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MARTINUS COSMOLOGY

Martinus:

The Courage to Face
and Love Life

Per Thorell:

As I remember him



English

Dear reader,

Can you remember how it was for you when you first met the cosmic analyses? Do you remember how you reacted? Was it “love at first sight”? Or was it with irritation? Or did you have a vague sense that there was something of value to you that was wrapped up in all the words and symbols but that was somehow difficult to put your finger on?

In his explanation of symbol no. 39, “Terrestrial humankind’s categories of consciousness”, Martinus writes that there is no one way of responding to his analyses that is right for everyone. He says: *“One would think that all terrestrial human beings would receive such a new divine world impulse, such a moving and overwhelming helping hand, such an all-embracing, inspiring force from a higher world, with enthusiasm and open arms. But no, this is by no means the case.”* How we respond to the new world impulse in the form of Martinus’ analyses is not something that we decide with our will. What decides is something far deeper. It is the mental and spiritual characteristics that we have each acquired and developed over a long period.

So how we react to the cosmic analyses is a deeply individual matter. This is brought out particularly clearly in the book “Martinus – how we remember him”. The book consists of various people’s reflections about Martinus’

analyses and also their memories of Martinus as a person. The book itself has not been translated into English, but we have already brought out in Kosmos the contribution by Ib Schleicher (Kosmos 2009/4) and that by Bertil Ekström (Kosmos 2013/3). In this issue we can read about Per Thorell’s own personal response to coming into contact with Martinus and his world picture.

The other article in this issue of Kosmos is “The Courage to Face and Love Life”. Facing and loving life is in Martinus’ view the antidote to bitterness and the feeling of being unjustly treated, either by other people or by life itself. Whether you have a long-lasting and painful illness, or whether someone close to you has died perhaps unexpectedly, leaving you with a feeling of emptiness, or whether you have lost your home and, due to a war, are forced to flee from your native country, we can all very easily find ourselves crying out to the great unknown – “why me?” That very question is the starting point of Martinus’ logical and loving explanation that concludes with something that we could all do well to remember when we are feeling badly done to by life.

So in this issue we hope that you find nourishment and encouragement to face and love life – and perhaps also some enjoyable reading.

Andrew Brown





The Courage to Face and Love Life

by Martinus

1. Human beings' compulsive drive towards martyrdom

All human beings need to know something about how to face up to and love life. Because he who has the proper courage to face up to and love life cannot be overcome by negative forces. As long as a human being thinks that something is wrong he is not in harmony with life. As long as someone is sad, annoyed, or becomes embittered and disappointed, one has not yet acquired a correct outlook, and then one cannot face up to and love life properly. Some human beings even go as far as to commit suicide because they lack the ability to face up to and love life. By doing so, however, they have not finished with life, they have only postponed their difficulties to their next incarnation. But of course the best thing is to keep one's physical body as long as it is serviceable.

So what is necessary in order to be able to face up to and to love life in the right way and to go on doing so? The answer is one must learn to love one's neighbour as oneself. Doing so gives

you cheerfulness and preserves it for you. But why do people lose heart, over and over again? Because life does not turn out as they expected or wanted it to do. The kind of thinking that most saps human cheerfulness is martyrdom. Martyrdom is one of mankind's worst enemies because it is a vital lie. In reality there is no such thing as martyrdom, because nobody can suffer wrong, and nobody can inflict wrongs on another. If one could do so, or if anything in life could be without design or intent then human beings could be certain of nothing and the whole universe would be in a state of chaos. This it evidently is not; on the contrary it is a perfect example of order and an expression of the highest logic. Nothing is incidental, so when the human beings are worried and have troubles and regard themselves as martyrs, it is because they believe themselves to be the victims of injustice. Such a feeling of martyrdom may be result of the inclemency of the forces of nature. The farmer for example regards himself as a martyr when his crops fail or his cattle sicken and die. In relation

to natural catastrophes people may also feel themselves as martyrs when the elements break loose and they are helplessly exposed to the giant forces of nature. It is, however, in relation to other human beings that the feeling of martyrdom most frequently arises. If somebody is slandering you or trying to annoy you, you may think that he or she is trying to do you harm, and you consider yourself a martyr who is treated unfairly. You will then waste a lot of energy on negative thoughts and feelings of self-pity, which is most injurious to human beings both mentally and physically. Through the Cosmology it will come to one's knowledge that in reality evil does not exist in this world, and that everything is love and intellectuality. It is very difficult for mankind to understand this, but it is most important to learn that it is so. The universe is a manifestation of the highest and most brilliant perfection. However, as man's knowledge and scientific understanding do not yet embrace the whole universe but only a local part of it, then the great majority of people still remain subject to partial and erroneous judgement. If a fly is crawling over a picture and everything it sees at the moment is black, it would describe everything in life as black if it were able to speak. In the same way a human being may consider life to be "black" and so become a pessimist because he is lacking in sufficient breadth of view over the great cosmic entirety, of which the so called "black" is but a small part. In reality everything is in harmony. While certain conditions prevail within the consciousness it may, however, lead to disharmony until one achieves a greater knowledge and consequently a broader perspective.

2. Christ was no martyr, but an ideal example

Here somebody may raise the objection that the Crucifixion of Christ was a real martyrdom. It was not so, however. But how could it possibly be just and right that an innocent being should suffer the death of a convict? It was by no means in order to reconcile an angry God, but in order to set mankind an example of a divine-humane way of living. Christ knew and was perfectly aware of his mission before he incarnated in this world. He knew that by exposing himself to crucifixion he made an apparent breach with intelligence. He knew in advance that by letting himself be born on earth, he would expose his physical body to crucifixion. If he, however, had not let himself be crucified, something much worse would have happened - in that case the world would have received no fundamental demonstration of the way in which even the greatest sufferings are borne by a highly developed being, and the human race would not have developed so far as it has now. Thanks to Christ's life and his way of acting, and thanks to his death without hate and embitterment while pleading to God for his tormentors, and thanks to his resurrection into a spiritual and gradually perfectly materialized body, mankind has come into possession of a series of eternal truths, in accordance with which it can live and also face death, and which in the future will become of the greatest importance when human beings come to a real understanding of the cosmic or universal meaning of these truths.

