showing that the world redeemer Jesus Christ had such a sensory faculty. And similarly it was as a result of this faculty to experience that he experienced the Godhead as his true father. It was this faculty that gave him the power and courage to allow himself to be crucified and to pray for forgiveness for his executioners, since this faculty gave him the possibility to see that they did not know what they were doing. And this is the case with all sinners in the world. It is this faculty that shows the individual that no one in the world can be the cause of an injustice, just as no one can suffer an injustice. Martyrdom or thinking of oneself as a victim does not exist, since every living being is master of its own fate. It is this sensory dimension that is called "cosmic consciousness". It is this sensory faculty that enables me to produce my large, main work, *Livets Bog*, and to describe and present the cosmic world picture and the immortality of the beings in a scientific form that can never ever be annulled.

8. The materialistic stage and the cosmic stage

At this point there will be a many human beings that neither want to or are able to understand a higher sensory dimension and will therefore through in-born naivety and superstition deny that there is anything other than what they themselves can hear and see, weigh and measure. These analyses are not intended for human beings with such an attitude, since life has something totally different and more drastic to say to these beings. But let us take a look at beings that with a more or less developed cosmic consciousness have to date led human beings forward. We will then witness that the stage of denying the existence of God and of rejecting the acknowledgement of cosmic consciousness is not a stage that lies beyond the stage of cosmic consciousness. When we look at these highly developed beings and the state of their consciousness, it becomes apparent that it is a stage that comes after one has lived through the cold and God-denying stages of materialism. It is only when one has lived one's life with absolutely no belief in a godhead or a providence that the cosmic stage enters into the human being's life. As it therefore comes after the cold, materialistic beings' position on the ladder of evolution, it must therefore be a stage that the materialists have still not passed through. This results in their cold, naive attitude and the dark, intolerant nature of their consciousness.

The cosmic stage is an evolutionary step that these beings are on their way towards and will at some point go through. The attitude that they now have towards life's deepest secret or the solution to the mystery of life cannot last for ever. Sooner or later this attitude will demonstrate to its originator how impossible it is to live by it. In addition, history shows sufficiently clearly,

in fact to a colossally overwhelming extent, that all these beings without exception have only been able to lead humankind to war, mutilation and destruction, at the same time as they themselves will eventually lose this glorification of war, which will show itself to be dark patches in the history of humankind. There are other figures that will never in the history of humankind lose their radiance, namely all those beings that have guided humankind to paths that have led away from war, intolerance and greed. These beings that have fertilised the Earth with ideas that result in humanism, peace, wellbeing, culture and happiness for all beings, will end up sparkling and shining more and more in the terrestrial human mentality, as this approaches the cosmic stage. These beings are forerunners of this spirit and culture, they are the “first signs of daybreak” that the beings today are crying out for in the expression a “lasting peace”, that is to say the united states of the world, “one flock and one shepherd”.

9. With cosmic consciousness the being can sense eternity and infinity

So what is the kernel in this new sensory area? Well, in reality this sensory area lies hidden beneath everything that comes under the concept of eternity. That is the first expression for the new world. When the beings gain cosmic consciousness they will be able to sense eternity and infinity. Today they are only able to sense that which is limited, and that which is limited is only time and space. But to sense time and space is to the prospective human beings in God's image nothing more than an impoverished sight. They also have to develop a sensory faculty through which they can sense what it is that time and space are details in, or what it is that is

the origin of time and space, since time and space are not what they appear to be – they are mere illusions, mere produced objects. But if they are merely produced objects there must be a reality that exists higher than or above that which is produced. As long as this higher something, or the producer or creator, has not been found human beings will not have complete peace of mind. And as long as humankind has not found this creator as an absolute fact or scientifically, human beings will live their lives based on only superstition and ideals that are death inducing and that destroy culture instead of creating it.

10. The new sensory dimension is a specific way of thinking and attitude of consciousness

This new sensory dimension is not an outer, physical set of senses; it is a specific way of thinking, a specific attitude of the consciousness. It is an attitude of consciousness where one does not seek answers in terms of weights and measures. What one seeks are expressions of life. It is no longer something to do with how long or short, how thick or thin an object appears to be. One does not seek distances or concepts of time and space. On the contrary, one seeks something that makes use of time and space, distances, weights and measures, something that proclaims itself through these outer, created phenomena. One adjusts one's brain towards finding out what is the use of this or that. Why is there summer and winter? Why is there light and dark? Why is there day and night? Why is one being happy, while another being is unhappy? The answer to these questions can never be a result of weights and measures. It must be a result based on purpose; it must be an expression of life, a declaration of consciousness and life. It must be a living being's way of acting. Everything that takes place in

Nature must be a result of thought and consciousness. That it should be a result of pure chance is the answer that can never ever give satisfaction. It offers no satiation for the spiritual hunger that lies behind humankind's spiritual striving, whether in the form of religious worship, politics or the creation of humanity. That the universe is pure chance, that the living being is a product of matter or could just as well have never ever come into existence is no solution. This can never ever form a foundation for morality; it can never be something with which one can substantiate morality or humanity. On the contrary, if everything were pure chance the most ingenious inconsiderateness, injustice and blood-thirstiness would be the very highest unshakable ideals, since they would have to be the only means of creating one's own happiness.

