



MARTINUS
INSTITUT

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MARTINUS COSMOLOGY

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Dear reader,

I was chatting recently with a friend on the phone and as nearly always happens we ended up talking about the state of affairs in the world. My friend's view of life and today's world is rather dark. Instead of seeing society as progressing, he sees it heading towards deeper and deeper disintegration. The rise in materialistic values, overproduction and waste, violence in all forms and on all levels, society's inability to treat effectively many present-day illnesses, the lack of time to just enjoy life – all these things are in his view just thoroughly bad. And he has a point. In fact I agreed with him. It was easier for me to go along with him that things are going from bad to worse than to find the energy to come up with a counter-argument that I could honestly stand for.

But some time after our conversation, I realised that much of what we had agreed about was in fact the result of a narrow view. I realised that there was a larger whole that neither of us had been taking into consideration. For example, it was no longer possible for me to look at the world situation as something existing only at this point in time. I found that I needed to see world events and developments as part of a much longer evolutionary process. I needed to see each of us as living within our own individual web of fate (pleasant as well as unpleasant), which we ourselves have created. This wider view I have to thank Martinus for. To the extent that I can resonate with his analyses, they form a framework within which I am to a greater extent able to make my own decisions. They help me

to hear what life is saying and they help me to answer life more honestly. The conversation had just brought it home to me how much of a gap there is between the two of us.

But still I was left with a feeling of incompleteness, a feeling that I had left something unsaid. I had not openly and honestly stated my point of view. But I wondered how could I possibly convey to my friend, who is unfamiliar with Martinus' work, the enormity of the spiral cycle? How could I speak about the eternal nature of living beings and how each individual living being creates its own fate? How could I with my mere theoretical knowledge of Martinus' analyses bridge the gap between us? And there was also the question – should I even try?

In his article "Declining cultural factors" Martinus describes how the East and the West have for centuries been following rather different evolutionary paths. In recent years, however, the differences between East and West have reduced dramatically, and in view of what Martinus says in the article they will eventually disappear altogether. As a result of the experiences that we gather in our lives, whoever we are and wherever we live, we grow and evolve. It is inevitable. So that brings me to think that perhaps in the long run the differences in outlook between my friend and I are not so significant. We are both making our own individual way forward, and just like East and West, the experiences we make will eventually cause our differences to dissolve.

Andrew Brown



Declining cultural factors

by Martinus

1. The Eastern peoples are extremely religious and spiritual but somewhat unintellectual

Through the religions of the East we learn that meditation is the road to perfection. We learn that we should let go of all earthly ties, material desires and longings and live in solitude, concentrating our thoughts solely on God and the highest matters. The fact that this attitude has been of the highest priority in the eastern people's culture has totally formed these people's attitude to life and their way of being. But it has not brought them perfection. Millions of people in the East live a wretched existence, in danger of dying from lack of food, and millions more are dying of starvation with almost nothing being done to help them. The people of the East are extremely religious and spiritually minded, but are somewhat unintellectual. Among these peoples there have of course emerged a number of sages who have a certain degree of wisdom and who are greatly revered by the population at large, but even though these sages have in many ways certainly been divine tools for

the people they have lived amongst, they have not been able to redeem their people or been able to create a secure and peaceful civilisation for them. With the exception of the world redeemers who have lived in the East, these sages did not have true cosmic consciousness; they had a certain proficiency in psychic and occult experimentation that now belong to former evolutionary steps.

2. The eastern unintellectual, spiritual attitude has become a way of fleeing from this world

The most important thing in the religious attitude of the eastern peoples has been to occupy themselves as little as possible with material things and to think only about spiritual matters, and even though such an attitude may in one way be beneficial, it may also, as has actually been the case, lead to the derailment in which human beings either stagnate or stray from the road that leads to the goal that is human beings' true destination. This unintellectual spiritual attitude has been a kind of pretext for doing nothing, a flight

from this world. The primary thing in existence was excessive meditation on spiritual matters and too little advancement and practice in associating with one's neighbour.

Through an artificial practice of meditation many human beings' spiritual attitude has become exaggerated compared with their stage of moral development. They would rather live in solitude, away from other human beings. Even though many of these hermits may be good company and pleasant to talk to, this does not mean that they are models of that which is the true goal for humankind. It is not the purpose of life that we should flee from human beings into solitude and think only about God. To flee from human beings is to flee from the enriching experiences that living in contact with other human beings inevitably entails.

3. The western world's dogmatic, unintellectual view of Christianity

This tendency to by-pass the true road – the road where we live in contact with other human beings and are as a result able to practise doing this to perfection – has also, albeit in a different way, manifested itself in the West in the Christian world religion. Here, despite the fact that Christ has certainly shown us an example of the perfected human being's way of being and behaving, we have created the pretext for doing nothing that we know as the “forgiveness of sins” and “redemption through the blood and mercy of Jesus”. In this dogmatic view of Christianity it is certainly not the acts of goodness that are the goal of human beings' striving; here is just a question of becoming a member of the flock for whom Christ allowed himself to be crucified. According to this dogmatic form of Christianity we are all born in sin and

have original sin within us, and even before we were born we were destined to eternal damnation, unless we implored God for mercy and redemption through the “blood of the lamb”.

Here in the West this is the great pretext for inactivity for those human beings whose mentality is still so un-intellectual in the spiritual area that it can seem to them that this ideal is divine. But this has nothing to do with Christ's own way of being.

4. The only way to achieve peace in the world is through the development in human beings' consciousness of the true art of living

These extremely unintellectual eastern and western spiritual attitudes have shown clearly that they cannot lead humankind to any form of true world peace, or to a state in which the good things in life are shared out equally among human beings. The only way to achieve such world peace is through the development in human beings' consciousness of the true art of living, which means by developing an ability to live in perfect harmony with other beings in existence. The road of life is not a road on which human beings should flee from each other, living alone in isolated places. Neither is it a road on which one should elbow one's way forward at other people's expense, at the same time believing that one is saved merely by praying for mercy and that one's sins be forgiven.