The human beings will learn that they are alive all the time, no matter whether they are "here" or they are "dead". They will realize that the spirit ought to rule matter and not the opposite. When man is sorrow-stricken, embittered or disappointed it is a sign

that he has been overcome by matter instead of the contrary. The creative principle ought to control matter; it is unworthy that matter should dominate the creative faculty. Man will become the master of life and matter. For this to come true, however, it is necessary that man has obtained a general knowledge not only of the little, local aspects of everyday life but of the connection between these sections and the cosmic or universal whole. This is what I try to make evident through my cosmic analyses. I demonstrate that the I, the fixed point of the living being, is the master of matter and not the reverse. But why, then, are not all people sovereign, why are they not Christ-beings? Let us compare this question with another one: Why is one human being a child and another one a grown-up person? Concerning both questions it is obvious that when all people are not of the same age, are not equally developed, this is due to the fact that their experiences concerning the contrasts of life are not equally wide. All that bears the name of development is based on the experience of contrasts. When a grown-up person, i.e. a person of mature years, is able to think and act differently from a little child, it is owing to his life-experiences, especially those resulting from suffering and troubles of the past.

This is valid in one life, but it is also valid concerning the development which takes place in a cycle so great as that which I call an evolutionary spiral. When man is able to act otherwise than an animal, and when developed man is able to act and think differently from primitive man, this is due to the difference between their cosmic ages in the spiral of evolution to which they belong, i.e. it is due to their different experiences concerning the contrast principle. Life must hold contrasts, if not, it would be impossible to experience life. We can

only enter into an experience to the degree that we have known its opposite already. Thus, one is able to experience love only to the extent that one has experienced the consequences of hatred. The more one has met with darkness and suffering, as well as light and joy, the more it becomes possible to be in harmony with the laws of life. Based on its experiences the living being's I will become master of both spiritual and physical matter, and when, at the present times more and more people have developed an inquiring mind and exhibit peace-loving traits this is due to the suffering they have undergone during many past incarnations.

3. Spiral cycles, the principle of contrast, the unpleasant and the pleasant good

A very long time ago we lived in the spiritual and divine world, where we experienced the most elevated harmony. It was before we began to experience the spiral of evolution in which we now find ourselves. At that time our bodies were not made up of physical matter but of spiritual matter of a much more perfect quality. It was in the zone of light of an underlying spiral cycle. We stayed there for so long a time that we were satiated with all the light, love and perfection we met with there. And we began to long for contrasts to this state of things, and to us these contrasts became "the light". It is a divine blessing that one is able to experience the contrast to that with which one has become satiated. If it were not so, life would come to a standstill, because everything would become automatic and the living beings would turn into robots. And even in the world of light the state of being a robot would have no relation to the experience of beauty and happiness. The consciousness of the living being must be renewed so that it again will be able

to experience light, and this renewal takes place through the zone of darkness of the coming spiral. The longing for the contrast to that with which one is satiated we know from the symbolical narrative of Adam and Eve. They lived in Paradise, in light, where they were allowed to “eat freely of every tree of the garden”. One tree only they were not allowed to touch, but this one thing, i.e. the contrast, tempted them and so the fall of man occurred. The creation of Adam and Eve and their “Fall” is a symbolical narrative of the development of mankind during the present evolutionary spiral. Coming from the mineral kingdom we developed through the plant and the animal kingdoms until we arrived at the stage where we are today. The “Fall of man” is not something that took place at one time; it takes place all the time. It is a reality in the divine administration of life which is expressed or symbolized by the concept of “the Fall”, and inside the new evolutionary spiral it causes the living being to develop from the embryo, in which state terrestrial man still finds himself, into a more advanced state at which he will be able to experience what I term “The Great Birth” or “The Birth of Cosmic Consciousness”. Having arrived at this state the “I”s of the living beings will again be perfectly sovereign over matter, thereby obtaining an invincible courage to face and love life.

Terrestrial humanity is at present passing through the zone of culminating darkness of an evolutionary spiral and is on its way towards the regions of light of this spiral. This is so because the living beings themselves, have a long time ago, longed for this state of darkness. Now they want to experience another state, and they will get what they want and long for. This fulfilment, however, will not take place miraculously, but it will take place because the living beings

will learn how to create the state they are longing for. Through the knowledge of darkness, light will gradually be created in the consciousness of mankind. We decide our own fate ourselves, and it is a divine arrangement that what we long for will always appear as a light ahead, and that with which we are satiated as darkness behind us. Therefore, in real life one cannot speak about something as evil or good, but only about the unpleasant good and the pleasant good. Nothing is evil in itself. But when nothing is evil in itself, martyrdom does not exist either. What is, then, so-called martyrdom? It is but a delusion.

4. Terrestrial man is in a cosmic zone of education

A little child is often disappointed if it does not get what it wants, for example a sharp knife. It thinks the grown-up person who will not give it the knife is evil, and the child feels itself to be a martyr. It does not know that the wish is dangerous to itself and to its surroundings. When it grows older and more capable of learning for itself it gets the knife and must then learn to take the consequences. In the same way the wishes of human beings may be dangerous and for some time perhaps they are very disappointed not to have their wishes gratified because they are still incapable of learning from the consequences. When they are able to do so, however, they achieve their wishes at their own peril. This sequence of cause and effect, which is the same as the law of karma, covers a series of incarnations during which the human beings sow and, as time goes on and they become ready for it, they also reap what they have sown. The fulfilment of many a wish of theirs will bring them pain and suffering although they had expected something quite different. All

kinds of pain and suffering are like a bell ringing when the living beings are going astray, and this warning bell will lead them back to a more charitable outlook and so give them the courage to face and love life. It is true that the human suffering can be very great, so great that it appears unjust and absurd when kept in a local perspective. However, human beings so very often contravene the laws of life to a very high degree with the effect that the results are proportional to their causes. This by no means implies that just because human beings are at present experiencing severe difficulties they should be regarded as “great sinners” who are undergoing just punishment, and that the persons concerned should be exempt from our compassion. Seen from the cosmic viewpoint there are no sinners and no sin, since nothing in life is evil in itself. Once ignorance is overcome, then evil, so-called, will exist no longer. This means that where a living being has undergone a series of experiences to the extent that they have crystallized within his consciousness as knowledge of darkness, i.e. of the effects of the “unpleasant good”, then the contrast to this, which is light, will commence to radiate throughout his consciousness and manners in the shape of wisdom and ability to feel and express love towards his neighbour. Diseases, disappointments, embitterment and hate cannot exist in conjunction with such mental vibrations but will disappear little by little, and so the living being has emerged from the “age of the Fall”. This “age of the Fall” was no punishment or something horrible which had to happen, but an embryonic stage of development before the living being would be able to appear as sovereign man in the image and likeness of God.