Regarding the new sensory dimension, it will mean an ability to observe and ascertain in a different way than animals and human beings have previously been forced to. It is an ability to see all those things that one has otherwise accepted as "supernatural". And through this sight, this ability to experience, all these "supernatural" things become as a matter of course realistic things. They therefore no longer go on being "abstract"; they become completely tangible.

This article is a transcription of an unfinished manuscript that Martinus wrote in preparation for two lectures at the Martinus Institute on the 5th and 12th July 1948. The manuscripts have also previously been edited by Mogens Møller under the title "The new sensory dimension". Corrections and headings of the present article by Torben Hedegaard, approved by the Council 01 03 2015. Translated by Andrew Brown, 2016

QUOTATION

I saw the sunshine that can melt the ice and remove the cold from every mind, transform the barren deserts of hopelessness and pessimism into fertile and sunny regions of consciousness, warm the heart, inspire the brain, thus making the individual forgive injustice, love his enemy, and understand the criminal.

Martinus: *On the birth of my mission*, Chap. 17



I feel as if I am the midpoint of the universe – but how can that be?

by Hans Wittendorff

A study group has written about their difficulty in fully understanding what Martinus means when he talks about the “I”. He talks about the I of the God-head, and of course we all have this inner “sense of I”, as if we are a kind of centre and everything else in the whole universe is outside us. But where does our sense of I, which is apparently individual, come from? And do animals have the same sense?

ANSWER: Martinus is well aware that it might be a bit difficult for us to understand this. In *Livets Bog*, vol. 3, section 957 he writes that it is a million-year-old automatic function in us that when we want an explanation for something it should be in the form of “answers in terms of weights and measures or other expressions that describe the object’s limitation or state of being bound to one place”. When the reader meets for the first time the analysis of the I he is brought up short. “For here he is faced for the first time with something that is different from everything else, in that it has no weight or measurement or is not in any way whatsoever “bound to one place” and consequently exists with the one and only analysis: “something that is”. As he cannot ascertain any weight or measurement here, he simply cannot grasp this “something”. (...) And this divine “something that is” or the I, the analysis of which is in itself the simplest and easiest of anything in existence, for

nothing can have a simpler analysis than just this: to consist merely of “something that is”, (...) will at times seem to the person who is beginning to investigate these matters the most difficult and incomprehensible concept that he has ever come across.”

An I – an endless number of different structures

So Martinus is in agreement with the group who are asking the question – it can be difficult to understand for the researcher who is just beginning. But in section 793 he goes further and states that it is of great importance for an understanding of the analyses. He writes: “So what is the being’s own deepest sense of its own highest “self” or “I” like? Here there can be only one type of sense, namely a “sense of centre or midpoint”. All of us without exception feel that the I is the deepest part in the midpoint of our own organism. Nothing more can be sensed in our own centre than just the I. As soon as a sensation diverges from this centre, we immediately express it as “it”. When we say “my organism”, it is in reality merely another way of saying “I” and “it”, which means “I” and “movement” and thereby “I” and “sensory perception”. And this is how it will be in absolutely every situation that we can sense.”

So let’s try to make the explanation as simple as possible. In reality there is only one single I – namely the

Godhead's I. This I comprises absolutely all living beings in the entire universe, and in a way constitutes *the living essence* in all living beings. In a council meeting in February 1981 Martinus expressed it by saying that we each *do not* have our own I but we each have our own *structure* to this I. In *Livets Bog*, vol 7, section 2475 he puts it this way: "... if this something is therefore indivisible it must be the same something that appears in every living being as its I. The I in every living being therefore constitutes the same something. (...) Since the I in the sum total of all living beings therefore constitutes God's I, they are all identical to God, even though each single individual, due to the structure of its individuality, can rightly only be called a "son of God".

Martinus has now made it quite simple to understand this point. Wherever we meet a movement, a form of creation, we are meeting an I, a living being that is manifesting itself. But a fantastic panorama is therefore revealing itself, for *everything* in the universe, whether in micro-, meso- or macrocosmos, is living or is an expression of what Martinus calls "organs of consciousness" or "expressions of life". We can clearly recognise this here in mesocosmos in plants, animals and human beings, and Martinus opens our eyes to the fact that the same applies in micro- and macrocosmos.

The feeling of belonging to the same family as everything living – that's true love

With this, Martinus has also given us the key to furthering our study of these fantastic analyses. It is now not mysterious in the very least when Martinus

calls the I "X1" and the individual structure in the individual living being "X2" and "X3". The members of the study group can now better understand the explanation to symbol no. 6 in book 1 of *The Eternal World Picture*. It is no secret that I myself treat Martinus' explanation of this symbol as a gateway into further studies. See for yourself!

But how does this relate to the question about animals' experience of the inner I? In *Livets Bog*, vol. 3, section 685 Martinus explains that the beings in the plant kingdom and some way into the animal kingdom have to live in the "zone of impoverished consciousness based on instinct or vague sensing". For this reason at this stage they have no inner sense of an I. But at a certain point in the actual animal kingdom the first elementary forms of "I consciousness" emerge and thereby the first signs of the terrestrial human being.

The conclusion is that all living beings are a part of the same I, the I of the Godhead, which comprises everything. Every single individual has its own structure and thereby its own experience of life. But only the terrestrial human beings have any consciousness of the inner, individual sense of I.

