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MARTINUS COSMOLOGY

Martinus:

The Forgiveness
of Sins

Martinus Writes...

Was It All in Vain?

**A Glimpse into
the History of
the Cause:**

Should the world be
rescued and is there
any hurry? – Thoughts
leading to the long
journey to Japan

Martinus Writes...

Possession and
artificial roads to
initiation

Sarah Kinneer:

Martinus' Light Shines
in Pensacola

Søren Hahn:

If Your Martinus Books
Were a Toolbox



English

Dear reader,

Here in the Scandinavian countries summer is coming to an end and autumn is making itself known. Some days the sun warms our faces and people wear T-shirts and shorts. Other days a cold rain wets our faces as we go to work in the morning. Wherever life manifests, changes take place gradually. And we are no exception. Some days we are more like a sun shining neighbourly love towards our fellow beings, while other days selfishness and animal tendencies take more space.

We learn from Martinus that everything moves in cycles. Everything moves from a low level of manifestation to a high one and back to a low level and so on, continuing to a new cycle. We experience cycles, for instance, in relationships and in the development of our organism throughout a lifetime. If we widen our perspective to include several lifetimes we can find cycles almost everywhere. Maybe this concept is one of the tools in the toolbox that Søren Hahn writes about later on in this issue.

But in the first article, Martinus brings us into the gigantic perspective of the cosmic spiral cycle. He shows us that right now humankind is at the great turning point from darkness to light, and that at this point it is possible to begin to respond in a new way when we are hit by painful karma. When we look at the wars in Syria and other places, the economic inequalities

between countries and individuals, the massive killing of animals to provide human beings with food etc., it is easy to ask oneself: What is really going on? From the local perspective it looks as if humankind is heading for its downfall.

This was the view that was presented to Martinus by a group of people in Japan. In his own words, we can follow his reasoning from the beginning to the conclusion of a cycle, and hear what made him decide to set out on the journey to Japan.

In the article that follows, Sarah Kinnear writes about the growing interest in Martinus' world picture in Florida. Maybe this growing interest is a sign of the beginning of a new cycle in that part of the world.

We can also read, in an excerpt from Livets Bog, some precious advice on how to avoid becoming possessed. Here Martinus tells us what might happen if we are in too much of a hurry to reach the light, that is to say when we are going ahead of Providence. Maybe this knowledge can help us when we examine our own thoughts, wishes and desires – could this be another useful tool to bring on our journey.

I hope these lines have whetted your appetite for reading this issue and that your hunger will be satisfied, so bringing one little cycle to its completion!

Anne Pullar



The Forgiveness of Sins

by Martinus

1. The “forgiveness of sins” is a cosmic turning point

The cosmic analyses make it clear to everyone who studies them that every human being is the cause of its own fate. It has deserved whatever it has to undergo, it is itself the cause of everything, and consequently the student of the cosmic analyses can easily draw the conclusion that the concept of the “forgiveness of sins” has no meaning. Is there really something called the “forgiveness of sins”? There certainly is, and it constitutes a principle without which the cycle would not be able to continue. There has to be a point in a cosmic evolutionary spiral or a spiral cycle where the being goes from darkness to light, and that is the very point that consists of the “forgiveness of sins”. If the forgiveness of sins did not exist, the cycle would come to a standstill. A cosmic spiral cycle consists of two great contrasts, darkness and light, each of which culminates in its half of the spiral, but there naturally has to be a transition from darkness to light, a period in which the living being can be freed from the karma of darkness.

2. The dark karma of the past

Since terrestrial human beings are getting used to doing good, they are thereby also beginning to create a lighter state, which means that they are beginning to create a state where there are no “sins” to “forgive”. But the living being does not only send out thoughts and actions in the present that will be the cause of the fate that it reaps in the future. It *has* also sent out thoughts and actions in the past that not only form its fate today but for a long time into the future, and since all human beings have been greater bandits in the past than they are today, a great many human beings still have a lot of dark karma coming to them. Also those human beings that today do not want to murder have at one time in previous incarnations been murderers, not only once but many times; it is a stage in evolution that has to be undergone. If a human being commits a murder, what happens cosmically is that a concentration of energy, after it has found expression through the murderer’s consciousness in physical matter, transforms into spiritual matter that moves through space as a part of the murderer’s eternity body and

sooner or later returns to its originator where it finds expression in the person in question being murdered. But if the murderer's thoughts, attitude to life and way of behaving today are completely different from the time in the past when the murder was committed, if today he absolutely cannot bear to kill, not only human beings, but also animals, it is then unnecessary and in fact completely meaningless for him to end up being killed.

3. "Sin and mercy"

In order to understand the concept of the "forgiveness of sins" one has to become clear about what sin is, and in order to understand this we have to think back to the distant past when human beings lived in a more primitive society. If a human being had committed an offence against another being, it would have to pay a penalty for its sin. This principle developed into the law of "an eye for an eye and a tooth for a tooth", a law that has been in force in terrestrial human society for a very long time. In certain situations the judicial authority could "temper justice with mercy", thereby bestowing a "forgiveness of sins" on the sinner. As the people saw the judges, whether they were chieftains, kings or civil servants, as being appointed by and representing the Godhead itself, it was God that bestowed the forgiveness of sins through his instruments, and this principle later became a dogma in the Christian religion. Through the belief that Christ through his death on the cross has "paid for" human beings' sins with his blood, human beings would succeed in getting the strict god to temper justice with mercy and forgive them their sins.