5. The fruits from the tree of the knowledge of good and evil have come from seed of one's own sowing

Human beings need to recognize and know the truth concerning life and thereby the truth about their own lives. In earlier times religions have stimulated them with dogmas on which they could base their lives, because their religious instinct and their feelings were an excellent and fertile soil for blind faith. Religious suggestion was capable of reviving their courage to face up to and love life when they were losing it. However, throughout a growing area of the world this is no longer the case. Terrestrial man's intelligence has grown by being used in practical and material spheres of activity, and in order to proceed further with their development the human beings must now also learn to use their intelligence in those areas in which faith previously was able to help. Intelligence is of course not identical with wisdom, but it is one of the ingredients of which wisdom is composed. It needs only to be used in a more advanced and wide perspective than human beings ordinarily employ, and it has to be used in conjunction with charity.

I have mentioned previously that “the Fall of man” is taking place continuously. Indeed, terrestrial human beings of today exemplify precisely “Adam and Eve” eating of the fruits of the tree of the knowledge of good and evil. The sufferings, the hardships, the disease and all the other things belonging to the so-called evil are some of these fruits. They are, however, nothing but the fruits from seeds they have sown themselves through previous acts and behaviour. What does terrestrial man learn from the destiny he is experiencing in his everyday life? He obtains information of what he has sown previously both in this life as well as in former lives. He is now experiencing the

consequences of his previous acts. This is, however, an education, an instruction and by no means a punishment, and it will cause him to follow new lines of thought as well as new courses of action.

At present a large number of people have no heart for certain lines of action but which others have no hesitation in pursuing. This is due to the fact that the former have experienced the painful consequences of such acts so often that they feel them keenly within themselves and as a consequence they cannot possibly inflict on other beings a similar experience. Once upon a time human beings believed in religions such as that recounted in old Norse mythology, and at that time darkness was still “the light” to mankind. It was considered a piece of good luck to be killed in the battlefield, because consequently you were taken to Valhalla, which to them was the same as Paradise, while it was considered a calamity to die in one’s bed of old age or disease, because then you were sure to go straight to the Hell of that time. At present most people do not take up such an attitude, not even those who are fighting on the battlefields. They do not fight for the sake of war any more, but for the sake of peace, and they do not make a sport of it as they did previously. But they will come to learn that this transformation of consciousness is not enough to exterminate war. You cannot exterminate anything by cultivating it, not even if you do it with the best of intentions. If you want to exterminate war you must learn to create its opposite, which in this case means peace.

6. The faculty of love must, together with intelligence, be used in a new way

Peace has to be created by each individual; it must actually emerge out of the individual’s consciousness and of

his way of acting. In the human mind a collaboration between his intelligence and his faculty of love must arise. Love alone can give you the courage to face up to and love life, but of course human beings must learn to use this love with reason and intelligence. In many cases people are of the opinion that it would not be logical to display love; on the contrary they think it would be highly illogical and foolish. Such people, however, are ignorant of both love and logic. Certainly, it is difficult to love your neighbour as yourself when this neighbour is unpleasant to you, and perhaps even persecutes you, but Christ emphasized this very command: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you!” (Matt. 5:44). It is very easy to love those who are nice, fond, and helpful to us; it does not cost us any effort to do so. But it is very hard and difficult to love those who do not like us, and some people might even find it impossible to do so, and lots of people might regard it as hypocritical because they believe that nobody can really love evil and unpleasant people. Previously, however, we have arrived at the conclusion that nothing is evil by itself. Things may be unpleasant, but they can never be evil. In addition, from a cosmic point of view the unpleasant things are but “the unpleasant good” because they are the real cause of man’s development. In fact, it is even because of the unpleasant experiences that terrestrial man has developed a conscience which is able to “know good and evil”, as it says in the Old Testament about the Fall. By experiencing the effects of the unpleasant good in our own body and in our own consciousness during many lives or incarnations we have developed from primitive sub-human beings into the present civilized man who is able to

feel great compassion with other people's sufferings and difficulties, and who is also in possession of a fairly developed intelligence, so being able to draw conclusions from cause to effect in many fields.

Many of these civilized people who have a great faculty of compassion and who also have a fairly developed intelligence with which they think and act logically in their work and in their local fields, belong precisely to those human beings who lose the courage to face up to and love life because of all the malice in the world and so become depressed, disappointed and perhaps downright ill as a consequence of their negative mental state. Everything – their own situation and that of the world – they find hopeless, and they see no means or possibility for improvement. They become pessimists if they do not go to the other extreme and become indifferent because they find everything absurd. It is for such human beings I have created my analyses in order to help them so that they will be able to use their faculty of love and compassion together with their intelligence in another and more positive way which, as a consequence, will give them back the courage to face up to and love life again.

7. Terrestrial man's pattern of life

Until they become acquainted with the truth of life, the living beings have not become properly human. It will influence the individual immensely if he or she is able to look upon all people they deal with as the instruments of God. They can, all of them, be likened to the fingers of God which are modelling us. And it is only a good thing that God, like the sculptor, removes something from the places where we are not perfect. In all honesty, numerous people are not content or pleased with themselves. They long for and wish to change

in order to become better, wiser, and more affectionate. They feel very clearly that they are imperfect beings. As a consequence of this, however, you must learn to be pleased that God is working in you and is showing you the road to take. God teaches each single individual through what takes place in the individual's daily life. Everything in life that to he who uses a narrow-minded, local logic might look like accidentally tangled threads, will turn into a pattern of life to he who is beginning to use the cosmic logic and so has become able to see that nothing is haphazard and nothing is unjust. When we have the feeling of being martyrs it means that we are basing our lives on superstition, and nobody can be happy if he continues in this way.

Of course I meet with both pleasant and unpleasant experiences, but I know that there are such things as the pleasant good and the unpleasant good, and I know that everything which comes to pass is an application to me from God, no matter by means of whom it takes place. God does not speak to us by means of a single being; all beings are instruments which might be used by God when He wishes to communicate with a living being. If you are annoyed with these beings you are actually annoyed with the Deity, with God. As long as you are annoyed with certain troubles, they will come back again and again. This means that the unfinished parts of a human being's conscience has to be ground smooth. This will not stop until the polishing is perfect. But why do you allow yourself to be annoyed with other people? Because you think they ought to be different than they are! Human beings are so different and of course each single individual must be precisely, what he or she is just now. In the same way as the animals are what they are and plants are what they are.