We will finish with something that has not been asked about, but which is moving in its beauty, namely Martinus' definition of "true and absolute sympathy or love". It comes from section 2477 and reads as follows: "*Even though the beings themselves are still unaware of it, it (true and absolute sympathy or love) is in reality a recognition of our I's identity with the I's of our fellow-beings and the sense of kinship that is based on this or the sense of belonging to the same family as everything living.*"

Translated by Andrew Brown



The Downfall of Humankind – or Transition into ... ?

by Olav Johansson

In one of the largest daily newspapers in Sweden, *Dagens Nyheter*, you can read, on the 11th of December 2014, that according to an investigation recently carried out by the Swedish authority for the protection and preparedness of society, that 54% of 6,700 Swedish eighteen-year-olds believe that human beings as a species will face their own destruction. It should be mentioned that most of the participants do not believe that this downfall is imminent, but as many as 20% believe that it will happen within 500 years from now. In the light of this we may ask how such a belief affects these young people's attitude towards the meaning of life – their own lives and the lives of humankind?

It is in any case not an especially inspiring foundation for life to expect destruction round the corner... Maybe a sign of the same phenomena is the fact, that in Sweden suicide, attempted suicide, depression and the consumption of psycho-pharmaceuticals amongst young women has increased by 400% during the last ten years. For young men the trend is the same even though the increase is not as drastic. Statistics also show that the younger the children the higher the increase.

“Life must have a meaning”

The growing generation in our society are obviously feeling increasingly worse

and naturally we must ask ourselves why. There are probably many suggestions to which causes may more or less be contributing to this, but I would at this point like to dwell on the fact that “life has to have a meaning”, to quote the Austrian-Jewish philosopher and psychiatrist and former prisoner of a concentration camp Viktor E. Frankl. If we don't see a purpose or meaning with either our own life or the life of humankind, it is bound to be difficult to mobilize the force needed in order to overcome the challenges and difficulties in life. And concerning this question, the materialistic view of life, which is predominant in our society, does not offer much support or comfort. Earlier the materialistic ideals could at least stimulate young people to find work, become self-supporting, have a family and thereby procreate our species. But what happens to these ideals when a growing number of young people don't manage to find work and due to that often don't have the possibility of finding a home of their own? And when a growing number chose not to have a family, due to the aforementioned reasons – or maybe because they don't believe that there is a future for humankind on this planet?

This situation is becoming worrying, not to say alarming, due to the fact that human beings do not live their lives only through their “daily bread”, but also to

just as high a degree by experiencing and creating meaning in their lives.

Why are we alive, but foremost: What is the point of being alive? According to a new study, if you can answer this question you will live longer. The study was carried out by researchers from Carleton University in Canada and the University of Rochester Medical Centre in the USA in which they observed 7,000 Americans aged 20-75 over a period of 14 years.

When the study began the participants had to relate to different statements concerning the purpose and meaning of their life, such as: “Some people go through life without a purpose, but I am not one of them” or “Sometimes I feel as if I’ve done everything there is to do in life”.

Fourteen years later 569 of the participants had died, an equivalent of nine per cent. It turned out that, independently of age – which for the researchers was the most surprising fact – the risk of dying early was clearly increased amongst those who experienced that they had no purpose or meaning in their lives, also when the researchers had eliminated other possible explanatory factors, such as the mood of the participants or their social relationships.

“Our findings show that if you have a direction in life and an overall goal you want to fulfil, you live longer”, says Patrick Hill of Carleton University who is one of the researchers behind the study.

When we experience that we have a purpose in our lives it evidently also generates life force. In the long run no human being can live without a purpose or a meaning in their life, and the hope or “the light in the darkness” in the situation we are now experiencing is that in due course it will create an increasingly stronger need in a growing number of individuals to search for and create a meaning in their lives.

Spiritual “anorexia”

Experiencing lack of purpose in your life is a state of “spiritual anorexia”, that nobody can live with or on in the long run. But it is also becoming more and more evident that there is a need for something other than a materialistic view of life in order to give, to not least the younger generation, renewed trust in life and the future. Since materialistically orientated people believe that life is a result of chance and coincidence, it therefore becomes natural not to see a purpose behind evolution – and due to this they are very easily hit by pessimism in their view of the future of humankind and its destiny. Materialism and an optimistic view of the future are difficult to reconcile, because, in an unconscious universe of cold chance, concepts like humaneness and morality have low chances of survival. If the universe in which we live is indifferent in relation to all humane projects and moral quest, what then speaks for the possibility of us succeeding in creating a better world? Would it not be just as hopeless or vain as for a mosquito to try to fly against the storm or as for human beings to try to change the orbit of the sun and the earth?

The fact that many humane materialists refuse to accept this implication and, against all odds, continue fighting in order to achieve more humane circumstances and a “better world”, just shows that their materialistic viewpoint is not completely consistent or thought through. In reality these people – although mostly in an unconscious way – are in conflict with their own world view, since the ultimate consequences of this world view are anything but humane.