5. Meditation and isolation are not the ideals that can bring humankind to perfection, peace and happiness

If we think that redemption lies in separating ourselves from other human beings, we will lose our facility in

getting to know other people. We will get out of the habit of training all the abilities in our consciousness that will be used in forgiving other people or serving and understanding them. By living in isolation, we are preventing all the bad and unfinished aspects of ourselves from being brought into relief. But no doubt some people will say that that is a good thing. But it is not. If we do not bring them into relief, we would certainly not be able to overcome and remove them. A person can quite easily give the appearance of being a good human being when he lives isolated from other human beings and he even has food and clothing brought to him and is honoured and respected as a holy man. It is good to sit and develop one's ability to think good thoughts; we all need to do that from time to time. But it is not enough that we think about good things, we have to carry them out in practice in order for them to have any real meaning. One wonders how certain hermits would manage if life were to suddenly place them among human beings who spoke ill of them, lied about them, persecuted them and caused them all the unpleasant experiences that one can be subjected to in daily life among human beings. One wonders how they would be able to maintain their atmosphere of holiness, being untrained in living in these circumstances. Would not the material aspect of their lives fall apart? But that is precisely what the peoples of the East have done. They have allowed an unintellectual spiritual attitude to lead them away from developing everyday, practical, material living, and the peoples of the West have on this basis made themselves into their oppressors for centuries. This has made it perfectly clear that meditation and isolation do not constitute the ideals that can

lead humankind to perfection, peace and happiness.

6. It is the purpose of life that, through love, life should connect with life

But in the West “forgiveness of sins”, “redemption through the blood of Jesus” and “mercy” have not managed to give the peoples of the West true protection or peace either. Innumerable wars have been fought in the name of Christ, priests have blessed the weapons and have prayed to God for victory, and the host of true believers has steadily become less and less as their intellectual faculty developed. Today the peoples of the West are equipped with practical, intellectual abilities that have developed as a result of the struggle for existence, but for this very reason the religious dogmas have also become less important to them, and the things that have most value in life have become mainly material things.

Both the East and the West are at war. Everyone is at war with everyone else, and it is scarcely any longer possible to flee into solitude. Even Tibet, which has been a religious haven for thousands of years, has now also been dragged into the sphere of materialism by the communists.

So what are we witnessing here? We are witnessing that meditation just as much as the “forgiveness of sins” and “mercy” are giving way as important cultural factors. So will materialism and godlessness be victorious? Not at all. Neither the East nor the West will be victorious, and even though it has become evident that the orthodox beliefs of both the East and the West have degenerated and must give way to practical materialism, this cultural factor alone will prove to be just as untenable as an excessively narrow-minded and

unintellectual spiritual attitude. The only thing that can help mankind out of this state of everyone being at war with everyone else that is dominating the world today is a thorough knowledge of the physical and mental laws of life. Life has one, and only one, purpose, and that is that life should connect with life, and this connection can only take place through love.

7. Love or the “holy spirit” will transform the world

But love does not consist merely of living beings caressing and uniting their physical bodies resulting in the propagation of the species. Love is a power that permeates the universe, and which we also know as the “holy spirit”. What the great world redeemers have talked about, and which Christ has shown human beings by his example, is that it is possible for individual human beings to connect with the divine or universal Love in such a way that, instead of fleeing from life here in the physical world, we let this love pour into this world, transforming it through our practical way of being and behaving.

8. Spiritual science will form the basis of a new global civilisation

But we have learnt that in order for us to be able to orientate ourselves intellectually in the physical world with its profusion of natural laws we need a science through which we can get to know these laws, in order that we can display in practice a way of living and creating that conforms to these laws. Due to human beings’ constantly increasing ability to think, which is a spiritual power, these human beings live just as much in a spiritual world, namely the world of thought, as they do in the physical world. In order to orientate themselves in this spiritual world, which also has

a profusion of laws, human beings also need a science through which they can get to know these laws so as to be able to conform to them. It is just such assistance that human beings have been given in the form of modern spiritual science, which when put into practice by a steadily increasing number of human beings in both the East and the West, will form the basis of a new global civilisation, the motto of which will be “everyone for his neighbour”. The human beings of such a civilisation will not take flight into solitude, even though from time to time they will enjoy being alone. Neither will they be attracted to being a member of a little group of “saved” or “chosen” people who think that everyone else is condemned to the “eternal fires of hell”. They will know that “hell” is the world of war, revenge, hate, bitterness, misunderstanding and self-made suffering that human beings sow and reap life after life, as long as they do not live in conformity with the universal law that is the fulfilment of all the laws: the law of neighbourly love. Practising living in accordance with this law is the only true road to peace in a world in which the best of eastern and western cultures can be united. No one will then flee from this world’s “vale of tears” into an excessively one-sided meditation on spiritual matters, neither will any one forget the spiritual reality and its laws in preference to all that is taking place in the physical world.

9. The so-called Christian human beings of the West are not disciples of Christ as long as they make no effort to live according to Christ’s commandments

Many followers of Christianity in the West have for a long time held the view that they should go forth as

missionaries, thereby carrying out Christ's bidding to "go forth and make all people into my disciples". They have therefore sought to convert the peoples of the East to the dogmatic form of Christianity with the belief in the "forgiveness of sins", "mercy", and "redemption through the blood of Jesus". Undoubtedly they have done much good, especially through their practical, intellectual abilities, when serving as doctors and teachers. But as long as Christianity among the peoples of the West is merely a dogmatic teaching that one must adopt in order to be redeemed, and is not a way of living in which one tries to live in accordance with Christ's commandments, the so-called Christian peoples of the West are not those disciples of Christ who can create a Christian civilization.

When Christ said "By this shall all men know that ye are My disciples: if ye have love one for another" this is such a contrast to the civilization of so-called Christian countries that every person from the East who has begun to develop their logical sense and is also receptive to new impulses will say, "You can keep your Christianity, nothing good will ever come of it, but let us have your science and technology so that we too can create a modern society".