Human beings make the mistake to demand the same behaviour from less developed beings as they do from the higher developed ones. They despise beings whom they consider to be less developed, and perhaps snobbishly look up to those above them in a way that verges on personality cult and idolatry. None of these attitudes is to love one's neighbour as oneself, for true, neighbourly love is to love all living beings, all instruments and organs of the Deity, and to try to find God in all of them.

If you are facing an unpleasant human being, two things should be taken into consideration. In the first place you must remember that it is your own karma which has brought you into contact with this person and so provided you with the opportunity to meet with this trial in tolerance and equanimity. In the second place you must try to overlook what this being is at present, and consider what the future stage of this person will be. One must not forget that the person in question has arrived at the temporary zenith of his existence and that he cannot be blamed for lack of experiences not yet encountered and from which he therefore has not been able to learn. At some future time he will learn and, eventually achieve cosmic consciousness, and then perhaps you will meet under quite different circumstances than the present. Of course you cannot mention this to the person involved, because he or she would most likely then believe you to be out of your mind. In your heart, however, you may think: "Even you are a divine being, and so it is but a natural thing to be kind and affectionate to you!" Love, however, is more than a pat on the cheek. Here the point is to do what in this special situation is most kind, and to do so without any form of anger, embitterment, disappointment or irritation. It is quite possible to be firm without being

ill-tempered, and you may even reprimand someone in a kindly and affectionate manner – without banging the table!

8. Man may become an instrument for the Essence of Light

We must not forget, however, that none of us is able to alter another person, and none of us can meet with anything other than that which we ourselves are the absolutely first cause. Therefore it is most important to apply both feeling and intelligence in the various situations of everyday life in order to try to forgive and understand other human beings. For this we have no greater example than Christ who, when crucified, was yet able to pray: "Father, forgive them; for they know not what they do" (Luke 23:34). When you have developed so far as to be one hundred per cent capable to adopt this attitude, you have become invincible. Then you are perfectly free, even if you are tied up in slave chains. The body like other physical things can be bound, but when you have come to know your identity as a divine being, you will know also that the "I" cannot be fettered. The human being who has come into possession of the courage to face up to and love life, based on love towards all living beings, he or she cannot be fettered, even if enslaved. We are so constituted that we can control nobody but ourselves. It is true that some people feel themselves dependent on and even constrained by others, but the others cannot be blamed for this. It is due to the fact that the person concerned has involved himself in an emotional relationship, from which he alone can disengage himself. It is never the fault of others, and the more you realize this, the more you will be able to extricate yourself from the shackles of anger and embitterment that you have tied yourself up with.

The purpose of world-redemption is to make human beings understand life and to accept the lessons in the laws of life they can get here. Just imagine what it would mean if, instead of being annoyed with what is happening, one used one's energy to try to understand that what is happening is the correct thing to happen in the present situation, this situation having its basis in the past, and in anticipation of the benefit we will have in the future of the experiences. One must not allow oneself to be annoyed or disappointed because of the behaviour of other human beings any more than one should not be disappointed with a thistle or a dandelion because they are not a rose or a lily. Christ said to his disciples: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". What kind of baptism is this? The real baptism, the only one of importance, is

the loving interaction in everyday life between oneself and one's fellow men. The real baptism is to communicate the Essence of Light to others through one's own attitude and behaviour. You cannot change them, but you can set an example which will have a long-lasting effect. In reality this Essence of Light does not come from yourself, it comes from God and reaches your fellowmen through you as a medium. You will then have become a being who has the courage to face up to life and to love your fellow beings, and so, through your interaction with them to bring God into their minds and hearts. And so no feeling of martyrdom will remain in the consciousness of man, and even if he finds himself on a battlefield, light and peace will emanate from him.

From a lecture given by Martinus on 1st April 1941 in Glahns Allé, Frederiksberg, Denmark, edited by Mogens Møller and approved by Martinus. Original title and publication: Livsmodet, Danish Kosmos, 1969/4 & 5. Translated by Ingrid Okkels, 1978, with minor alterations by Andrew Brown.



As I remember him

by Per Thorell

My own individual point of departure

When I first came into contact with Martinus and his Cosmology, I was a seeker but at a far from unhappy stage in my spiritual development. With a poet's spirit I loved this God's green world with its changing seasons and its constant renewal. I loved the mist, the rain and the wind, as much as I loved the light and the warmth of the sun. I felt a divine embrace and a divine covenant in everything. On occasion my mind could overflow with wonder and joy. I did not *know*, but I *felt* the presence of something higher, more pure and more beautiful, something that was speaking and whispering to me whenever I was alone in Nature. Often when I was deeply involved in my work or when I was out for a walk in the quiet streets in town, the spirit of this presence could come over me. I wrote poems, songs and speeches, and even though I would rather be alone I did not avoid being drawn into socialising with people.

Already at the age of 18 I nourished, without any real outer reason, the first stirrings of an interest in philosophy, occultism and vegetarianism. But all of this had to lie relatively uncultivated in my mind until 10-12 years later.

My father died when I was 12 and my mother was alone with three children. She had poor health but had an extraordinarily strong faith in God and was unremitting in her prayers. Throughout my entire youth I was

almost miraculously upheld by the impulses from her prayers.

The first meeting

In December 1947 an "occult" week was held in the Unitarian Meetinghouse in Østerbro, Copenhagen, in which literature was displayed and there were lectures on various topics. It was here that I saw for the first time some of Martinus' symbols, which, however, did not immediately awaken my interest. But on Saturday evening the author and hypnotist Louis Brinkfort gave a talk, and since I spoke to him after the lecture in order to thank him he answered that what he had presented was nothing particularly noteworthy. If I wanted to hear something of real depth I should listen to Martinus who was going to give a lecture at 10 o'clock on Sunday morning at his institute at Mariendalsvej.

I had never heard of this Martinus or his institute but willingly followed Brinkfort's encouragement and on Sunday morning went to Mariendalsvej to hear what he had to say to me.

This meeting was the turning point of my life! Martinus talked about the subject of "crime and punishment", and I experienced the lecture as pointing inwards towards my own deeper self where the mysteries of both darkness and light are to be found and where they alone can be solved. For the first time in my life I heard the cry of pain from Golgotha: "Forgive them, for they

know not what they do” laid out as a highly logical, soul-redeeming formula of truth. During and after the lecture I felt that I was spiritually uplifted and permeated by a trembling and jubilant Amen.