Evolution’s great “game changer”

If, on the other hand, the universe is something other than an unconscious and indifferent pattern of randomly

spread out particles in an all dominating and ice-cold “empty space”, could it then not possibly be even a partner for dialogue and cooperation? It is towards this, in all aspects, revolutionary insight that humankind is heading, if we are to believe what Martinus writes. This insight will eventually change everything. It will even, in Martinus’ own words, “make God popular again” amongst those who long ago gave up their faith. At that point God will not be associated with religious dogmas. God will be somebody in which, to quote the Bible, “we live, and move, and have our being” (Acts 17:28), which means that it is a question of it being the living universe in which “we live, and move, and have our being”.

Yes, the great discovery or insight that humankind is on its way towards and that will be the great “game changer” of our current development, and therefore be that which will change the whole scenario, is the insight that the world and actually the whole of existence is living and conscious! And that our own life and consciousness could never exist if the entire universe was not alive and conscious. Is it more strange that the universe is alive than that we are? It is certainly true that the whole is more than the sum of its parts, but can the nature of the parts be opposite to the nature of the whole in which they “live, and move, and have their being”? If that is so, it would implicate that “death” is the origin of life and that consciousness is the creation of something unconscious. Is there not something fundamentally wrong in this logic?

We are “cosmic travellers”

As a parallel phenomenon to the belief in the downfall of humankind and other kinds of distrust, there are actually a growing number of young people today that believe that life is something other

and more than what we can perceive with our five senses. This is shown, not least by an investigation carried out in Sweden a few years ago, that shows that a surprising number of Swedish people have caught on to believing in reincarnation (surprising because reincarnation is not at all a part of the religious tradition in this part of the world). This investigation shows that every third Swedish person – and amongst those below the age of 24 as much as 42.2% – say that they believe in rebirth or reincarnation! This undeniably looks like a strong counterweight to the belief in destruction, because if you believe that we are born again, the continuation of life will not be dependent on whether humankind on this planet possibly might be heading towards its downfall or not. In any case not if you believe in reincarnation in the cosmic sense that this concept has in Martinus’ writings. In *Livets Bog*, vol. 1, section 284 Martinus writes: *“Furthermore, with regard to the evolution of living beings one should understand that in no case whatsoever are they bound to the planet on which they live at the moment; they have undergone a previous evolution, and will undergo a subsequent evolution, on quite different planets in the universe.”* And in section 288 he writes: *“Eternal evolution may thus be likened to an eternally continuing upwards movement in which all living beings take part, quite regardless of whether they are large or small, rich or poor, healthy or sick, criminals or saints, animals or human beings. All are moving forwards and upwards. The road of life goes through an endless variety of forms of life-experience, through vastly different zones and planes of existence, through material and spiritual conditions, from dark, cold globes to warm and sunny worlds. And the combined cosmic basic energies – on the basis of their identity*

as sensory faculties, bodily structures, planes of existence, the steps of evolution and the road of life – therefore cause all living beings to be “cosmic travellers”, for whom the individual planets are stations for temporary stopovers and sightseeing. And because these travellers are imprinted by the experiences, impressions and events that they are enriched with in each world that they pass through, the life on each planet then becomes inter-planetary and multiform in its details, and the aforementioned energies or the combined divine global power constitutes in its basic analysis an “inexhaustible fount of divine wisdom” and is thereby to the sons of God identical to “an all-embracing and fundamental element for the release of divine love, joy and bliss.””

Interplanetary flows of immigration and emigration

No living being is, during the physical part of its life journey, therefore eternally limited to same planet. In the globalised world of today immigration and emigration is a highly topical theme. Human beings from different cultures and different continents are mixed and confronted with each other to a degree that we have never seen before. But seen from a cosmic perspective these immigration and emigration flows are not limited only to the continents and cultures of the Earth. Our Earth is right now – due to the principle of reincarnation – subjected to a strong “wave of immigration” from other planets and worlds (worlds that are rather similar to our own, because there needs to be some kind of common “wavelength” that makes such flows between the worlds possible). We see this reflected not least in the strong increase in the population during the last century. The special state of development of the Earth – with all that this involves of accelerated de-

velopment for its most highly evolved micro-individuals or “brain-cells” – acts as a magnet attracting many souls that are ready for incarnation, and who, concerning their development, are, for better or for worse, on the same wavelength as the state of affairs on Earth. We can also imagine that impulses that regenerate our culture come to us in this way. In this context Martinus writes about what he calls “macro-reflex-impulses” that are a result of the Earth communicating with other planet beings – a communication, which due to natural reasons, can only come about through telepathy – that exist both within and outside our own solar system. Quote: *“The Earth has not only a physical organism, that is the home of its micro-beings that are incarnated in physical matter. It also has a spiritual organism just like all other living beings. This spiritual organism constitutes its consciousness. Through this its exchange or correspondence with other planets is released, both within and outside our solar system”* (*The Eternal World Picture*, book 6, symbol no. 82, section 40.4.

He also says that the extremely accelerated technical development that has taken place during the last century is a result of such a “macro-reflex-impulse”. Such an impulse also involves that new conditions for reincarnation are created in order to enable new kinds of “brain cells” to come into the organism of the Earth. These can act as tools for stimulating and promoting the kind of development that corresponds to the wavelength of the new impulse, whether it is a question of technical or other kinds of development. Martinus has only written about this as a principle, but if I may be allowed to speculate a little more freely, I can imagine that the development of modern computer technology is an example of such an event. It is rather interesting that more or

less all pioneers in this great technical breakthrough came from a “sub-culture” in the western part of the USA that became known as the “hippie-culture” during the 1960’s and 70’s. This “sub-culture” was in several ways considered an “odd bird” in “normal society”, and maybe some of its pioneers are at least to begin with – before this “sub-culture” became characterized by the misuse of drugs and thereby to an increasing degree began to degenerate – examples of real “migrating birds” that had incarnated here from other planets or worlds, where we can imagine that they already in earlier lifetimes or incarnations had come into contact with the technique that at this point spread a new impulse on our own planet!