10. All the nations of the Earth will be blessed with the seed that Christ has sown

The peoples of the West can put the forces of Nature to work for them, but they employ these same forces to manufacture bombs and other instruments of destruction that they use against both each other and the peoples of the East. All possible variations of war and discord are laying waste the countries of the West, so that the peoples of these nations are just as much in need of

becoming Christ's disciples as the peoples of the East.

What humankind is witnessing today, in the East as well as in the West, is the collapse of an old civilization. It was built upon religious cultural factors that are now in decline. The materialism that is replacing them is merely the embryonic stage of a new civilization, the crude beginnings of the organic structure extending over the entire globe that will be a realisation of the old prophecies concerning "a new heaven and a new Earth", and "one flock and one shepherd". It will become a reality that, through the seed that Christ has sown, "shall bless all the peoples of the Earth", not by being baptized with water, dogmas or sacraments, but as Christ also said "by being baptized with the holy spirit".

11. Cosmic science or spiritual science is a science of the physical as well as the spiritual laws of Nature

The holy spirit, which is the same as cosmic science or spiritual science, will gradually become accepted and understood by the peoples of both the East and the West, not as a religious doctrine that has to be adopted if one is to be saved, but as a science that deals with the physical as well as the spiritual laws of Nature. Through spiritual science the human beings of the East will learn to combine their spiritual attitude with practical and logical activity and organisation of the physical world in a way that benefits the whole. And it will teach the people of the West that Christianity does not consist of dogmas, rituals and prayers for mercy; it consists of imitating Christ's way of being: serving. And that means, in the modern meaning of the word, to use the highly evolved creative ability that one has

gradually acquired, to create a civilization that, on the large as well as on the small scale, is based on peace and cooperation between the Earth's human beings.

And human beings in the East as well as in the West will understand that, whether in their prayers to Providence they say God, Father, Allah or Brahma these are merely different names for the Godhead in which we all

“live, move and have our being”, whose holy spirit or divine consciousness permeates the entire universe.

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Translation: Andrew Brown, 2012

QUOTATION

Med hensyn til at påvirke andre væsener med sin viden må man udvise stor hensynsfuldhed, omtanke og forsigtighed, ligesom der må være absolut frivillig modtagelighed til stede hos de væsener, man ønsker at påvirke, ganske uden hensyn til hvor ædel og i overensstemmelse med sandheden ens opfattelse eller viden så end måtte være.

Martinus: Livets Bog, bind I, stk. 161



Martinus as I remember him

by Ingrid Okkels

I have been asked to write a little bit about my experience of Martinus. That sounds like an easy thing to do, but when one begins it turns out to be difficult. For how can an ordinary human being say anything about a being such as Martinus in a way that does him justice?

He came from a kingdom that was not yet of this world. He left his own bright world and allowed himself to incarnate in a completely ordinary terrestrial body, in other words, a body that was for him like an ape's body would be for us.

He himself once used that expression during a conversation in which he was saying that it was not so easy to be comfortable in such a body. On the same occasion he mentioned that it was something that he did and was allowed to do on account of his whole-hearted wish to be of help to terrestrial mankind in its suffering and seeking.

Martinus mentioned time and again that he wished in every possible way to keep his own personality in the background. I remember one evening he was visiting us in our house at Klint. When we had chatted a little bit about this and that, he asked me whether I thought he looked like other human beings in his outer appearance.

"If you did not know me and met me one day in the street or on the train, would you think that I was different than all other people?"

I tried to imagine the situation and I could with a clear conscience say that if, not knowing him, I had met him in such a place, I would not have thought that he was any different than other people.

"That's good", he said, "I actually go to quite a bit of trouble in that respect."

Fate has been so good to me that as early as 1948 I had my first opportunity to hear Martinus giving a lecture. My first impression I will never forget during this lifetime. His emanation was so powerful that I could see that here I was in the presence of a being that was far above the rest of us. And this impression was so strong that once I was back home I decided that, before I would hear him again, I would read everything that he had written up to that point. I wanted to be able to judge quite calmly and objectively what it was I was confronted with, because I knew that it would change my whole life.

But there was absolutely no need for me to read so much. I began with the first volume of *Livets Bog* and when I came to the place where Martinus simply and clearly defines darkness and suffering as "the unpleasant good", thereby clearing up the paradox, which for me was inconceivable, that an all-powerful, all-knowing and all-loving Godhead could exist in the same world as a devil that should even have the power to be able to engage in combat with this Godhead, I knew that in Martinus I would be able to find the answers

to all my questions about the extent to which there is a meaning in existence.

Owing to various circumstances it came about that I, and later my husband, worked together for several years with Martinus on various tasks, which quite naturally meant that we often had the opportunity of spending time with him in our home.

On one occasion we were talking to him about how it was to be incarnated in a body that in reality was absolutely not suited to him, and he related that it could often bring with it certain difficulties.

“When I, for example, wake up in the morning”, he said, “my physical body feels very heavy, as if it was made of granite and weighed several tons. But”, he added with a smile, “this soon passes, once I have properly come into my body”.

And a little while later he said, “But it is absolutely necessary that I have the same body as you, because if I showed you myself in my own body, it would be so different than yours that you would not be able to listen to what I have to say, and you would not understand me!”

When I asked him how it had been possible for him to incarnate in a body that was so foreign, he answered, “It certainly wasn’t so easy – many minor miracles were needed!”

But he did not want to say anything further about the subject. He thought that it was of no importance to us, since it was through his analyses and his world picture that we would get to know him best.

“It is not myself as a person that has any significance”, he said on this same occasion, “it is only my analyses.”

Another time, when he was getting ready to leave after a visit, I was helping him on with his coat. My husband was meanwhile for fun trying

on Martinus’ hat, and was surprised to find that Martinus had a slightly smaller head than he did. When my husband expressed his surprise, Martinus immediately replied, “Yes, but if the size of my head were to correspond to my consciousness, it would be the size of the Earth!”

Afterwards we followed him out to his car and on the way he told us something, at the same time asking us not to pass it on to anyone else.

“But Martinus”, I spontaneously exclaimed, “you, with your cosmic consciousness, must surely be able to see everything about me, and know that I could never do such a thing.”