As long as human beings have been able to live and die with such a belief it has suited them well, but today there are many people who have grown out

of this blind belief. Many people believe that it is an out-dated way of thinking that God should want an innocent being's suffering in order to be pacified in his desire for punishment and revenge, so tempering justice with mercy. And it is an out-dated way of thinking. It can make human beings think that the very concept of the "forgiveness of sins" is out of date and meaningless, and it is therefore important to have an explanation of the cosmic meaning of this concept, since it is an issue that is extremely relevant to the whole of terrestrial humankind in the situation it is experiencing at the moment and will experience in the near future.

4. Sowing and reaping or the law of karma

Seen from a cosmic point of view what one calls a "sin" is an action made out of ignorance due to lack of knowledge of the cosmic laws. In the great world plan it exists as a contrast to the light, and light and darkness appear as a "work of art", in which the "sin" is likened to the dark colours that are needed in order to form the contrast to the light colours. In order for the cycle to be completed there must provisionally be a point at which the individual no longer needs to be taught through the return of dark fate waves. This point comes when the being has enough knowledge of darkness and its effects. Darkness will then have become a background for the unfolding of the light. It is not the case, as some human beings think, that karma is a punishment, it is a teaching. It is not a punishment to have a dark fate, it is a teaching that every single terrestrial human being has to accept on its journey towards the light. A being cannot exist for one single moment without longing and wishing, and these wishes will be causes that release actions that will give experiences once they have returned as

the reaping of what the being has sown. But once the living being has reaped the necessary experiences that cause it to see that it should for example not kill, whether human beings or animals, a cosmic law of protection exists that causes the being in question that has passed through a turning-point in its evolution to be protected against being killed.

5. The law of cosmic protection

Whatever a terrestrial human being is today is the result of actions it has carried out in the past and the experiences it has gained through them. Its wishes, longings and desires became thoughts that found expression in actions that will sooner or later return to the being as fate waves giving it experiences. There are always a great many fate waves on their way to every human being, and all these beings would experience an enormous amount of suffering, pain and misery far into the future were it not for the cosmic principle of the “forgiveness of sins” acting as a universal law in the transition from darkness to light. The experiences a human being makes gradually change its wishes, way of thinking and behaving, which means that the whole radiance of the being in question is changed. The aura changes when the human being begins to think differently than before, which of course cannot be seen with the physical eyes, only with spiritual clear-sightedness. To the person with cosmic clear-sight the aura of the human being in question will show its state of evolution. The aura has a certain quality, and this quality determines whether the fate waves that are returning find their way in or not. The vibrations of the aura are in reality the living being’s only protection that can act as either an attraction or a repulsion of the fate waves. A dark aura will cause the being to attract the dark actions that it has carried out. If it is full of hatred it

will have no protection against hatred, if it is full of malicious gossip it will meet gossip and slander through others. If it has had a tendency to self-aggrandizement at others’ expense and is still not totally free of that way of being, it will meet human beings that have a colossal need for self-aggrandizement. This is the only way the being can arrive at the knowledge of the effects of its own previous way of behaving. It will be taught about the effects of gossip, revenge and self-aggrandizement and many other dark kinds of thought until the point at which it, with its own way of behaving, repels such waves that it now knows so much about that it wishes and manages to create the contrast to them in thought and action.

6. “Diluted murder”

The “forgiveness of sins” means that fate waves that are returning cannot strike the individual, or they strike the individual with reduced force, since they are more or less broken up by the transformed aura. If a human being, who at some point in the past has been a murderer in the sense that he has murdered human beings, still has a fate wave coming to him for such a murder, but in the interim as a result of having received other fate waves has undergone suffering and has developed such a degree of empathy that he is no longer able to murder another human being, there will be no other human being that murders him. But if he can still consciously kill an animal, he will not be protected against his dark karma, and this will take effect in a different way. It could be that he himself has not the heart to cold-bloodedly kill an animal, but he eats food of animal origin and is thereby the indirect cause of the suffering and death of a great many animals, he will therefore not be fully protected against his old karma either, even though in

this case the effect will be different. For example he will lack protection against traffic accidents, where also here it is not a deliberate and cold-blooded action that causes the accident. In the final analysis it is also a case of “diluted murder”. If a human being is struck by a “murder wave” from the past, but is protected against its direct murderous effect because the being is consciously absolutely unable to kill any living being, he could nevertheless be subjected to experiencing the effect of the “murder wave” as “diluted murder” until his conscience and ability to feel empathy is sufficiently well developed also in this respect, and the fate wave will then be completely neutralised. But what is “diluted murder”?

Wherever a human being can still have the heart to hurt another being through words or actions, wherever he can deceive, lie or in any other way create sorrow, pain, suffering and difficulties for others, he is still to some extent killing other human beings’ happiness and joy in living, he is then committing “diluted murder”. Such actions in themselves not only cause karma when they return, but, as long as one *can* commit them, they can result in one not being fully protected against karma waves from the past, even though one is subjected only to their effects in a “diluted” form. But of course also these effects will be a teaching that causes the being, when at some point the fate waves from its “diluted murder” return, to have received the “forgiveness of sins” in these areas, which in fact means that also this dark mental climate is a mental area that the being’s consciousness has left behind.