Another possible or probable example of this is Leonardo Da Vinci who already in the 15th century made drawings of technical creations that were not realised until the 20th century. He may seem to have been born in the “wrong” century or wrong epoch of time, but maybe the reason quite simply was that he had incarnated here from a world or a planet that was a few centuries ahead of us in development?

The fascinating and breath-taking cosmic perspective that Martinus’ world view opens to us, makes it possible or even probable that there are such hidden causes behind a lot of phenomena that from a more “earthly” perspective seem strange or difficult to explain.

Even though interplanetary “export and import” ought to be the main cause of the increase in the population on Earth especially during the last century, I also have an idea that there may be another, but more secondary, cause behind this increase in the population in modern times.

The fact is that the length of our physical lives has increased rather radically – in any case in the wealthier part

of the world – during the last century. For instance, in Sweden the average life expectancy today is nearly twice as long as it was a couple of hundred years ago. Due to this there should be relatively more of the category old “earth-souls” (that is, human beings who have already had a few incarnations on this planet) that are physically incarnated here at the same time. Today we see not only two generations that are incarnated simultaneously – as we probably did when the life expectancy was 40-50 years – but both three and four generations of different age-groups that are here at the same time. Maybe we can liken it to a library where there are different number of books that are on loan and on the shelves at different points in time. And from this point of view the change of average life expectancy should also play a role, at least when this change has been so prominent and fast as it has been on our planet in modern times.

Initiation into darkness and light

Is then terrestrial humankind heading towards its own destruction, as evidently many people today seem to believe?

No, on this point Martinus is very clear and definite. The Earth as a living being has progressed too far in its development for its most highly developed micro-individuals or “brain-cells” to face such a fate. There is a “cosmic protection” against this. We, terrestrial human beings, are in this context not as powerful as we might want to believe. The micro-individual cannot dictate the macro-individual’s (in our case the Earth’s) life and fate. The Earth cannot, in its present state of development, be hit by such a drastic wave of fate. Martinus says that it is already decided in the fate of the Earth as an individual that it will experience the “great birth” or “cosmic consciousness” during its pre-

sent physical incarnation. Yes, its “process of initiation” has actually already begun and the world crisis that we are currently experiencing, seen from the perspective of the Earth, constitutes the necessary mental cleansing process that always takes place prior to the experience of the “great birth”. The Earth is in the process of confronting itself with the unfinished or imperfect aspects of its own mentality. And as we, terrestrial human beings, constitute the physical “brain-cells” of the Earth or are carriers of the physical aspect of its mentality, we experience this cleansing-process as a major world crisis, whose culmination we have probably not yet experienced, on our “meso-cosmic” level. The unfinished aspects of its consciousness need to be brought into the light in order to be conquered and lived through. As long as these dark “cellar-regions” in its consciousness are hidden or latent, they cannot be lived through. Therefore it is actually a step in what Martinus calls “the divine world plan”, that the dark forces in our present time are “liberated” in a final death pang. Just as the troll in the fairy tale cracked into bits when it came out into the daylight, so will also the dark thought climates and ways of behaviour crack and split into bits in the light of the wisdom and knowledge of cause and effect that our current dark experiences are in the process of giving we terrestrial human beings. Martinus puts it like this in his book *Logic*:

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

dead” are judged. The judgment in question is wisdom. Wisdom consists of the experiences that egoism and the selfish way of living and its downfall have created. [...] In other words: The judgment of “doomsday” shows that life is not only about loving and owning something for oneself, but that life has to be lived in a completely different way than it has been lived until now” (*Logic*, chapter 32).

Well, at the moment we see that development is taking place at a great speed. Not least in the area concerning sowing and reaping experiences of darkness. Martinus calls this the “initiation into darkness”. It is an “initiation” due to the fact that it constitutes the source of wisdom or the great transformer of mentality in our lives, that makes us susceptible to the forthcoming “initiation into the light”, which he also calls the “great birth” or the birth of “cosmic consciousness”. Because of this it is not a downfall but a transition to a totally different existence that humankind is currently facing. According to Martinus this “birth-process” will be completed on our planet within 3,000 years, which means that by then the Earth as well as we, its physical “brain-cells”, will have completed our cosmic “fetal development”, and will be born into the real or cosmic life, liberated from the limitations of the fetal membrane ... But, before we reach that far we have lots of exciting experiences to look forward to on our way. In Martinus’ speech on his 90th birthday, which was his last public speech, he mentioned that already within 500 years, which seen in a historical perspective is a very short period of time, we will be living in a totally different world with totally different day-conscious ideals, true world peace and humane living conditions for all human beings on earth. This speech is reproduced in English Kosmos no 4/2010 and I will quote a section from it: “Many