“No, I really mustn’t use my cosmic consciousness for that kind of thing”, he replied immediately, “if I did, it would be like putting sand in the car engine, and it would mean that I would very quickly be forced to give up my work. But believe me, there is no danger of that. I have been tested over many lives before I was allowed to be a kind of Providence for terrestrial mankind.”

In answer to our further questions, Martinus went on to explain that he was incarnated in an ordinary human body and because this of course meant that he also had to make use of an ordinary human brain, he always had to take care not to overstrain it. “But terrestrial human beings use no more than 5-10% of their brain cells, the others being latent. During the period when I experienced my initiation the whole of this latent area was woken to full consciousness. It was certainly not at all pleasant because there were loud bangs in my head and for a while I had to live with unpleasant pains.”

In August 1949 I attended for the first time Martinus’ birthday celebrations at Klint. While I was there I went for a short walk with some of the other

guests and related that I always read a short section of *Livets Bog* in the evening before I went to sleep, because I found that it gave me a good night's sleep and wonderful peace of mind.

One of the guests that was present said that it was not so difficult to hear that I was new in the "movement", and my intoxication was merely the result of the fact that everything was so new to me, and that I could be sure that my enthusiasm would not last, "because once a pot is full, one cannot put any more into it".

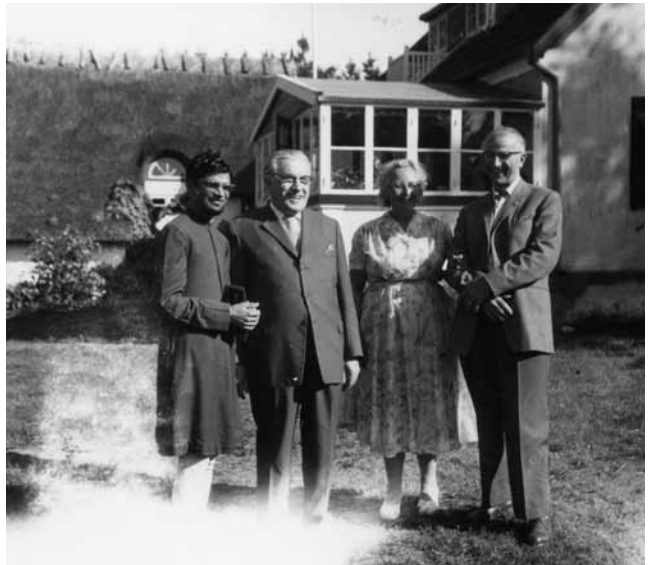
To be honest I was a little sad about the view of the future that this person was revealing to me. But luck was with me, for next morning I was fortunate enough to meet Martinus when he was out for a walk.

Since he greeted me and asked me how I was, I took advantage of the occasion to ask him whether it was really a law of life that sooner or later my "pot" would be so full of knowledge of the analyses that the wonderful inspiration that I felt in reading his books would "dry up" and eventually disappear.

I will never forget the love in Martinus' smile and in his eyes when he answered. "It is entirely up to you, for if you don't merely read my analyses like an exciting adventure, but instead every single day try *to live in accordance to them*, as much as you can at the present, you will experience that your pot will never become full, because it will continue to grow."

Today as I am writing this, it is now more than 34 years since that sunny morning, and I am very happy to be able to say that he was right.

In the summer there were many opportunities to meet Martinus in Klint, when he was out for a walk in the fresh air. One day I met him in the holiday village and somehow or other ended up asking him where he got his knowledge of the universe from. He took his walking stick and made drawings for me in the dry sand on the road while he explained that the world picture that he, in his symbols and analyses, tried to make accessible to terrestrial human beings, was in truth not something that he had found or worked out himself.



Guest from India, Martinus, Ingrid Okkels, Erich Gentsch in the garden at Villa Rosenberg. 1960

"All the knowledge in the universe", he said, "is present in an unmanifested form in the ocean of wisdom that all cosmic beings have access to. My special abilities are that I can not only contact this ocean of wisdom, but I can also transform the knowledge that I need down into the area of concepts, and from there I can dress these concepts in

words and symbols so that I can make them comprehensible to human beings.

On one occasion I asked Martinus how he had come up with the idea of depicting the seven basic energies with the seven colours of the rainbow. His immediate answer was:

“It is definitely not an idea that I came up with myself – the seven basic energies are symbolised with these colours everywhere in the universe.

In such an answer an ordinary human being can suddenly have a tiny, but radiant glimpse of what immense vistas a cosmically conscious being can survey.

Even before I had met Martinus the first time, I had come into contact with the well-known English author, Paul Brunton. This had come about due to my having read his book, “A Search in Secret India”. His description of the Indian wise man who he had met in South India awoke in me a strong wish to meet this wise man, something that was for practical reasons absolutely impossible for me to achieve through normal means.

I therefore tried by spiritual means to contact this wise man and succeeded in doing so. But he made the point quite clearly that I should not direct my attention to India, because, as he put it, “I had already learnt everything that I could learn there. But when God sees that the time is right you will meet your own Guru in your own country.”

This experience caused me to write to Paul Brunton, and he wrote back asking me to let him know when the prophecy that I

would meet my own Guru came to fulfilment.

This I did in January 1949 and the result was that Brunton in a further letter asked me to explain to him what Martinus’ teachings were about.

I therefore worked out a short summary of the main points in Martinus’ world picture, first in Danish so that Martinus could authorize it, and then in English to Brunton.

Before long this gave rise to a brief visit by Brunton, which was followed in 1952 by a long visit lasting from May to August.

Brunton and his wife lived at the Martinus Institute and Martinus gave of his time to take Brunton through a thorough course in spiritual science.

As Martinus could only speak Danish, an interpreter was needed, and it was Brunton’s wish that it should be myself and my husband, Erich Gentsch, who performed this task. So we met



Noel Brunton, Martinus, Paul Brunton. May 1952

up with Martinus and Brunton two or three evenings a week during the whole summer.

This was one of the high points in our lives. Spiritually, Paul Brunton was a highly developed person, and the teaching ended up being on a level that was very inspiring, not least for myself as interpreter.