7. The quality of the aura changes the quantity of dark karma

Since terrestrial human beings live in the very area where the killing principle

culminates, it can happen that they kill without knowing it. If, for example, you walk across a field you can very easily kill animals and plants, even though your attitude is to be exclusively a joy to your fellow beings. There is a difference between consciously treading on an animal in order to kill it and it happening without in any way having wanted to. We have trodden on and killed so many thousands of small animals that we would never leave behind the zone of the killing principle if we were to have to pay it all back, to the last cent. And if, for example, Napoleon or Hitler, each of whom has in his own way been guilty of the death of a great many human beings, were to pay everything back, they would never be finished. But just like all other terrestrial human beings, they will in time transform their aura due to the fate that they are reaping, and they will obtain “forgiveness for their sins”. No individual will have to undergo neither more nor less than is needed in order to have the necessary experiences and gain knowledge of darkness. There are no short-cuts, one just has to learn to take the correct roads to reach the goal. We carry the entire principle of the forgiveness of sins in our own consciousness, we do not suffer in those areas in which we no longer commit wrong actions. We undergo only those sufferings that are needed in order to change our consciousness, our consciousness neutralises what is left. Wherever we take part in creating light and joy for others we are tools for the Godhead, and through these tools our surroundings can meet the light fate that is their due. And we will then at the same time be unable to avoid creating something similar for ourselves in the future, which we will meet through other human beings’ ability to create light and joy for us. Human beings’ aura should be bright all the way round, and not be

infested with dark patches as is still the case in the auras of most human beings. Where there are dark areas in the aura the human being is still open to dangers, suffering and pain. Depression can be a sign of fate waves that are returning, which may be neutralised to a certain extent but still not sufficiently. By forgiving others, by showing understanding and consideration, human beings will themselves create the state that is the “forgiveness of sins” for themselves. From representing what Christ in the parable of the “prodigal son” characterises as the “son that eats with the swine”, the human being will be changed into a “human being in God’s image”, which means that it will eventually represent the mentality of the Father himself, he who goes to meet his son and gives him a warm welcome.

The prodigal son

8. The “prodigal son” is the terrestrial human being

In the parable of the prodigal son we have been given a tremendous explanation of the principle of the forgiveness of sins. Like all ingenious parables it contains a great many cosmic truths that as symbols are hidden behind the literal account. We can explore it in depth and study what it has to tell us, we can see how relevant it is to the present day and how it addresses itself to the individual human being. It is about what happens in the individual human being, about its past, its present and its future.

The son who wanted to receive his father’s inheritance and who went to a distant country where he squandered his fortune in riotous living – who can this be other than the human being of today? What is this distant country that is being referred to? It is the physical world in which terrestrial human beings are incarnated. But what is this fortune

or inheritance that the terrestrial human being has squandered? It is the consciousness that, based on cosmic instincts, has borne the being through the mineral kingdom, the plant kingdom, the animal kingdom and the primitive terrestrial human stages, and in addition to these instincts not least the religious instinct. It is the combined effects of the cosmic consciousness of a previous evolutionary spiral, when the “son” was “at home with his father”.

When a living being from an evolutionary spiral’s kingdom of bliss glides into a new spiral, which lies above it, in order to renew its consciousness, it removes itself from its father in the sense that it longs to live its own life. This of course does not mean that the living being removes itself from God, which cosmically is an impossibility, since one cannot remove oneself from that in which one for all eternity “lives, moves and has one’s being”. But the being’s consciousness removes itself from the divine light that it has become one with to such an extent that it lacks experiences of contrast. The being will rigidify into sameness and a habitual existence, which is no true existence as long as its consciousness is not renewed through the contrast to the light. This being whose longing energies are drawing close to a physical plane of existence where it forms mineral matter, is the son that wanted to receive his father’s inheritance so that he could travel to a distant country. Throughout the whole evolution in the plant kingdom and the animal kingdom and up until the state as a terrestrial human being, the being squanders its inheritance and uses up its instincts, which eventually degenerate. In the end the religious instinct and prayer, which first found expression as the animal’s cry of anguish and later became primitive magic and higher religions, also wasted away and

degenerated. Human beings, which are no longer true animals since they have begun to develop intelligence in place of instinct, are nevertheless still “eating together with the swine”, which means that they are living according to the principles of the animal kingdom, the right of the strongest, the killing principle, everything that in the true animal kingdom is not a sin but second nature but has little by little become in the terrestrial human being’s mind a sense of guilt and conscience.

9. Growing humanity is the road leading to the father

My analyses exist in order to show that this “fall” is not something awful, something that should not have happened, something caused only through the scheming of a Satan or a devil. It is also my task to show that so-called sin does not lead to eternal damnation in the torments of hell or such drastic, even downright sadistic, phenomena, but that on the contrary the prodigal son will come out of the darkness, the pain and suffering and will return to his father, which means his consciousness will be renewed through the experiences of darkness, and against the background of these he will once again manifest light as radiant wisdom and love. The terrestrial human being finds itself, as already mentioned, at a cosmic turning point and is therefore in the same position as the “prodigal son”, who had to go out and have his own experiences through which he gained knowledge of darkness, thus renewing his consciousness through the development of the principle of contrasts, and is now once again turning towards the light. But it is now not the inheritance from the father, the blind instincts and the blind belief that are the connecting ties. All that has been squandered. Now it is the son’s own experiences and his own will

that makes him say: “I will arise and go to my father”.