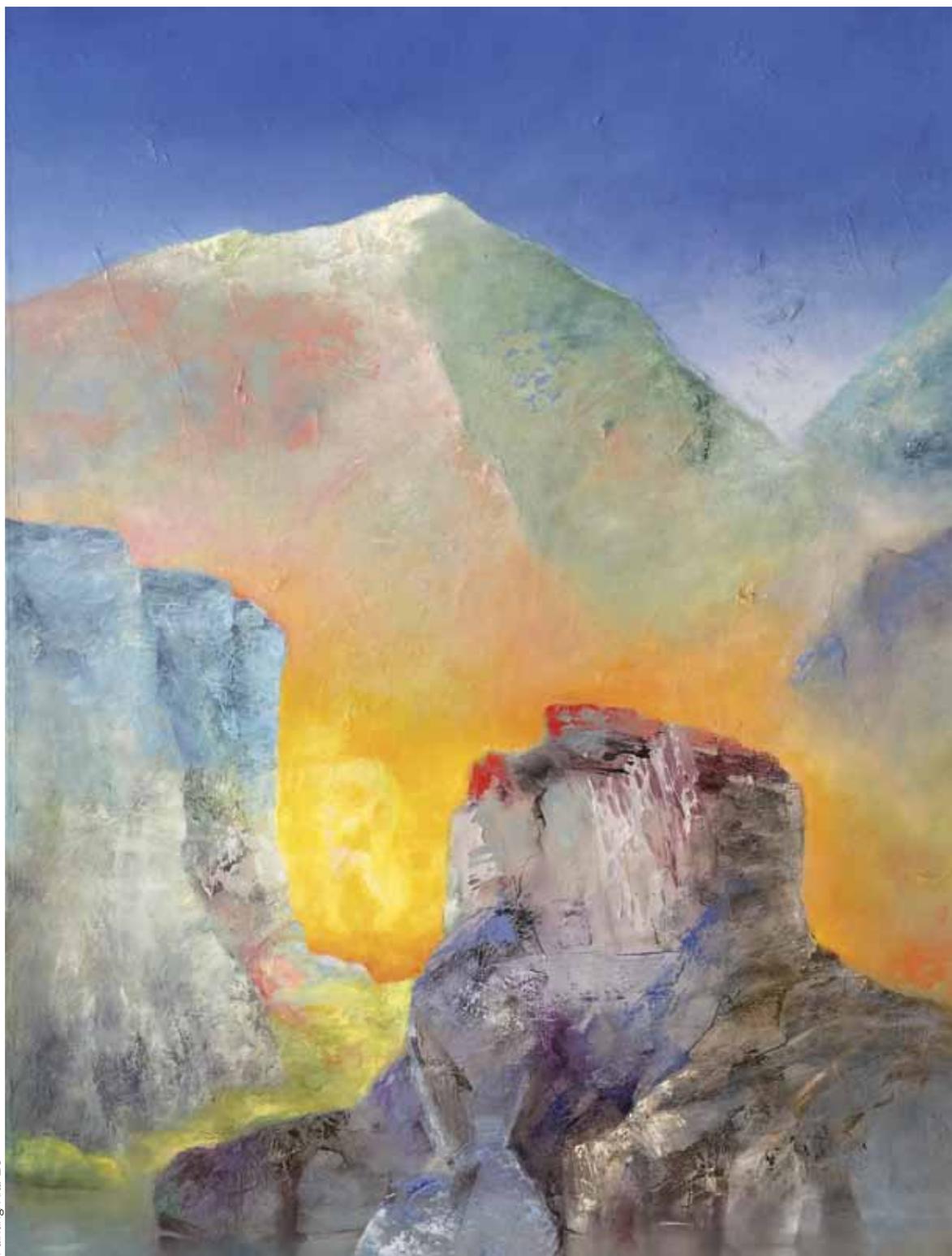
people find Christianity naïve and think that it has had its day. But a new period is dawning with a new civilisation led by Christ politics. I would say that Christ politics will have a very strong influence in the world in 500 years time. We are entering an epoch in which an enormous change is taking place in human beings' consciousness, and in 3,000 years time many will have reached the great birth and will have gone over to the first part of the cosmic plane, where they will spend thousands of years taking part in creating cultures for other worlds."

If you are interested in what Martinus means by "Christ politics" in the aforementioned quotation, you can read a summary of it in *Livets Bog*, vol. 1, chapter 4, or section 69-119. When mentioning such a concept as "Christ politics", it may be important to point out that what Martinus means by true Christianity is not a religion, but a way of living. A way of living in fellowship, neighbourly love and in the spirit of the principle of giving, which the first Christians on this planet also did to a certain degree.

A world in which "Christ politics" are carried out or a world in which humankind has met its downfall and disappeared from the surface of the Earth – these are two future scenarios of what might happen within the coming 500 years on this planet named Tellus. Many people probably see the "downfall" as the most realistic or probable alternative when taking into account the state of affairs in the world today. Even though people would like to believe in a future world of peace and harmony, it seems too naïve and utopian to believe such a thing. But maybe this assumption has something to do with the world picture that human beings hold as true?

Is it not a peculiar coincidence that life – in the form of what we call "evolution" – has gradually integrated or melted together all the nations and people of the world, and therefore made us mutually dependent on each other, while the same evolution simultaneously has brought about a growing longing for a life in peace and harmony in a growing number of human beings on this earth? Is this phenomenon a result of pure coincidence or does "life" possibly have a purpose with this arrangement?