Martinus went through his world picture and showed all his symbols. I had to concentrate in order to remember everything that Martinus explained – and then concentrate just as much in order to include everything in as precise an English as I could.

But it was not always that an interpreter was needed. On several occasions something that seemed to both my husband and myself to be completely fantastic took place. Martinus, who did not understand a single word of English, understood directly, by spiritual means, Brunton's question and immediately began to answer – and what was even more surprising was that Brunton, who understood not a single word of Danish, likewise understood everything in Martinus' answer. And the conversation continued in this way between them for sometimes as long as a quarter of an hour, alternating between Danish and English.

As I understood both languages I could confirm that they both understood each other perfectly. I wonder whether I need to mention that both my husband and I hardly dared to breathe, for fear of "waking them up". Only when they themselves thought that they could not understand one another was the connection broken.

It was of course a fascinating experience that can probably be seen as a little foretaste of the way communication between one being and another takes place on the spiritual plane.

Brunton's many spiritual questions inspired Martinus so much – sometimes to such an extent that the words in his answer became sparkling points of light that I suppose I could hear but I could not translate. The first time this happened and I had to ask Martinus to "turn down the intuition a little bit", he told us that in his very first lectures he had experienced the same thing, because the effect of his talking could be so strong that his audience with their hands over their ears had shouted to him to stop. "And so I had to turn down the intuition to a wavelength the terrestrial human consciousness could bear", he added with a smile, "and I usually remember to do so now".

In this connection there comes to my mind an experience I had during one of the Sunday lectures that Martinus held at his institute and which my husband and I nearly always attended. Shortly after Martinus had begun his lecture, I saw to my amazement that he stood beneath a powerful light-blue ray of light that gathered together in him as in a prism, from where it issued again as a weaker blue-coloured ray that enveloped the whole hall and its many listeners with a stream of inspiration, which, through Martinus, was now turned down to a wavelength that we ordinary human beings could bear. This experience of the light of intuition lasted as long as he was speaking.

Brunton often showed that he was deeply thrilled by what he heard, at the same time making clear his reverence for Martinus.

But Martinus tried as always, by placing the focus on the analyses, to keep his own personality in the background. But one day when his inspiration was flowing freely, he gave an answer that clearly revealed his true identity or high spiritual home. Martinus

immediately made it clear to me that it was not his intention that I should mention or translate it.

“Yes, but Martinus,” I objected, “the logical consequence ...” I got no further because he interrupted me saying very firmly, “You are right, but you should *not* translate that!”

In 1957 we took over an old house in Klint, where we were going to live all the year round. This of course meant that in the winter we saw less of Martinus than before but on the other hand in the summer he often dropped in for a visit in the evening, since he liked going for walks in the evening.

During these visits we of course mostly talked about spiritual matters. I remember how one evening he talked about how wonderful life in the spiritual world is. He said that all good friends will meet each other again there. “Just think”, he said with a big smile, “it won’t be very long before we will be sitting together again in the spiritual world, just like we are doing now”.

Once we were talking about how science had discovered that the universe that we can observe with our telescopes

is expanding, so that the stars and milky ways are moving away from each other at an explosive speed. My husband asked Martinus how we should actually understand this.

Martinus answered without having to think about it, “But it’s quite simple. It is just a macrocosmic in-breath, which will later be followed by an out-breath”.

In the same moment that we heard the answer it was completely clear and obvious to us how true and logical this explanation was. But in all its simplicity such an answer gives a fantastic insight into both the gigantic living universe in which we live, but also into the superior knowledge and the thorough familiarity with everything that the cosmically conscious being is in possession of.

As I mentioned, we had taken over an old farmhouse in Klint where we lived all the year round. It was an old worker’s house that had once belonged to Klintsøgård, and was built 200 years ago. In the first year that we lived there we realised that there was some ghostly activity in the house. A ghost was living in the attic. We often heard heavy



Fyrrebakkevej 14, Klint. Pentecost 1956



Ingrid Okkels and Erich Gentsch in front of their house. Pentecost 1956

footsteps across the ceiling over our heads. It was not something unpleasant and we gradually got used to it. I often prayed that this poor being should find the peace to go into its spiritual world.

One evening I was sitting in the sitting room chatting to Martinus, who had come for a short visit. I stood up and went into the kitchen to make some tea. When after a little while I came back into the room, Martinus said to me completely surprised, "I thought that we were here alone". "Yes we are". "So who was the little, dark man who came in from the other room and walked past me and out of the house?"

The apparition had apparently disappeared through a wall in a place where many years ago there had been a door.

So I spoke about our extra member of the family, and that we all hoped that he should soon find peace.

"He will find that peace ... now", said Martinus.

And he did. We never heard him rummaging around in the house again.

One of the things that was so wonderful in Martinus was to meet his great understanding and love of everything living. This ability to feel neighbourly love was just as fundamental to him as breathing is to us. And to him everything was living. How often have I seen his hand move caressingly over a stone, a smooth table top or a little crystal object. All this the cosmic conscious being experiences not as dead things, but as distant universes that are full of life and warmth, and that are also a part of the eternal Godhead in the same way that our own universe is.

These were some of the most important things I remember about Martinus, and which I now attempt to pass on to

others. But there is one thing that cannot be passed on, even though I would like to. And that is the indescribable love and inspiration, which through what he said and through the whole of his being, radiated out from him and into the consciousness of whoever was listening to him. That is something that unfortunately cannot be passed on from one person to another, however much one would like to.

But fortunately we will all little by little eventually arrive at the point where we will experience this, once we immerse ourselves in the inheritance he has given us – both for this life and for future incarnations – in the wonderful world picture contained in The Third Testament.



Ingrid Okkels greet Martinus. June 25, 1978



Prophecies about the Danish world teacher

by Ole Therkelsen

Nostradamus on the Man from the North

In 1933 Martinus had a series of articles under the title *At the Turning Point* published in issues 2 – 12 of the periodical “O. M.” (*Occult Magazine – Scandinavian Magazine for Modern Occultism*). These articles were later, in 1962, compiled into the book *The Fate of Mankind*. In the first issue of O. M. there is an introductory article on Martinus: *The Man from the North?* with the subtitle *Martinus has cosmic-clairvoyant ability*.