It will without doubt seem absurd to many present-day irreligious, atheistic and materialistic human beings to hear that they are on the point of turning towards God. They, on the contrary, think that they have thrown out all the old superstitions and thereby their relationship to God. They have certainly thrown out the relationship based on blind belief and the religious instinct. But something completely new, which they are still not themselves clear about, is about to take place in their consciousness. With respect to the fact that these human beings, who often have a humane attitude, use their intelligence and their creative ability in harmony with their humane feelings, they have also turned towards the light and towards God. If a terrestrial human being becomes more humane and loving it means that the being in question is reaching the point where he has had enough of darkness. His aura is on the point of being changed and this marks the beginning of his journey to the divine world. The soul of the prodigal son is about to become ennobled, the warzone within him now exists as perhaps only certain dark patches in his aura, through which he will be able to reap “diluted murder”, and this very reaping will perhaps cause this being to be dissatisfied with itself and its life and so it becomes a seeker. Its seeking will not be in harmony with the old world impulse, where it looks for a harbour where it can be “saved”. It will be open for the new world impulse, for spiritual science, which does not put a human being in a box, typecasting him, it makes him more free.

10. Forgiving one’s enemies

When the prodigal son came back home, his father was almost happier about

him than about the son that had been at home. And as the son that had been at home gave vent to his jealousy and anger and reproached his father about the state of affairs (which can lead one to understand that it is now perhaps his turn to leave), the father answered: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found". Of course many people will see this as depicting a conversion that is pure feeling in character, but such a thing would still belong to the squandered inheritance from the father. That is the reason why the son lacks the ability to believe blindly. No, it is the experiences of suffering, his knowledge of darkness, suffering and pain that made him set out on the road to his father.

So what is the road to the father? It is that road, or way, that Christ who told this parable himself walked, and which meant that he could also say. "I am the way, the truth and the life". The parable tells about this road in these words: "But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him". Just as the father received his son with joy, forgiveness and love, human beings also have to learn to receive their prodigal sons, that is to say those that have slandered them, plagued them with their anger, met them with lies and deception or been in some other way the tool or messenger bringing evil. We have to allow our slanderers and those who spread rumours about us and all so-called enemies to go out into the darkness with their dark thoughts and allow them to have their experiences. But when they come back and have thought other thoughts the most important thing is that we not be hard with them, but are

ready to receive them with joy. To us they are nothing other than the prodigal son. We constantly have to forgive all those who cause us pain. It is our own dark fate that is returning through them. By not becoming angry with the other party, we are creating a new fate, which is completely different in character. We can of course not prevent the other party from feeling antipathy towards us, but on the other hand no one can prevent us from sending positive thoughts towards the person in question. But is there any sense in that? There most definitely is. We will then represent the father's mentality, we will then be with that part of our consciousness "a human being in God's image". It is true that both parties have to agree to forgive each other before the cycle can be completed, but one thing is certain, our enemies will definitely come back to us even though it will possibly not be until a future incarnation. We cannot forgive until they come to us. But it does not matter when it is, if we have already forgiven them in our minds and sent them positive thoughts. In that way we are accommodating, like the father was in the parable. Everyone that persecutes us is in reality on their way back to us at great speed, it is just that the cycle is not yet complete. Every persecution, even though it is not manifested with weapons and violence, is an expression of the killing principle. And the law of fate inevitably makes the persecutor see the error of his ways. He will sooner or later come to an understanding of what offence he has committed, he will long to make good and will therefore come back. I know that there are people who send dark thoughts and hatred towards me, but that cannot prevent me from thinking lovingly of them. For that reason I do not need to meet them physically. In the inner world it is lovely, there one can learn to think lovingly of

those people who do not like you. Such thoughts make the human being's aura bright, round and like a sun. Every terrestrial human being has an oval aura that is gradually becoming more round. It can become disharmonious and out of balance when the human being is in excessively high spirits or excessively depressed. When the adjustment of the consciousness is based on understanding, forgiveness and love the harmony and balance comes about by itself.

11. The true resurrection or the "great birth"

All of us have been given the task to do what the father did towards the prodigal son. We benefit ourselves when we seek to understand all those who are against us. We have to bear in mind that, from the cosmic point of view, they are not aware of what they are doing, because if they were they would not do it. And not least we should not forget that they are the messenger delivering a teaching. They bear a message concerning something that we ourselves had at one time the heart to do, and in a certain situation still have the heart to do. But if we can forgive them, we will begin to create the kind of vibrations in our aura that in the future will break up dark fate waves. One of the most essential things a terrestrial human being can learn in this world is that there should not be someone or something that one does not like. Once one has understood that it is easier to wait for those who are persecuting us. When Jesus was going to be crucified he tuned his consciousness into God's will and was given the opportunity to show in a physical, practical manifestation what it means to be a "human being in God's image". He could say; "Father, forgive them for they know not what they do", and immediately afterwards: "Father, into thy hands I commend my spirit". And when Jesus had

gone through the Passion and death, he appeared in a radiant resurrection. He has shown us how we should tune our consciousness in order to achieve resurrection – already in this physical existence! You certainly do not need to be on the other side of the grave in order to experience it. The true resurrection is the same thing as the "great birth", and you will all experience that at some time in future incarnations. This resurrection is the state of being one with the Father. You will then see that everything is love, and you will see it with the Father's own eyes, because you will think and act in accordance with the Father's will. And you will then see that the entire universe is a culmination of radiant logic. With this ability to see you will no longer be able to hate, and only then will you begin to create like the Father. You will no longer have outbursts of anger or states of depression that poison the blood and create illnesses. You will have achieved a harmony between the blood and the nerves because you will have created peace within yourself. You will know that if you are struck by a dark karma wave there is only one being that can ennoble you and that you should therefore in reality thank for it, like Job did when he said: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord". Such an attitude to life and way of being will in due course make every one of you into sparkling suns that light up and warm your fellow beings, and wherever you stand and go, war will be unable to thrive; you will sow peace, joy and love wherever you go.

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Was It All in Vain?