Following this meeting, I had become another person. People in my surroundings noticed it and confirmed it unprompted. Much of what had previously exerted a certain attraction for me now had the opposite effect. I knew that I had been shown the way. The impulse of light that Martinus’ words instilled in me that Sunday morning have since gradually become stronger in parallel with the karmic impulses of darkness passing over the skies of my experiences. During the passing of such shadows his message always stood out even more clearly and firmly.

But life goes on

Coming into contact with the Cosmology brought with it a total change in my view of life and consequently of my daily experience of life. It meant that everything that is generally accepted, the sticky web of conformity, had to make way for fresh thoughts and values and for standing back from what had hitherto been close. But it did not mean a reduced interest in the life around me and for all the more or less nebulous theories about life and religious systems that I was already familiar with. On the contrary, I saw all this in a new revealing light, so that I could differentiate between the true seeds of truth and the distorting layer of quibbling about interpretations.

Martinus’ register or analysis of the categories of consciousness made it possible for me to assess my own status, to write down a list of my negative and positive talents, which gave me an increased mental and evolutionary sense of proportion, so that I could evaluate my own

insignificance compared with Martinus and other great initiates and proclaimers of the truth throughout history.

I learnt to read with more understanding in the “scroll of life”, which Martinus was deemed worthy by Providence to open before the eyes of human beings.

By nature I have always been almost allergic towards everything that had a tendency to enrol me in organisations, associations, religious communities, sects, groups etc., and in the first years after I came into contact with Martinus’ cause I listened to the lectures from the back row of chairs so that when the lecture was over I could quickly make my way home with the “message” vibrating clearly and undistorted in my mind where it could fertilise and bring growth to whatever more noble talent kernels might be found there.

Of course this isolated relationship to the “cause” could not last for ever. But it was many years before I in various ways developed a closer personal contact with Martinus, a contact that I see as the spirit’s and this terrestrial life’s great undeserved gift of grace to me. Many are the golden memories of quiet moments together with this great initiate, memories that now bring light and warmth to my inner being. Many are the flowers of wisdom that still bring colour and richness to my memory of open-hearted conversations both in his company and on the telephone, in which Martinus was always generous with his time.

One should not think that when Martinus was in the company of his fellow beings he was formal. When friends gathered together with him, the atmosphere was nearly always easy going and cheerful, even though one could feel a formality in one’s mind. Being with him has made it clear to me that Jesus now and again could be quite cheerful with

his followers and those around him, even though the accounts of him in the gospels mostly stick to serious matters.

Humility and greatness

Everyone who has heard Martinus speak will certainly remember how naturally and unaffectedly he stood out before his listeners, and with what authority of cosmic truth his words and appearance represented. You could sense that his words had weight. He spoke with self-assurance and authority. In fact he was the culmination of humility and the culmination of greatness and authority in the same person.

In his private life Martinus was humility and modesty itself. But his incarnation on Earth was under the influence of the astrological sign of leo, the lion, and behind the humility he was conscious of his spiritual greatness and worthiness, just as he was conscious that his true domain and greatness was of a quite other and higher order than the teachers and princes of this world.

In my diary for the 12th May 1967 (Whit Friday) I wrote the following:

“In the afternoon went to visit Martinus. During our conversation he expressed his strongly felt longing to be among beings who are equally great as himself, a longing to be freed from material limitations, which so powerfully restricted the possibility of his genius appearing as it really is. Such a longing is further strengthened due to the fact that both his most distant and his closest contemporaries very strongly fail to appreciate his divine greatness, because they judge according to the flesh.”

In connection with this, Martinus once told me that someone had claimed that he (Martinus) was a perfectly ordinary man, to which Martinus replied that

he wasn't, but that he was compelled to have the body that he had and that it wasn't possible for him to show himself in his true form.

It was also with authority that Martinus, in 1967 during a meeting of co-workers at the Roma restaurant in Copenhagen, declared that: *“I have not experienced to date any limit to my consciousness.”*

During a conversation in April 1975 in connection with the proposed publication of a separate book with the title “The Third Testament” Martinus said: *“I have everything that Christ said one could not receive during his lifetime but that should come with the holy spirit.”*

In July of the same year we visited Martinus where he lived at Klint, and in the course of conversation about this book, which at this point was quite some way towards completion, he said: *“I dare to say that I am the only person on this planet who has cosmic consciousness.”*

Everyone who knew Martinus will know that such statements were not a boast or a spontaneous outburst of megalomania, but came from nothing other than a broad cosmic vision and the awareness of being the spokesman for the holy spirit's new world impulse.

One evening Martinus and I went to the Falconer Cinema for the premiere of the film about the Creation, “In the Beginning...”. The premiere was a kind of charity event with the Queen and several dignitaries as special guests. At that time Martinus had a little difficulty walking, but when the Queen arrived he still stood up together with the rest of the public, which caused me to spontaneously reflect about the concepts of genuine and fictitious greatness. In truth it should have been the Queen that had stood up for, or even kneeled before, Martinus.

Across from us on the other side of the gangway a well-known eccentric

millionaire was sitting with a group of young women friends, and in the full house he had even paid for a seat for his stick. In the interval some photographers from "Se og Hør" (a Danish magazine) were walking around in the hall photographing well-known faces. The millionaire had left his seat and the photographers asked us if we knew which seat he had. I could not resist pointing out to them that by my side was sitting a man that was considerably greater than the millionaire that they were after. They took a few "snaps", but they were probably just making a show of it as their magazine came out without any picture of Martinus – just of the millionaire and his stick.

For many years I had a book entitled "The Secret of the Atomic Age". I had only casually flicked through it, and it was at the end of 1979 that I made the effort to read it. The book described a surprisingly wide view of the subject. The book was published by Rider of London, who had brought out several books by the same author, whose name was Vera Stanley Alder.

When during a conversation with Martinus on the subject of the cosmic view of atomic power, I mentioned this book and the name of the author, Martinus smiled in recognition. She had several times visited the Institute and on one of her visits to Denmark met the man who she later married.