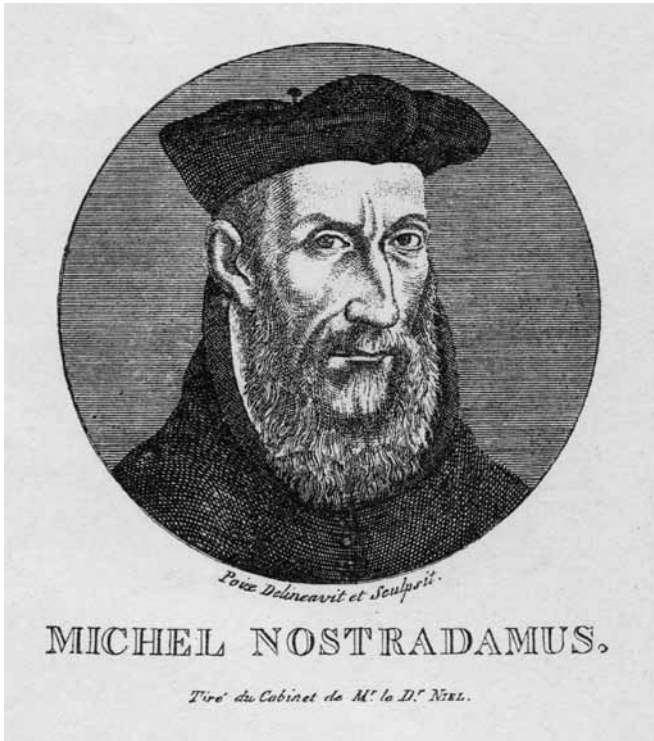
The editor writes, “We have heard through Nostradamus about “The Man from the North”. He has become a concept which gradually has taken hold in our consciousness and it is not without reason that we in exactly these days where we expect great things, presume mention Martinus’ name in connection with this centuries old prophecy” (O. M. No. 1/1933).

An immense religious proclamation concerning the ultimate victory of Christ’s teachings is destined to come from Denmark

Nostradamus (actually Michel Nostredame) was a French doctor, astrologer and seer of Jewish descent, who lived 1503 – 1566. In just under a thousand quatrains grouped into ten centuries he wrote down a long series of prophecies

and predictions concerning the future of Europe in the next 500 years, which he had experienced in the form of visions or revelations. The Danish director and engineer C. S. Billenstein (1860 – 1952) has written a book entitled *The Solution to the Prophecies of Nostradamus* which he published privately, Vejlesøvej, Holte. The preface was completed 25th August 1920, that is just 7 months before Martinus acquired cosmic consciousness in March 1921. Below are the first lines from the book’s introduction.

Billenstein, “One has always considered the prophecies of Nostradamus as a strange and mysterious book and been prepared that it will hold surprises. There are various pronouncements in the prophecies which necessarily must be interpreted that way, but that it should be its purpose *to bring the world an immense religious proclamation concerning the ultimate victory of Christ’s teachings*, that this was destined to appear in the year 1920, and with the appearance of the prophecies it had been destined, that this should first be proclaimed in our ancient Danish fatherland, all this is certainly far beyond what even the most daring imagination would have been able to envision.” (*The Solution to the Prophecies of Nostradamus*, page 9).



Portrait of Nostradamus.

Reproduction of a copperplate with the signature, “Poize Delineavit et Sculpsit”. The original had the note “L’observ. Méd. Tom. 8”, showing that it is an illustration which belonged to a bigger medical periodical.

The reformation of faith on the Day of Judgement

Billenstein maintains in his book that he has solved the prophecies of Nostradamus found in the strange old book which was published in the years 1555 – 1558. He thinks that these prophecies are a proclamation of the reformation of the faith in continuation of the reformation movement which had begun with Martin Luther (1483 – 1546). (The two reformers’ names, Martin and Martinus, are derivations from Mars, which among other things stands for revolution). According to Billenstein’s interpretation the message shall be brought to the northern confession of faith and be

solved within the sphere of the evangelical – Lutheran church. The current conscious and large lapse of faith shall precede the ultimate victory of Christ’s teachings. At the same time, humanity shall be afflicted with war and catastrophes, which are the unavoidable consequences of peoples’ errors. According to Billenstein the contents of the prophecies are therefore a proclamation of the Day of Judgement, which is so clear and unambiguous that it cannot be explained away. Great battles and wars between the Muslim world and the western world will occur up to the year 2034.

In spite of the sad warnings about sufferings, destruction and world wars in our time, the prophecies are a testimony to the existence of an eternal divine justice which governs and leads all and everything. Trusting the all-powerful providence one can with confidence meet the future.

The prophecies of Nostradamus are formulated in such cryptic phrases that they normally can be understood only after the events have taken place. It is actually no meant that we should know about the events beforehand, but afterwards we can see the prophecies as a testimony to the divine plan and providence which is behind everything.

Billenstein writes, “That which is imparted to us in the prophecies is a divine revelation and it is given in strange form so that we shall feel convinced of its correctness. We shall come to acknowledge its truth and in that way be brought to believe in it, as it proclaims

about our relationship to God” (*The Solution to the Prophecies of Nostradamus*, page 13-14).

According to Billenstein the prophecies teach us that we have freedom of action and reason so we can develop our soul. Various human and religious explanations, dogmas, ceremonies and arrangements can aid in removing the individual’s responsibility towards God. But individuals shall acknowledge their responsibility and follow their conscience. There is no need for other laws than “the ten commandments” from Sinai and Christ’s proclamation of the great command to love God and our neighbour.

The ultimate victory of the teachings of Christ – the making perfect of Christianity

Billenstein’s words that from Denmark there should originate an immense religious proclamation which will lead to

“the ultimate victory of the teachings of Christ” is very interesting seen in relation to Martinus’ own formulation about “the making perfect of Christianity”. With his visions during Easter 1921 Martinus became day-conscious that his life had been initiated to *the making perfect of Christianity* with logic and scientific analyses in a new spiritual science (see section 1.7).