According to Martinus, Christianity cannot lead human beings out of the animal kingdom. In that case did Jesus live in vain? Here is Martinus' answer.

2571. Does what has just been written mean that the Christian world morality has served no useful purpose whatsoever? – Absolutely not. *The Christian world morality, and what it cost Christ and his disciples and those Christians who later on truly followed in Jesus' footsteps, has absolutely not been in vain. Millions of unfortunate human beings, whose consciousness could in one way or another come into contact with the kernel of Jesus' message, have been supported and helped so that they have been able to overcome their misfortunes, sorrows and crises and find peace of mind, just as this message is also penetrating millions of human beings' minds today. Many human beings have set out as missionaries to help and be of service to the many primitive peoples, partly as proclaimers of neighbourly love*

and partly as doctors and nurses, and they have to varying degrees been following in Jesus' footsteps. Similarly, all the many humane phenomena – the churches, hospitals, health centres, Red Cross institutions, philanthropic activities and such like – are examples of Christianity. But it goes without saying that this religion has not succeeded in transforming all human beings into Christ beings. No human being whatsoever can transform humankind or bring about the transformation of the being from animal to human being, whether it is a Christ, a Buddha or a Mohammed, or whether it is an ever so perfect being appearing as a human being in God's image after his likeness. This transformation is a matter strictly between the Godhead and the individual human being.

From Livets Bog, volume 7. Translated by Andrew Brown

Should the world be rescued and is there any hurry?

Thoughts leading to the long journey to Japan

Excerpt from a letter to Martinus:

“In the world today fighting and wars are breaking out (...) If it is left to itself humankind will be destroyed. It is in grave danger. Sages, students, scientists and those who are fighting for religion must get human beings to hear the divine voice from the cosmos and must guide them. With this in mind I would like to extend a warm invitation to you, so that we can achieve the purpose of the congress with the help of your esteemed assistance.”

On 15 June 1954 Martinus received this invitation from a religious organisation, “Ananai-Kyo”, to come to a congress of world religions in Shimizu, Japan. Martinus decided to take part, but beforehand he wrote down some thoughts, which are of relevance even today.

It goes without saying that this appeal from these peace-loving people strongly sets my thoughts in motion. I wondered what could lie behind this invitation. What meaning could it have for my mission and cause, the object of which is to bring to human beings the foundation of world peace, that is to say the explanation of the eternal world picture. I knew that without this explanation world peace would be impossible. But could there be a serious element behind this invitation? Could there perhaps be people who would understand my analyses? Their view of the world situation did not entirely agree with my analyses. Those readers who are conversant with my analyses will not have failed to

see from the above text that there are certain differences between Ananai-Kyo's view and my analyses of the world picture. Those of you who are familiar with my world picture through my analyses know that there is absolutely no danger of humankind ending up in a catastrophe unless some people make haste and create a way of rescuing humankind. Humankind's liberation from the nature of darkness or the nature of the animal in its mind is not something that one can rescue it from in the same way that one can rescue beings from a fire or any other material catastrophe. If releasing human beings from what remains of their animal temperament were so easy, war, misery and suffering would long ago have been removed from humankind's cultural level or life-path. History shows that no dictator or person in power whatsoever has been able to create a true spiritual liberation of human beings, neither through violence or power nor through caressing or freedom. Humankind has its own

spiritual development, which it is just as impossible to disturb by human power as it is impossible to disturb a person's age. A person who is twenty years old cannot suddenly be transformed to thirty years old. In order to be thirty years old one has to live through the remaining ten years that are needed in order to be thirty. And neither can a dog through force or caressing be suddenly transformed into a human being. This transformation can take place only through the dog itself experiencing the evolutionary epoch that lies between its own step and that of human beings. The "salvation" of humankind does not depend on whether certain people create or do not create a world religion. The darkness or the sufferings in the world are not a result of pure chance in the world structure. Even the path in space of the smallest speck of dust is under cosmic control. It is not possible for it to fall haphazardly. Everything is bound by law. The fact that everything is bound by law is revealed to the advanced researcher as God's will. This means that no being whatsoever will suffer more than is absolutely necessary to make it aware of the nature of suffering, and also to bring about the development of the humane ability to the extent that it is absolutely unable to bear causing other beings suffering. This ability will never ever be able to develop and become a reality, other than through the experience of suffering. Without suffering it will therefore be impossible for humanity and love to come about. Suffering brings to maturity the beings' humanity or ability to feel empathy. In those areas where the human being has matured in humanity

it can be helped by intellectuality. And this is where a science or a world religion, which is identical to science or in short spiritual science, can create a great help and guidance, and can be a great joy and a blessing to truth-seeking humankind. And even though Ananai-Kyo for the time being has its own view about the salvation of the world, its invitation to the sages and scientists from the whole world is an expression of the fact that they are keen to listen, they are keen to be guided, they are keen to have a light shone on the truth from all possible sides. What other use would there be for this gathering of sages and scientists from the whole world? Is not this invitation nothing other than an acknowledgement of the feeling that it does not have enough knowledge? Their views, wherever they diverge from reality, must therefore be able to be changed. This great movement had requested my contribution or help with spiritual or cosmic questions. I could not ignore the fact that their leaders were human beings who were open to other people's ideas, they were human beings who were willing to listen to both science and wisdom. As I have said, they asked me for help, or for my contribution in their work of loving human beings. They would arrange for my voice to be heard on Japanese radio. They would publish my statements or my views translated into Japanese, so that they could be of use to the people of Japan. What objection could I make to this? Did I have the right to turn down this approach? Following this assessment that I made of the whole situation, and connected to a quiet prayer to God, it became clear to me that it was God that had called.