Translation: Anne Pullar





Some Thoughts about Unnatural Fatigue

by Helle Frederiksen

I would like to share some thoughts with you on the subject of unnatural fatigue, as I would like to try to contribute some of my own experiences, which might be of use to other people. It is a sensitive subject and I am going to tread carefully, which is why I have called my contribution “Some thoughts about unnatural fatigue”. Martinus does not go into depth specifically about unnatural fatigue, but on the other hand a large part of his writings deal with the transition from animal to human being, a process which we are all undergoing, and it is this very transition that is the underlying cause of us ending up suffering from unnatural fatigue. Wherever this transition is strongly intensified, as is the case with modern human beings, we are at risk of suffering from unnatural fatigue.

In his article entitled “Rest” Martinus describes how we can overcome our natural fatigue through the rest that we get when we are asleep and also through the rest we get in the spiritual world between two incarnations. He then asks: “But what about the fatigue that cannot be satisfied through natural rest and sleep, and that can sometimes lead to suicide?” And he answers: “This unnatural fatigue, which shows itself as lethargy, shattered nerves etc., can only be overcome through a special kind of rest, an inner stillness and balance that can be acquired through insight

and understanding of the laws of life as they manifest both in the universe around us and within ourselves.” If you understand this it will not be difficult to understand that one can be incarnated with an unnatural fatigue that one has developed in a previous life. This was certainly true in my case, and it is probably the chief reason that the Cosmology came into my life very early on. Already as a child and a teenager I had difficulties due to unnatural fatigue, which as a hidden disability constantly tripped me up, and at no point have I been able to work full-time because the problems took up so much of my attention. Martinus goes on to say in the article on rest: “Very often it is some form of suffering, distress, confusion or disappointment that brings human beings into contact with spiritual science, and that is no coincidence.”

If it is the case that, like myself, you incarnate with an unnatural fatigue “in your luggage”, it will be difficult both for yourself and those around you to understand that you are ill and in need of help. You will try to manage as best as you can, but at a certain point you cannot do so any longer. It can then be difficult to find understanding for your situation among those around you. Fatigue, which is nowadays known as “chronic fatigue syndrome” has now become recognised as an illness within humanistic health research. Humanistic health

research has come about as a supplement to medical science, and in the article entitled "Taking the side of the tired patients" in *Kristeligt Dagblad*, 24th November 2006, one can read: "The doctor says that there is nothing wrong with the patient but in response the patient complains of not being taken seriously. This kind of situation is not unknown in the consulting room. There is in fact a large group of people that cannot be given a diagnosis and that are costing society a great deal of money. It is here that humanistic health research comes into the picture, explains Peter Elsass, professor of clinical psychology at the University of Copenhagen. He has studied a group of rehabilitation clients with symptoms of fatigue and has put fatigue in a historical perspective. "We are talking about a group of people who feel that they are ill. They have some vague symptoms, but above all else they feel so tired that they cannot function ordinarily, and experience their life as chaotic and without a future. Instead of categorising and operating with diagnoses we take their symptoms at face value in an attempt to understand the human being behind the illness on the basis of a more "holistic" attitude than that of medical science", says Peter Elsass."

When one suffers from unnatural fatigue and one finds it difficult to manage many of the challenges of existence, one can very easily run the risk of suffering from anxiety, depression, lethargy and thoughts of suicide, and I can confirm from my own experience everything that Martinus writes about this subject in the article "Unnatural Fatigue" (short book no. 16). A very great effort is needed to prevent this process from going in a negative direction leading us to contemplate suicide or to even go so far as committing suicide. Unnatural fatigue is an extremely serious illness, which one must take very

seriously and try to combat with all one's might to the best of one's ability. But one does not necessarily understand this fully until one's situation is very serious. I have not overcome my unnatural fatigue, and I can still suffer very badly, but I have gathered useful experiences that can perhaps help me to make some progress towards overcoming it. I hope so at any rate. But that would certainly not have been the case without the Cosmology, and certainly not without the support of some very insightful and caring people on the way. The article "The courage to face and love life" (<http://www.martinus.dk/en/articles/index.php?mode=1&artikelnr=1450>) has been a help to me especially during very difficult periods. I read only one section a day and when I had read it through I began again from the beginning. In this way I could gradually take in more and more of what Martinus says in this article, and what he says is extremely relevant when one is trying to struggle one's way out of a serious attack of unnatural fatigue and its consequences.

Some years ago I went into the Church of Our Lady in Copenhagen, also known as Copenhagen Cathedral. I went to have a look at the statue of Christ sculpted by Thorvaldsen, and my eye was caught by the inscription on the plinth that read "Come unto me, Matth. XI. 28". When I got home I looked up the passage in my Bible to see what it was about and I found the following: "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." I found it valuable to think about these words as I very much needed to find rest for my soul. In addition, I was aware that it was this very statue of Christ that Martinus had met in a fully

alive form during his initiation, and it brought it home to me what a central issue unnatural fatigue really is in the Cosmology. The above “formula” that Christ has given us has ever since been with me as a precious gift. Martinus actually mentions it several times, among other places, in the second chapter of the short book *Between two world-epochs*.