Martinus writes in addition, “The first part of this cosmic state of experience was a direct vision of Christ, that showed me that the continuation and loving structure of the divine light of Christianity should be revealed by me to humanity. [...] I should in this my physical incarnation carry the highest wisdom, the continuing Christianity, the eternal light, universal love, “God’s picture” forward to terrestrial human beings. [...]”

But the time has come where humanity is beginning to hunger for what



Tapestry with the sphinx and the pyramids in Martinus’ room.

at that time was kept back and interrupted – the divine wisdom revelation of Jesus Christ. And it was this wisdom which should now be intellectualised and be a renewal and basis for Christianity’s world mission as the foundation of life for the now beginning new world epoch. And it was this intellectualisation and renewal of Christianity, which through cosmic consciousness I had come to understand and which had been communicated to me that should be accomplished.” (*Intellectualised Christianity*, section 2).

Nostradamus, the pyramid of Cheops and Martinus

Billenstein touches upon in his solution to the prophecies of Nostradamus that Nostradamus suggests a connection between the Prince of Denmark and the great pyramid in Egypt.

Salon, Mansol, Tarascon de Sex, l’arc
Où est debout encor la piramide,
Viendront liurer le Prince Dannemarc,
Rachat honny au temple d’Artemide
Nostradamus IV.27.

Salon, Mansol, Tarascon de Sex, the arch where the pyramid is still standing. Will come to redeem the Danish prince, who has been reviled in the temple of Artemis.

The first five words characterize Nostradamus by the place where he lived. The arch where the pyramid is still standing, is the Nile delta with the pyramid of Cheops. The temple of Artemis is, like the pyramid, one of the seven wonders of the world. The meaning of the quatrain is thus that Nostradamus and the pyramid of Cheops will give the Danish prince redress for that scorn, which is inflicted on his reputation. (SPN page 128).



Martinus’ living room which is today a museum. Martinus memorial Room.

If one interprets Martinus as a Danish spiritual prince then one can say in relation to his reputation that the public and science scorn Martinus and some religious Christians call him a false prophet.

In another of Nostradamus' quatrains, IX. 33, the King of Rome and the King of Denmark (Roy de Rome & d'Annemarc) are named in connection with certain troubles. It can be difficult to interpret this quatrain, the Pope (the King of Rome) will probably not simply excommunicate Martinus (the King of Denmark), but when The Third Testament has become more widespread and thereby acquired greater influence, one must reckon with a considerable intolerance and opposition from religious parties, perhaps from catholic parties. (See also LB1 section 145).

According to Billenstein it will come to a fight between the reformatory movement and the Catholic church. This reformatory movement will after the wars 2009 – 2034 also prevail among the non-Christians and lead to peace and reconciliation across the whole of the earth. Billenstein thinks then that the Moslems by then will have also begun to adopt the new faith, which will contribute to the creation of peace. (SPN page 86).

Shia Moslems talk about the twelfth prophet or Messiah, who is invisible. In a way one can indeed say that Martinus was an invisible prophet because he remained unknown in his own time. It is not the person, but rather what he has written that is decisive.

The new law or the new faith

In a way Nostradamus, the pyramids and Martinus are also united in Martinus' living room. Martinus had the pyramids on his wall and Billenstein's book on Nostradamus in his small book

collection. (Over the course of time Martinus received quite a few books as presents).

Martinus was particularly happy about Billenstein's chapter on "the new faith" which should originate from Denmark. Billenstein translated the French word "loi" as "faith" instead of "law". If it should refer to Martinus spiritual science then the direct translation "the new law" would be the perfect description. Spiritual science does indeed cover the eternal laws and cosmic principles behind all the developments of life.

Billestein, "There shall come a new law, by which is to be understood a new faith, which will set us in a more natural and more personal relationship to God, and which will simplify the worship of God" (SPN page 154).

In Nostradamus' quatrain VIII.66 the expression "the deceased's writing" appears, which could lead to the thought that Martinus' work will be first discovered by the public and internationally after his demise.

In Billenstein's translation the quatrain reads, "When the deceased's writing is found, when the ancient *cave à lampe* is revealed, when the law has been tried by the King and the Prince Ulpain, the Royal Family and the Duke come under cover" (SPN page 154).

This could so be translated that when Martinus' work one day in the future is known, and the hidden light is revealed, it will have the highest recognition.

In connection with a quatrain on religious practices (V.16) it should be mentioned that Nostradamus writes that the Sabaeen oddity of burning the dead human bodies into ashes will cease (SPN page 163). (See Chapter 10 on embalming).

Translation: John Morley

Commentary on the Accounts for 2011

by the Boards of the Institute

The Institute's finances have not escaped being affected by the debt crisis that has been sweeping the West, and Europe in particular. The number of guests in Klint has been lower than in the two previous years, and the number of books sold is also lower. These factors are, however, of no great significance for the finances of *Ideal-fonden*. If we look at the figures we can see that what is significant is the fact that contributions and donations have been much lower than last year and that the fund has received no inheritances during the current year. Last year, on the other hand, we inherited 3 million Danish *kroner*.

Saving on maintenance and an upward tendency in our bond portfolio have meant that we, nevertheless, have managed to achieve a small surplus (see table).

In *Aktivitetsfonden* the lower turnover (partly in the form of books and partly in the form of guests and courses in Klint) has had a negative impact on the credit side, and, since expenditure – particularly for personnel – was greater than the budgeted amount, this resulted in a small deficit of 42,000 Danish *kroner*.

As regards publishing, we had the pleasure of presenting a new hard cover edition of *Livets Bog*, vol. 1, with a dust jacket with symbol no. 23 on the front cover and symbol no. 19 on the back. The exterior and interior of the book are both entirely consistent with Martinus' expressed wishes regarding the appearance of his books and with the guidelines laid down in the charter for the Institute, which was approved by Martinus himself. The publication of the book has meant that expenses for the purchase of paper, books and binding were slightly higher than last year, and that our stock is larger than it was on 31st December 2011.