Beauty and the sensory perspective

One has to be able to imagine oneself out into macrocosmic sizes in order to understand that the universe is the body of a living being, just as one has to be able to imagine oneself down into microcosmic sizes in order to understand that this cosmos consists of worlds of life and humankind. By concentrating one's thought one should be able to imagine one's body expanded so

that it constitutes a universe – with an expanded distance between the "particles". Martinus was able to say that the heavenly bodies communicate with one another. And in the same way by concentrating his thought he was able to "make himself small" and experience the phenomena of life in for example a ruby. Sitting over a cup of tea, he could stroke his fingers over the table top and give an account of the relationship of the sensory perspective – or the principle of the spiral cycle – that causes us to see a table top as a table top, even though its true analysis is "particles and empty space" and the distance between the particles is of the same order of magnitude as the distance between suns and planets in the space around us.

Thanks to his highly developed spiritual sensory ability, Martinus was able to experience not only the beauty that surrounds us in our mesocosmic living space, but also the order, harmony and beauty that unfolds in the worlds of life and movement that are found in the microcosmic depths that, to the physically limited sensory perception, fade into sizes below the matter of the nucleus of an atom. On his walks in town he could stand for a long time in front of a jeweller's shop window looking with concentration at the gem stones, which evoked vibrations of the energy of bliss in him.

The symbol "the combination of the basic energies" shows that the combination on the fifth plane of experience, the "divine world", which is possibly Martinus' own cosmic home, is powerfully influenced by the sixth basic energy, the energy of memory. Martinus explained that his experience of pleasure when looking at shiny objects such as jewels, crystal, silver and gold – in fact even the light reflections in the plate-glass window of shops – as a reliving of previous incarnations. The body of memory is purified recollections, "gold copies". What

is base or slag is burnt up in the fire of time, but gold remains. The experience of bliss is released through recognition.

But it was not only shiny objects that activated the golden recollections in Martinus' rich inner world. On his walks along Strøget he would love to stop for a while and look at the naturalistic paintings by old masters, which were displayed in the window of the well-known art dealer in Østergade. His absorption in these paintings was also a way of reliving a world of purified golden memories in him.

Not far from this art dealer's shop is Kongens Nytorv, which is flanked by buildings with very beautiful classical architecture. This is also where the majestic Hotel d'Angleterre is situated, where Martinus and I several times ate in the restaurant, whose harmonious classical decor and international atmosphere he very much liked.

No less on account of the specially peaceful atmosphere in this restaurant we have had many, what were for me, enriching conversations during these visits. Later Martinus said to me that these times at the d'Angleterre, like our meetings at the Hotel Marina, had already become warmth-giving gold copies for him – which of course they were also for me.

Hymns and songs

I once mentioned to Martinus that it often happened that hymns that I had learnt as a young boy quite unexpectedly popped up in my mind in various relevant situations. One particularly unforgettable experience happened early one morning when I was sitting in spiritual contemplation and Ingemann's hymn: "The great master is coming" resounded in my mind and released a clear experience that what is meant by "is coming" is the melting together

of the poles or the breakthrough of the Christ mentality within myself.

In this connection Martinus said that he highly prized the old hymns, and that throughout his whole life the hymns that he had learnt as a child had brought him joy.

He was also very fond of Danish songs. For example, he very much liked the atmosphere created in the songs "Fly bird, fly" and "The night is so still", which he had enjoyed playing on the piano when he was younger.

But, for Martinus, remembering verses and rhymes also had its more jovial sides. One day when we were travelling by car from Mariendalsvej to my home in Klampenborg we were talking about boastfulness, he recited to my great surprise, at a cue from me, the whole story in verse of "The farmer's son called Hans, who had been to several lands". I think it was used in reading books in schools, both in Martinus' as well as my own childhood.

I was no less impressed when he at great speed and without pauses could recite the well-known Danish entertainer "Professor Labri's" long nonsense monologue about "The flight of the rissole over the fence".

Tears

Twice is it mentioned in the gospels that Jesus wept. He loved Martha and her sister Mary and their brother Lazarus. And when he came to their house in Bethany, where Lazarus had lain dead for several days he was met by weeping mourners. Jesus was greatly moved and wept. Later on he brought Lazarus back to life (John 11).

Later it is related that, when on his final journey to Jerusalem he came into sight of the city, Jesus was moved to tears. He was fully aware of the sufferings that awaited him in the coming days (Luke 19:41)

“The Good Earth”

The reason that I mention the above is to draw attention to the sensitivity of human beings with a high degree of initiation, this also being characteristic of Martinus. I remember that he, together with myself and my wife, one St. John’s eve, probably in 1967 sat in my flat watching the film “The Good Earth” on the television. I noticed that Martinus now and then brushed away a tear, and he explained that it was when he saw true self-sacrificing love being manifested that he was moved.

The birthday speech

When Sam Zinglersen arranged a large birthday party for Martinus in the Hotel Marina in Vedbæk, he asked me if I would give the birthday speech, which I did to the best of my ability.

While I was giving the speech I found it difficult to hide the fact that I was moved, and I noticed that also Martinus was deeply moved.

Here is a short section from the speech:

“Dear Martinus, To many people it has been clear that the force behind the powerful words that came to the world, and that were demonstrated through Jesus’ actions and message on Earth, has over the last centuries been waiting to be renewed. And with you this renewal has now arrived. You have made real the gospel of all-encompassing love that was given to human beings two thousand years ago. With you the most elevated words of life are once more clothed in the flesh and are now living among us. The new world impulse that it has been your task to form into earthly speech is in truth the final redeeming word that shall make it possible for us all to contact the Divine!”

The Third Testament

Many of the people that are friends of the cause are aware of the fact that Martinus

wanted to write, or I should rather say wrote, a special book with the above title, that would constitute the final presentation of his message to the public. He asked me to proofread the manuscript in stages as the work progressed. As I, in consultation with him, had made certain corrections in the opening chapter, which was about his childhood and the circumstances up until his initiation and the initiation process itself, I recording it on tape in order to hear if the language was sufficiently flowing and yet was entirely Martinus’ own account. When I played the tape to him he was moved to tears, and of course he was given the tape to take home with him.

Be still

Several times when I was visiting Martinus he mentioned a poem that he liked very much. He could only remember the first two verses, which he recited:

Oh, you human beings that, like an
autumn storm,
fly over the face of the Earth,
without ever taking time to listen
to what lies deep inside yourself.
You investigate life to its very limits
but forget the source of life itself.
seek one day yourself and God –
be still!

Cease this wild din
with the restless throng,
listen to your own heart
where your soul lives engaged.
What purpose have you? Where are
you heading?
What are you seeking in the
swarming crowds?

Look how the flower grows quietly
and peacefully –
towards heaven.