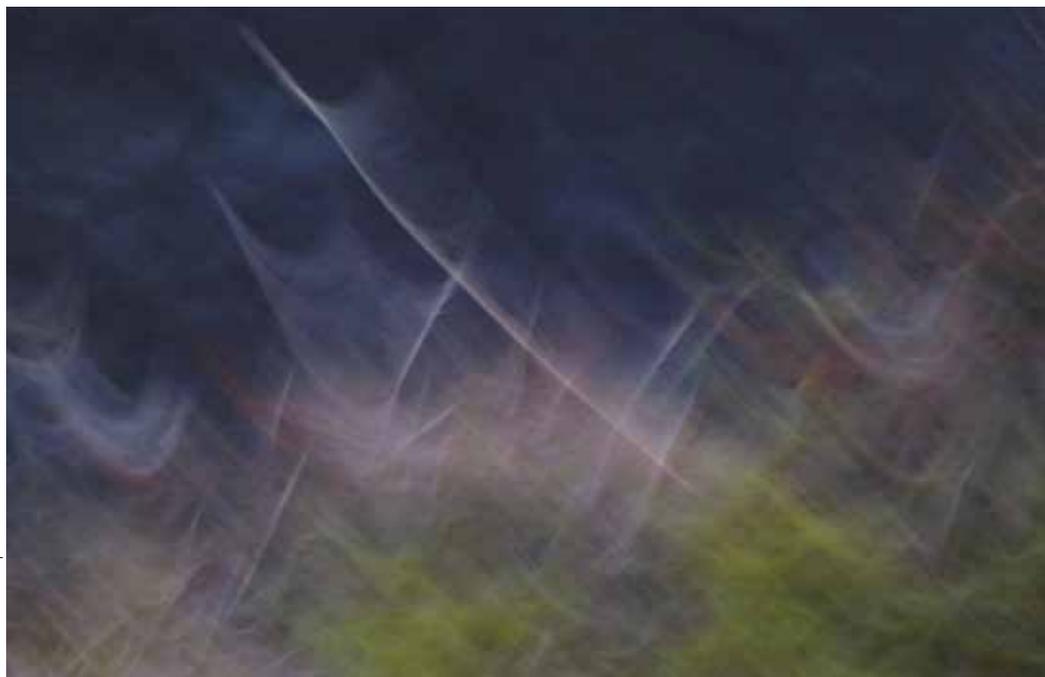
When one is in a very bad state it can be difficult to concentrate on listening to a lecture on a CD. So I sat down and transcribed from the CD Martinus’ lecture on unnatural fatigue. It is now some years ago and it took me 1½ years to complete, but it also helped me very much. The realisation that everything is our own fault and that this leads to “resurrection” has since this process become engraved in my consciousness. But of course to really arrive at this realisation is a much longer process. Nevertheless it is important to constantly hold

onto the fact that this is the direction we should go in if we want to come out of darkness and sufferings. And even just a little step in this direction will help us to feel a little better.

I will round off with a quotation from this lecture, as I transcribed it from the CD. It is very unusual, I think, because Martinus is earnestly and directly addressing every single one of us. This is what he said: “Every single human being can begin this very day, can begin to create the world culture within themselves; it is from individual human beings that the world culture will emerge; it is the individual human beings that will create the peace of Christmas or that which has been foretold in the gospel of Christmas. If it does not emerge in the individual human beings, it will never emerge at all, and if it does not emerge in you it will not help that all the others have it, because you do not have it.”

Translated by Andrew Brown

Photo: Anne Kølper



Martinus Cosmology in Pensacola, Florida, March 2016

Mary McGovern will be returning to Pensacola, March 10-22, for a series of talks and lectures on Martinus' Cosmology arranged by Sarah Kinnear (e-mail: annasabina@yahoo.com).

Mary will also be giving a lecture again at The Metaphysical Expo for Unlimited Horizons of the Emerald Coast on March 19 or 20. The programme hasn't been settled yet. See: <http://www.unlimitedhorizons.org/>.

When the schedule is finalised, it will be available from Sarah Kinnear. Welcome!

A film about Martinus' world view

A ten-minute film describing Martinus' world view has been made by the Danish film maker, Lennart Pasborg. The film gives an explanation of the main points in Martinus' world view, part of the explanation taking the form of a recording of an excerpt of Martinus giving a lecture.

You can see the English version of the film at: youtu.be/uVcsM_QN6Ow and the English version with Spanish subtitles at: youtu.be/3fXHeTTmcGs

Translators' Week at the Martinus Centre, Klint, May 2016

The Martinus Institute would like to invite its translators to a Translators' Week at the Martinus Centre, Klint from Sunday 22nd May - Saturday 28th May 2016. The week will coincide with one of the centre's spring courses, so there will be life and activity at the centre. We can arrange the week as we wish. Some may like to give a presentation or to discuss some translation challenges. The most important thing is that we have time and peace and quiet to translate, and that we have the opportunity to strengthen our friendship and cooperation.

There will be a small charge for accommodation and meals: 75 DKK per night incl. dinner.

For enrolment and further details contact Mary McGovern: mary@martinus.dk

INFORMATION ABOUT THE THIRD TESTAMENT

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

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The Martinus Centre, Klint

– a centre for courses, holidays and retreats

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

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

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

Courses in Martinus' world picture

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



Holidays and retreats

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

A special atmosphere

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

Booking

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

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



The Martinus Centre