Translated by Andrew Brown

Possession and artificial roads to initiation

Do not lose your belief in yourself and do not lose your self-control! Martinus gives this advice to the truth seeker in answer to the question: what can one do to avoid being possessed? In what follows he gives yet another piece of advice: Do not seek artificial roads to initiation! From Livets Bog, vol 6, sections 2005 – 2007

2005. *Which human beings are in particular seeking artificial roads to initiation? They are human beings that are harbouring within themselves great ambition and vanity that finds expression in a very great longing to be superior to other human beings, but who in their striving for this have not been able to reach the goal that they desire on the purely material plane. They were in fact not sufficiently ready for it. And in their disappointment over this they very often try to satisfy the unsatisfied vain longings in the area of spirituality or religion. This therefore makes them want to be able to be someone of importance, to be put in a position of superiority, but without really possessing the absolute unselfishness or degree of neighbourly love that is the absolute only way to initiation or spiritual greatness. It is therefore not so much their moral longings as their vanity that they try to satisfy. They therefore very often try to play a role in spiritual movements. They strive towards being able to have mystical experiences, towards Spiritism and “occult” schools. They would like to acquire clairvoyant and other psychic abilities, abilities that in actual fact belong to the past and the primitive evolutionary step, and that have therefore now long*

ago become meaningless rudiments to the majority of people. They work with dowsing, automatic writing, speaking under trance and hypnosis. They seek out yoga schools and mystics in the hope of being able to reach the point where they can be “initiated”. Much good can of course be learned within these phenomena, quite apart from the terrible danger of spiritual derailment that one is exposed to here, but the true attainment of perfection that gives rise to the absolute organic initiation or the great birth to cosmic consciousness is just as impossible to attain through these means as it is impossible for a little child to suddenly become a grown human being.

2006. *We will not go into all the unpleasant experiences and derailments, possessions, confusion of ideas and nervous breakdowns that invariably form the rearguard and everyday atmosphere in these attempts to create a shortcut to perfection or the organic initiation, or to the experience of life’s final purpose with the being: the perfect human being in God’s likeness. It is rather our purpose to point out that the road to the perfect human being, the road to the great birth, has absolutely no*

shortcuts whatsoever. If there was such a shortcut, it would be totally unnatural for this road not to be for all human beings. Why should some beings have a longer road to perfection, or fulfil more difficult conditions than others in order to reach the same final result? In all the other order in Nature there are no instances whatsoever of such meaninglessness or stupidity. Here all the existing movements are links in a logical, that is to say absolutely useful, purpose. Here there are no instances of there being, for example, shortcuts to being fully grown. A child of ten cannot reach the age of twenty other than by passing through the remaining ten years. One cannot be twenty merely by experiencing ten, seventeen or nineteen years.

2007. *The transformation of the being into the perfect human being in God's image is not an order or decoration, a medal that one can suddenly have pinned to oneself as a proof of worthiness, thereby being proclaimed as a knight of this or that high-ranking*

nobility. Our road to initiation is not a gift of grace that is bestowed on one as a result of other people's sympathies and patronage, just as neither is it a conjuring trick or some other hocus pocus that one can acquire by incorporating oneself in some mystical, magical or occult school or circle. At this point it would be a good idea to remember that there is only one single road to the great birth, and this road is exclusively the development of the soul from the animal, killing principle: Everyone for himself, to the principle of neighbourly love: Everyone for his neighbour. This is the fulfilment of the total understanding of the highest mission and meaning of one's life, namely that one has not come to the world in order to let oneself be served but in order to serve, and this understanding being carried out into life as an absolute and total way of being. Everything that reveals selfishness is a false road to initiation and will sooner or later in a more or less unpleasant way reveal itself to its originator as the guardians of the threshold.

Translated by Andrew Brown



Foto: Lars Forslin



Martinus' Light Shines in Pensacola

by Sarah Kinnear

"...likewise must your light be a revelation of intense warmth of heart that can melt mental ice-regions, bring forth the spring and cause a sunny summer to vibrate and abound over the earth and over the regions of your neighbour's consciousness." Martinus: Pages from God's Picture Book, ch 10.

As I prepare for my 5th trip to the Martinus Center in Klint, Denmark, I remember returning from my first trip in 2012. I recall my own excitement, and how much I wanted to share the light of Martinus' Cosmology with my friends...but how?

It was early springtime, 2014, in Pensacola, Florida, USA – 7,845 kilometers (4874 miles) from the Martinus Institute in Denmark. I was waiting at our small regional airport for my friend Mary McGovern's plane to land. Twice I had traveled to the Martinus Center in Klint for the International Weeks and I constantly felt a great desire to share my discovery of Martinus' Cosmology with my friends and

neighbors. During the past summer in Klint, Mary had graciously agreed to make the long journey and conduct presentations in my home.

We called her presentations "Gatherings" and I invited people in groups of 5-7 to join my husband Tom and me around our kitchen counter to listen to Mary introduce Martinus and his Cosmology. I created a Facebook page, "Welcome Mary McGovern," and both Mary and I posted information about Martinus and about our Gatherings. There were 28 original members. I also had shared my experiences and understanding of Martinus' Cosmology with close friends – but I was a novice. My friends and neighbors developed a



growing interest and desire to learn and understand more about the Danish mystic, writer and artist.

Mary was perfect for the task! Her understanding and love of the written material and symbols, along with her kind demeanor and easy to understand explanations (oh, and yes, her lovely Scottish accent also) brought a wonderful response. My friends and neighbors were enthralled. We held three successful Gatherings.