Conversion

In 1951 I was introduced to the civil engineer T.C. Thomsen, who was internationally known as, among other things, the author of the comprehensive book on "The practice of Lubrication". He had lived for 14 years in England as an oil engineer, and later in Denmark was considered to be one of the great figures in the field of business and industry. In addition he had travelled to most places in the world as the governor of Rotary.

Since his youth T. C. Thomsen had corresponded with the then world-renown Danish philosopher Harald Høffding, and he had a great interest in both philosophy and art. His favourite author was the American philosopher R. W. Emerson. Nevertheless his attitude to life could almost be described as agnostic, which means that he held the view that it is not possible to prove scientifically the divine identity of the universe and the I.

The first time I met the engineer I talked to him about Martinus and described the main points in his Cosmology, and I emphasised in particular the teaching of reincarnation. The engineer's immediate reaction was that what I had described was just something that I believed and could not know, that is to say it was subjective. But I lent him the book "Logic" and after he had read it he was "converted". He was a skilled mathematician and chemist, and it was precisely his talent for logical thinking that made him open to the irrefutable logic expressed in this book. He immediately bought all the volumes that had been published of "*Livets Bog*" and was deeply impressed and moved by both the precise cosmic analyses and the language in which they were presented. Incidentally, it is worth noting that among people with a university education it is in particular technologists or engineers that are attracted to the spirit in Martinus' world teaching.

It was not long before T. C. Thomsen, on the basis of what he had understood of the world teaching, wrote a booklet that he published himself under the title "Reincarnation and Spiritual Science". Among the many people to whom he sent a copy was the actor Poul Reumert, who in his letter of thanks pointed out to him that he was fully acquainted with Martinus and that Gerner Larsson was a personal friend of his.

The booklet was translated into English and sent to Rider Publishers in London, but it was found that the booklet did not contain enough information to be published. But they were very interested in a translation of Martinus' own works. The correspondence with this publishing house goes right back to 1957.

Martinus' bench

A short distance to the south of the Hermitage Palace in Dyrehaven (at one time the Danish royal hunting park, now a large area of parkland open to the public) there is a burial mound on which there is an old, weather-beaten bench. From here there is a wonderful view to the East over a varied landscape with Øresund in the distance.

Martinus told me that often in the early days of the cause he would take the train together with Gerner Larsson to Klampenborg, where they would have a cup of tea at the "Peter Liep" cafe. From there they would walk up to this very bench where they would sit and enjoy the view and of course talk about spiritual science. The journey back took them past the palace and down over Springforbi back to Klampenborg. They were trips that they both very much enjoyed, and it was during these excursions that Gerner Larsson received his in-depth education in the Cosmology.

The reason I mention this is because since I now live so near Dyrehaven that it is easy for me to make a quick trip



View of Dyrehaven. Photo taken by Martinus in 1969. *Foto-id: 14795*

up to what is for me such a “holy” spot, where, providing the bench is free, I can sit for a while and let my mind dwell on the fact that here were exchanged many cosmic thoughts between the initiate and his first disciple in the early and often troublesome days of the cause.

Taking naps

The particular constellation of Martinus’ consciousness resulted in him needing only half as much sleep as would be normal for the average person. For example he used to say that he worked with “*Livets Bog*” mainly between four o’clock in the morning and the middle of the morning, after which he found the vibrations from the life outside disturbing.

Even when he was quite an old man, he would go to bed at one in the morning and get up again at four – that is to say three hours later. So one could say that Martinus did not just live the ninety and a half years that were registered,

but compared to the ordinary person he lived considerably longer. If one reckons that one is normally asleep for a third of every twenty four hour period, Martinus has “lived” or been day consciously awake on the physical plane twenty five per cent longer than the average person.

It should, however, be stated in this connection that Martinus often dropped off to sleep when he was together with friends if the conversation had become a little bit too banal or was not to do with the cause. In his later years these naps became longer and longer. When I was offended by something that was relevant to the cause and would read it out for him, he often fell asleep. This was particularly marked in the last six or seven years.

Nevertheless we are left with the fact that when Martinus had, for example, been visiting us and around midnight I drove him back to the Institute, I found it difficult to keep awake. But fortunately

we had always had a cup of tea and that, together with my enthusiasm for spiritual things and my eagerness to cling to every single minute that I spent with this extraordinary person, had a stimulating effect. And I will just add that when we had arrived at Mariendalsvej it was Martinus' intention to go for a walk in the town before he went to bed!

Incidentally, who knows whether Martinus' short naps or "breaks" from the physical plane were not a sign of specific activity on the mental plane or a comforting and encouraging presence for people in spiritual or physical need. Many people – myself included – have in critical situations or moments of silent meditation had Martinus in their thoughts and have experienced his presence and help. He also used to say that he now and again heard someone call out his name without there being anyone in his physical presence. But his constant prayer and wish was, whether he was awake or asleep, to be a joy and a blessing for all living beings.

Someone who for many years had been a friend of Martinus was in hospital and close to death. In a half-awake state he reported that Martinus had been to visit him in hospital: "He stood in the doorway smiling and waved". Purely physically, it is certain that Martinus had not been in the hospital.

Martinus on the radio

In my diary on the 13th January 1980 I wrote the following: "Martinus rang and told me that he had been asked by Danish Radio to hold four short lectures in the series "At the break of day". They would be broadcast on four consecutive Saturdays.

5th September 1980: Martinus rang twice. First and foremost to tell me that his nine minute talk would be broadcast the next morning.

6th September 1980: Martinus rang about 18.30 to hear what we thought of the broadcast. He was naturally not satisfied, but thought that the following three broadcasts would be better since the recording was made of one whole lecture and it was the producer who had divided it up into four parts."

Martinus was not used to this medium. He had not prepared the talks and had to keep an eye on the clock. In addition, he was asked not to move his hands, as it would make a sound on the recording, and it was this last demand that was the most difficult for him to stick to.

The high-tension spiritual energy that streamed through Martinus caused, among other things, his hands to be in constant movement. During some evening lectures at Klint in the middle 60's there were many people – myself included who had placed microphones on the lectern in order to record Martinus' words on tape. When I listen to them now I can hear, as a constant accompaniment, the faint noise of his busy hands.

God is my employer

From his earliest childhood Martinus was conscious of morality and justice, and when he was in doubt about whether something he had to do was right or wrong he used the formula of asking himself: "What would Jesus have done?"

He had to leave his job as a dairyman at a dairy on the island of Funen because he could not agree to diluting the buttermilk with water; he could only agree to diluting the skimmed milk. When the owner of the dairy reproached him for challenging his employer in such a way, Martinus replied: "God is my employer".