As we mentioned in our commentary last year, The Civil Affairs Agency, which is the regulatory agency for funds such as ours (*Ideal-fonden*), had a query regarding the division between our tied capital and our free capital. We responded in March 2011, but received only a partial response in February 2012. It has therefore not been possible for the auditors to make a 100% clear division between the tied capital and the free capital in the annual report for 2011. For the time being the distribution of capital is based on the auditors' estimate.

Many of those interested in Martinus' work are aware of the fact that voluntary work in Denmark is facing hard times. From 2011 the Inland Revenue instructed us to declare the value of what each and every volunteer received in the form of accommodation, meals and tuition, unless they paid for these benefits themselves. The Inland Revenue's point of departure is that these benefits should be regarded as income for the individual volunteer, even though overnight accommodation, for example, is a prerequisite for the volunteer being able to do voluntary work at the Martinus Centre in Klint. In order to avoid a very demanding administration of perhaps more than 200 different volunteers, we turned to the Income Tax Commissioners and agreed a solution that is valid for five years. This agreement means that all volunteers at the Martinus Centre during the work weeks and the summer season have to pay an average of 655 *kroner* for meals, accommodation and six educational activities. We can see that the volunteers, despite this financial threshold, do not lack enthusiasm or the desire to work, in that all the volunteer jobs during the summer have been filled.

Financial Highlights 2011

Martinus Idealfond (The Martinus Ideal Fund)

FINANCIAL STATEMENT	2011	2010
	DKK'000	'000
Income		
Donations	399	5,403
Rental	650	634
Interest etc.	<u>981</u>	<u>861</u>
Total income	2,030	6,898
Expenses		
Buildings, premises	685	853
Personnel	1,001	979
Administration	225	335
Depreciation, interest, tax	<u>-103</u>	<u>531</u>
Total expenses	1,808	2,698
Results for the year	222	4,200
Allocated for grants	0	0
Transferred to free equity	762	2,086
Transferred to tied-up equity	-540	2,114

BALANCE SHEET

Assets		
Land and buildings etc.	23,222	23,289
Securities	<u>9,450</u>	<u>9,327</u>
Total fixed assets	32,672	32,616
Current assets	<u>3,372</u>	<u>5,785</u>
Total assets	36,044	38,401
Equity and liabilities		
Tied-up equity	24,333	24,872
Free equity	7,237	6,475
Grants, not yet used	577	1,598
Other payables	<u>3,897</u>	<u>5,456</u>
Total equity and liabilities	36,044	38,401

Martinus Aktivitetsfond (The Martinus Activity Fund)

FINANCIAL STATEMENT	2011	2010
	DKK'000	'000
Income		
Publishing house	851	872
Courses	1,554	1,647
Rental of accommodation	1,237	1,332
Other income	890	672
Interest etc.	<u>231</u>	<u>296</u>
Total income	4,763	4,819
Expenses		
Expenditure on goods	788	873
Premises	1,507	1,374
Personnel	1,417	1,248
Administration	843	922
Depreciation, interest, taxes	<u>250</u>	<u>253</u>
Total expenses	4,805	4,670
Results for the year	- 42	149

BALANCE SHEET

Assets		
Fixed assets	3,139	2,851
Current assets	<u>2,669</u>	<u>4,491</u>
Total assets	5,808	7,342
Equity and liabilities		
Equity	5,110	5,153
Payables	<u>698</u>	<u>2,189</u>
Total equity and liabilities	5,808	7,342

Being a volunteer at the Martinus Centre is obviously very attractive.

Like almost everywhere else within society, there are great challenges ahead of us, but the continuing voluntary support,

both in the form of practical work and financial donations, fills us with warmth and gratitude, and gives us confidence that, with the Providence's help, we can manage the challenges ahead.

A new book by Leif Pettersson

Recent scientific research has calculated that only 4 percent of our universe consists of matter that is visible to us. The other 96 percent would therefore have to be made up of something that we cannot see and which we call “dark matter” or “dark energy”.

This is the position regarding scientific research today: the universe is apparently dominated by forces, whose character and cause we can neither see nor touch – all we can do is attempt to work out the effects of them. This has resulted in physics becoming inevitably – and unintentionally – metaphysics. In his interesting book, *Physics, Martinus Cosmology and the Theory of Everything*, Leif Pettersson has written about this and other unsolved problems that have arisen in connection with uniting the four “forces of nature” (gravitation, electro-magnetism, the strong nuclear force and the weak nuclear force), which modern physics group together under the heading of “the theory of everything”.

What follows is a quotation from the author’s preface to his book: “This book is aimed at people who are interested in how our physical existence is constructed focusing on the major unsolved mysteries of physics. It illustrates a definite and exciting encounter between science, philosophy and Martinus Cosmology, at the same time as presenting a new understanding of reality... The book does not claim to be a detailed textbook of physics nor does it provide a comprehensive explanation of Martinus Cosmology, but it can easily be seen as a “smorgasbord” with a focus on modern physics and Martinus’ worldview.”

The book has been published simultaneously in Swedish and English, the English version being available only from Balboa Press. It can be ordered via the following link: <http://bookstore.balboapress.com/Products/SKU-000553177/Physics-Martinus-Cosmology-and-The-Theory-of-Everything.aspx>

Olav Johansson

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.

Frontpage picture: Gardening in Klint

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Martinus Literature

Livets Bog (Martinus' main work) Volumes 1-7
(volumes 1,2 and 4 in English)

The Eternal World Picture, Volumes 1-5
(volumes 1,2, 3 and 4 in English)

Logic (in English)

On Funerals (not yet in English)

Collected Articles I (not yet in English)

Intellectualised Christianity - posthumous manuscripts
(not yet in English)

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

1. The Fate of Mankind (Also available as e-book)
2. Easter (Also available as e-book)
5. The Ideal Food
11. The Mystery of Prayer
12. The Road to Initiation
16. The Principle of Reincarnation
17. World Religion and World Politics
20. Meditation
22. The Road of Life
23. The Immortality of Living Beings
25. The Road to Paradise

Articles: Marriage and Universal Love
An Introduction

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