The following summer I returned to Klint and once again Mary and I planned for her return spring trip to Pensacola in 2015. We continued to update our Facebook page and to discuss Martinus topics of interest. We decided not only to offer two introductory presentations, but also to add two more lectures on Karma and Reincarnation, for folks who were returning for a second Gathering. Mary was also invited to speak in downtown Pensacola at the Unlimited Horizons of the Emerald Coast – Metaphysical Expo. She decided to entitle her lecture: “Our Eternal Journey Through Life.” Additionally, Mary volunteered to meet individually with interested folks for private

discussions in our home. We continued to post information about Martinus’ Cosmology, the Martinus Institute and the Martinus Center on our Facebook page – which had grown to 32 members.



Mary once again traveled (3 flights) to Pensacola and conducted 4 Gatherings, 3 private discussions and delivered a wonderful and informative presentation at the Expo. A Martinus enthusiast from Ohio and another from southern Florida traveled to join us in our home to meet with Mary. We also discussed Martinus’ works informally at dinners and luncheons. Mary and I gave several Martinus books, generously donated by the Martinus Institute, to our public



library. I continued to grow my own small Martinus library as well, and offered an individual copy of one small book of interest to each attending the Gatherings. I personally found Mary's visit that year to be especially heartwarming, as my husband Tom became interested in cosmology and voiced a desire to travel with me to Klint the following summer.

Tom did indeed come to Klint in the summer of 2015, and took part in the first week of the International Weeks. We had a wonderful time and began planning with Mary for her third trip to Pensacola in the spring of 2016.

For Mary's program in 2016, we offered several options for our home Gatherings: "Introduction to Martinus Cosmology," "The Mystery of Prayer,"



and “Life After Death & Reincarnation.” The Unlimited Horizons of the Emerald Coast once again invited Mary to present at the annual Metaphysical Expo and this year her lecture was entitled: “The Religion of Life Itself.” Plus, we added another venue to Mary’s already busy schedule. A new educational center had just opened in Pensacola in conjunction with our health food co-op



grocery Everman. Mary was invited to speak and she decided to deliver a talk about Martinus’ book, *The Ideal Food*. As a result of that interesting presentation, a friend of mine and her daughter will be joining us in Klint this summer. Additionally, Mary continued to meet individually with folks during luncheons, and we hosted another Martinus enthusiast from San Francisco, California. Our Facebook page has grown to 40 members. Each year also Mary has taken the time to speak on the phone with American friends in Arizona who are studying Martinus.

My husband Tom and I, along with our friends and neighbors in the USA, are thrilled to have Mary visit us in Pensacola. We all look forward each spring to her informative presentations, lively conversations, and enlightening explanations about Martinus’ Cosmology. For the past 3 years, Mary has truly ushered in the summertime and beautifully conveyed the light of Martinus by way of Pensacola, Florida.





If Your Martinus Books Were a Toolbox

by Søren Hahn

Just think if your Martinus books were a toolbox. The kind with a hammer, screwdrivers and all sorts of bits and pieces. Nothing could be more down-to-earth. And neither is it completely wrong that these books have come about as an aid that is worth having to hand when it comes to understanding daily existence, and perhaps also getting something to fit or doing little repair jobs here and there.

“Take what you can use and leave the rest” was something one often heard Martinus say, and it certainly applies very well to a toolbox, where you take out only those tools that you are going to use. And just like such a toolbox, where nobody knows any more who it was that thought up the individual items, so it is with Martinus’ books. Of course his name will for ever be connected to them, but it is the utility value that the readers are attracted to. In the preface to *Livets Bog* he stresses that in the eternal evolution he could not possibly be more than what everyone else before him has been and what everyone else after him will be. If one thanked him, he would let the thanks go straight on to Providence, and only once a book was finished and published, was it like a young bird that had flown the nest. *“The cause has been created and the books have been published, and they have therefore been given to the world and to society. How society treats this*

gift is up to Providence. It is something between Providence and each individual human being.”

This comes from chapter 4.1 of a collection of pithy sayings that have been gathered together in a short book called *The Structure of Cooperation*. Let us, in what follows, listen to a few more of these sayings. They tell us a great deal about how the author saw the books in relation to his readers. Both parties should be free in relation to each other, in other words just like the toolbox. The author should not expect anything of the readers, the books being an unconditional gift, and a gift *“... is, in the true meaning of the word, no gift at all as long as the person giving the gift is thinking about what he might get in return ...”* (chapter 2.7)

So you should not feel obliged to go out into the world and advertise Martinus’ books. He himself was in no doubt about how things would progress. The books would be known over the whole world, it was just a question of time. *“We must take it for granted that it is not something that will grow only from here* (he was speaking of his Institute and Centre). *It will spring up in various places where people have the books and are studying them, and it will eventually spread to all countries.”* (chapter 4.1)

Behind this peace and patience there was a colossal ability to see the whole. Martinus saw his writings as a link in

a chain of causes and effects, which, in principle, is repeated for all eternity over the entire universe. That is the reason why he treated his work with extreme calmness. He was nevertheless always grateful for every bit of help in spreading his work, but if someone wanted to “run ahead of Providence”, as he put it, they were given a few words to think about on the journey: “*We should not convert anyone. We should convert ourselves. If every human being were to transform him or herself, that would be good.*” (chapter 4.2)

Of course this should not hold anyone back from explaining the world picture to others, but it is important to be discerning. An explanation always comes as an answer to a question. To jump in before the question is to “run ahead of Providence”. It is to answer something that one has not yet been asked about. Martinus’ point was that the question will certainly come; it was inscribed in advance in the stardust that formed the basis of the physical appearance of life everywhere in the universe, his own life on Earth included. It was a totally natural process that could on the whole be neither speeded up nor slowed down. It was an eternally returning factor in every living being’s eternal life, in the same way that animals left the sea and walked on dry land.