From the time of his initiation and for the rest of his life Martinus uncompromisingly dedicated his time and his energy to fulfilling the task that

Providence had called him to do – as he expressed it one day in 1979 during a conversation: “I have no other interests than to do God’s will”.

Martinus and Christ

Martinus could give us a satisfactory picture of the universe, but we in our evolutionary puberty are not able to give a satisfactory picture of him. His evolutionary level exceeds our ability to understand. He had to dim his life’s light so that he could walk with us and talk to us. As a result of this one can, in the words of the evangelist, say that “he bore our burdens and took on our sufferings” in the sense that in order to fulfil his task in the service of human evolution he had to incarnate under living conditions that he had grown out of – in earthly time measurement – several millennia before.

The eternal world picture or the solution to the mystery of life, which we now have to acquire through a gradual study of Martinus’ works, was something he was permanently conscious of. It is inherent in culminatory cosmic consciousness. We still need the lamp of language to show us the way. Martinus did not need this. He became his own light and that of the world. The solution to the mystery of life did not come to him in the form of words and symbols. The cosmic answers are in themselves formless and invisible. The words and the symbols were a result of his creative genius: *“Everything had been prepared in previous lives. I had it with me. I know that now”*, he said during one of our final conversations. But the basic material, the new Christian world impulse was the spirit of truth that Jesus immediately before the Easter Passion promised to beg the Father to send in his name (see John 15:26 and 16:12-15).

And which university could possibly have endowed Martinus with the

wisdom that is revealed in the eternal world picture that he has made intelligible, and that constitutes, from the criteria of the highest logic, incontestably the total solution to the mystery of life. Through which other channels than active intuition, that is to say a fully developed ability to sense spiritually, could this solution be communicated? And from which other source could it be presented than from the “Father” of the universe, the source of all words and wisdom, the eternal guide and fellow-experiencer of life in the vast cosmos? *You cannot receive it now*

The message in Martinus’ global teaching is that all living beings are rooted in eternity and consequently, like Christ’s teaching, cannot be contained in organisations such as churches, associations, societies, institutions, groups, buildings, temples or similar forms of limitation or fencing in. Such elevated messages are for all peoples and generations, both incarnated and disincarnated, and take the form of encouragement, guidance and a calling forwards and upwards towards constant inner growth and renewal – towards new evolutionary peaks of light.

The mental skies above humankind are still dark. But the rising of an evolutionary sun is nevertheless lighting up the highest peaks with a golden glow and is bearing witness to the inevitable arrival of a new day.

During a telephone conversation in September 1979 Martinus told me that he had received further cosmic impulses that contained truth of such depth that he was completely unable to present them to the public due to the current low level of spiritual development in humankind. *“Human beings with a religious faith live on instinct, like the animals. They are like two-year-old children who one cannot teach about the great, eternal truths. They understand only the*

language of children. Terrestrial human-kind still has to go through a long cycle in which they gain experience, before they are ready for spiritual science”.

But even though it will take several millennia before the sun of the new spirit is at its zenith and even though the new global culture is still “wrapped in swaddling clothes lying in a manger”, we have however, like the shepherds in the fields of Bethlehem, heard the message and seen the new-born child. And as Martinus once wrote to me in a letter: *“What are months, years and ages in an awake, day-conscious perspective of eternity other than passing moments? The more conscious one can be in the great cosmic facts, and consequently in one’s own immortality, the less the time- and space-dimensional facts, which previously seemed so great and insurmountable, will be. And with such a change in outlook the being becomes a “human being in the image of God”.*

Epilogue

When I look back over that part of my earthly incarnation that has elapsed, I can, without theatrical sentimentality, say that had I managed to live that part of my life totally in the spirit of Christ and according to the Christian laws of behaviour that Martinus has so clearly and logically outlined, there would today be no regrets in my mind, and my outward footprints would be flanked by splendid, scented flowers of life and joy.

But that is not how it is. First comes the period leading up to our late twenties in which we repeat our most recent evolutionary phases, in the same way that we fast-forward through the section of a tape recording that is before the section that we want to listen to.

After that comes what we call our careers and everything that these entail in the way of engagement in outer activities, in which economics and a sense of duty and a natural urge to take one’s



Martinus on a visit to Elly and Per Thorell in 1978. Foto-id: 20909

place or to play a role in the society and environment that one finds oneself in, begins to make itself felt.

But when one has come into contact with the eternal world picture all this becomes the means, not the end. It seems to me that scattered throughout my life there have been many miracles. The biggest miracle of all was coming into contact with Martinus and his Cosmology – the final solution to the mystery of life. This contact released in me, as it certainly had done in many others, an urge to proclaim his name and his teaching, to shout it out to the whole world, a bothersome urge to glorify the originator of this miracle, an urge that I have had to learn to control. Martinus has never contradicted me or disproved what I have said and written about him: *“What you write is quite correct, but there is too much light. People will get burnt!”*

To the question of what I ought to do, Martinus answered: *“You should just carry on writing. What do you think would have become of spiritual science if I had allowed myself to be troubled by criticism.”*

But whether I am silent or speak out, my everyday experience of life is shone through by the sun of the all-clarifying spirit that Martinus represented. His global explanation has become an integral part of my thinking, my view of life and my tendencies – it is in my blood.

With my own still modest inner intensity of light, I of course cannot fully understand or live up to the cosmic dimensions contained in a consciousness such as the one that Martinus represented. My description and interpretation can only be an expression for my own mental limitations and not for the divine world of light that Martinus, through his words and way of being, allowed and continues to allow me to have a vague inkling of as a promised goal for everything living. He experienced his ninetieth year on Earth and yet it seems to me that he left far too soon. There is still so much I would like to have asked him about.

Our appearance as human beings entirely in God’s image is still, from an evolutionary point of view, a distant goal, but Martinus has clarified for us light and darkness, life and death. Through his explanations, he has led us towards an open door to the future – a door that no outer power can close.

This is an extract from the book “Martinus – som vi husker ham” (Martinus – As We Remember Him).

Translated by Andrew Brown

INFORMATION ABOUT THE THIRD TESTAMENT

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

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The Martinus Centre, Klint

– a centre for courses, holidays and retreats

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

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

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

Courses in Martinus' world picture

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



Holidays and retreats

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

A special atmosphere

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

Booking

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

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



The Martinus Centre