There are without doubt many people who have been too eager and have got tangled up in a bitter defence of Martinus’ analyses. To them he said: “*We should not discuss with others. We should do away with all discussion. I do not discuss at all with anyone. Other people are entitled to their beliefs. They can be a member of a group of people with certain beliefs, they can be anything at all. We should just be friends and let them have their beliefs. Otherwise we would be betraying what we stand for.*

We are not a new sect or a new religion.” (chapter 4.2)

He emphasised that to try to convert others would in most cases have exactly the opposite effect than the one intended (chapter 4.2). This is why it was first and foremost through the written word and the ability to read and assess for oneself that his writings should find their way out into the world. They were intended for fully mature human beings who were sufficiently “hungry” to overcome all the outer obstacles and themselves begin the process of reading and understanding. So there is no need to panic or overexert oneself; the people who are receptive are certain to appear given time: “*It is not the honey that goes to the bees, but the bees that go to the honey.*” (chapter 4.2). So that was put in its place!

No one can be in any doubt about what was meant by the honey. It was love. Many of us are born with a longing to have it confirmed that behind all the apparent evil and baseness in the world there is a loving meaning to the whole, and that life is like an enjoyable adventure. But who can prove it in a logical way? Martinus can. What his readers have implicitly, he has explicitly – and much more!

And is not this the case with all of us? We listen most attentively to the authors who back us up and agree with us concerning what we deep down want and long for. What we understand of a book is merely what we ourselves think is right, and what we think is right is merely what we have, in one way or another, already known in advance. Or with what fits into our way of seeing things. Martinus was also able to confirm this: “*Every form of understanding of a thing is therefore identical to or based on recognition.*” (*Livets Bog*, vol.1, section 222)

Due to the fact that Martinus did not want to take up a prominent position, but attached importance to his books, one could easily think that there was something that he did not want to reveal about himself and his qualifications and that these things should be kept secret. But this was not the case. In the preface to his main work, *Livets Bog*, he writes very personally about a series of experiences that were to lead him to become an author. And in the short autobiography, *On the Birth of My Mission*, he puts these experiences into perspective: *“Of paramount importance to the reader are not my spiritual experiences as such, but the effects they have had, for these can more or less be verified by any sufficiently moral, impartial and open-minded human being.”* Martinus also writes: *“These visions can be accepted only by human beings who are content to believe and who do not therefore require intelligent or scientific understanding. But they will then*

in no way whatsoever form the basis of a science, since they are merely factors that trigger off the creation of belief.”

That it was not a new belief but a new science that Martinus wanted to give the world is evident from his article, *What is Life?* Here he writes: *“I can give you merely the theoretical experience of the Godhead, not the experience based on feeling, only the Godhead can give you that.”*

In addition, one could perhaps interpret these statements as implying that God has a plan with we human beings, but there is something that is not functioning so well in these present times. Many of us have difficulty in connecting the religious side of life with a modern, secularised understanding of the world. It might therefore be liberating to liken Martinus' writings with a toolbox full of practical tools that one can use to get things to hang together.

Translated by Andrew Brown



Foto: Anita Paasila

ANNOUNCEMENTS

New E-books

The Third Testament – Livets Bog (The Book of Life), volume 2 is now available in English from www.amazon.com.

El Tercer Testamento – Livets Bog (El Libro de la Vida), vols. 2-5 are now available in Spanish from www.amazon.com.

New member of the council of the Martinus Institute

Pernilla Rosell Steuer has now joined the council of the Martinus Institute. She was born in 1969 and lives in Hässelby near Stockholm, Sweden. She was introduced to Martinus Cosmology by her family, including her grandmother, who was a frequent visitor to Klint in the 1960s and 1970s. She has been involved in Martinus activities in Stockholm for the last 10 years and has taught at the Martinus Center in Varnhem, Sweden and during the International Weeks at the Martinus Center in Klint, Denmark. Pernilla was trained as a high school teacher of German and English, she has a PhD in German and currently works as a senior lecturer at the Department of Language Education at Stockholm University. She joined the council in 2016 and she also sits on the Martinus Institute's education committee.

For details of council members see: <http://www.martinus.dk/en/martinus-institute/organisation-finances/the-council/>

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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Martinus Literature

Livets Bog, volumes 1-7 (volumes 1, 2 and 4 available in English)

The Eternal World Picture, volumes 1-6 (volumes 1, 2, 3 and 4 available in English)

Logic (in English)

On Funerals (not yet in English)

Collected Articles (not yet in English)

Intellectualised Christianity – posthumous manuscripts (not yet in English)

28 short books, of which the following are in English:

The Fate of Mankind (1)

Easter (2)

On the Birth of my Mission (4)

The Ideal Food (5)

Cosmic Consciousness (10)

The Mystery of Prayer (11)

The Road to Initiation (12)

The Principle of Reincarnation (16)

World Religion and World Politics (17)

Meditation (20)

The Road of Life (22)

The Imortality of Living Beings (23)

The Road to Paradise (25)

Articles: Marriage and Universal Love
An Introduction

All books are available from the Martinus Institute's internet bookshop:

shop.martinus.dk

Some books are also available as e-books
from amazon.com

