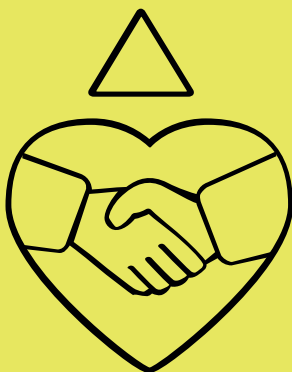


The STRUCTURE

To practice
THE THIRD TESTAMENT



Christer Malmström

The STRUCTURE

To practice The Third Testament

Christer Malmström

Translated by Bodil Malmström Anderson

*I hope you get some knowledge here that you can use in your daily life...
There won't be a great lecture, my body can't take it...*

*Martinus' **first** words in his **last** lecture at Klint, 22 June 1980*

THE STRUCTURE. To practice The Third Testament

Translated from "Strukturen. At praktisere Det Tredie Testamente"

New revised edition

© Christer Malmström

The book is set with Times New Roman

Printed in Denmark 2024

ISBN 978-87-972399-2-5

eBook ISBN 978-87-972390-5-6

DEFINITION

THE STRUCTURE, connection between the parts in a whole,
their order and relationship to each other, system.

The opposite of Structure is **CHAOS**.

When Martinus, through his work "The Third Testament," the Spiritual Science, gave us the opportunity to radically embark on the challenging path of changing our lives in a positive direction, towards becoming real human beings, "Human beings in the image of God". It is a completely new science of love, logic and wisdom.

According to Martinus, the most important sentence in the Bible was: "*Let's create a human being in God's image*". The goal of the Bible and all other major religious books is to help us cross the border between the Animal Kingdom and the Human Kingdom. A Kingdom of peace and health.

Martinus' *The Third Testament* presents wisdom as spiritual science as knowledge, not as religion, not just as belief. He showed us the laws of the Universe, the laws of Life, so we can begin to live in harmony with the Universe, with GOD. The goal of this book is to facilitate that transition.

If we live by truth, logic and "Love thy neighbor" and leave behind lying, prestige, power and blaming others, we can make the transition as smooth and easy as possible to become "real human beings". Our dream of a world in peace and health can begin to become a reality for us when we create it for others. Shall we not then help each other?

Or shall we continue with our old automatic habits?

"The New Way" or "The Old Way"?

Structure or chaos? The choice is ours.

What do you choose?

Viken 2019
Christer Malmström

CONTENT

Preface to the English edition	8
Preface to the Danish edition	10
Preface to the Swedish edition	12
Introduction	14
The Structure	16
Problem solving through analysis	27
The first draft of a Structure 1981 - 1982	34
Martinus quotes regarding the Structure	35
Example of how to use the analyses at Klint	39
How the Winter School worked	45
My own attempts to practice The Third Testament as the basis for scientific research	48
Information	63
Appendix 1	64
Note from 1983. The Structure and the Council. A system for the development of love. 64	
Appendix 2	65
“The Old Way”. The so-called “Oliegrund”	65
Appendix 3	71
Investments 1984-1985. The Martinus Institute’s economic dispositions seen in the light of the Structure	71
Appendix 4	76
Pictures from the Oil ground and Pavilion A	76

PREFACE TO THE ENGLISH EDITION

The Structure is intended as a guide for those who have read The Third Testament and wonder how to continue to take the next step in applying the Spiritual Science practically in their own life. How to move from theory to practice. From A – to B – consciousness.

During Martinus' final years, he had conversations with the members of the Council to try to help them understand how to manage Martinus Institute and the teaching at Klint in harmony with the analyses. In harmony with the laws and principles of life.

Therefore Martinus asked the Council to write a manual, a Structure, to facilitate decision-making, problem-solving and cooperation among Council members, coworkers and interested individuals.

Martinus asked Rolf Elving and Willy Kuiper to introduce "The New Way" to practice The Third Testament. That is how to act in accordance with the analyses. With the laws of the universe, with God's will, with logic, with love. So what one did was in harmony with what one taught.

Unfortunately, none of this was successful and as a result there was a division between those who were responsible for Martinus Institute and Klint and those who observed the disharmony and the difference, between how things were done at the Institute and Klint and what was being taught there.

The division reached its peak when Martinus Institute took legal action against four individuals who did not want the Council's edited and changed books, (Lives Bog and the small books), and instead printed facsimile copies of the original books by Martinus.

Over the years, some people have tried to speak or write to the Council of Martinus Institute to help them understand that they are on the wrong path, but without any positive results.

After the judgment against the four individuals who reprinted Martinus original books in facsimile and were heavily fined by the Institute, I decided to write the Structure and make it public.

The crisis can hardly be greater than when using a Science of Love as an alleged foundation and goes to court against their "friends" belonging to the Cause trying to prove one's right with the help of law (instead of truth and logic) and then punish them as severely as possible with the help of economics (instead of forgiveness).

I had already written the foundation for this book in 1982-83 and given the notes to Rolf Elving to help facilitate the Council's work and teaching in harmony with the analyses. However, they

were never used and ended up in a box at Rolf's home. Only after I wrote the first edition of "The Structure" in 2019, Rolf contacted me, and it turned out that he had kept the notes, and I received them back. I thought they had been lost.

It turned out that what I had written more than thirty-five (35) years earlier was essentially the same as I had written in 2019. The notes and sketches for my symbols from 1982 – 83 were still relevant. Back then I called it "Problem solving with analyses" not the Structure. I did not know in 1982-83 what "Structure" was or that Martinus had asked the Council to write a Structure.

Viken, May 2023. Christer Malmström

PREFACE TO THE DANISH EDITION

For 60 years, Martinus was the natural focal point within what he called his "Cause" (Sagen) or simply "the Cause" ensuring its steady and gradual development in contact with the analyses of The Third Testament.

One of Martinus' final major tasks was to ensure that the Council (Rådet) had the best prerequisites for continuing "the Cause" in accordance with the same eternal laws of life by which he himself lived and guided them. In his very last years, Martinus instructed the present Council members of the principles and internal "LOVE" that the Council should work and base its decisions on after Martinus' physical passing. In this way, Martinus aimed to ensure that his work was continued in his spirit, that is, based on the analyses of The Third Testament, which Martinus named "the Structure".

Martinus' caring work in establishing the Structure in dialogue with the former Council resulted in "LOVE 1982" (Laws of 1982) followed by "the Cooperation Structure" in 1992.¹ While "LOVE 1982" faithfully reproduces the paragraphs that Martinus agreed with the Council. The Cooperation Structure deviates significantly on major points from the principles and laws that was the basis behind "the Structure" that Martinus orally formulated during the Council meetings from 1974-81 (for seven years).²

During the Council meetings, Martinus emphasized that it is not the Council, but the Providence and the cosmic analyses that are the superior decision makers, and that it is the task of the Council members to ensure that the cosmic analyses are followed and form the basis for the Council's decisions. However, in the Cooperation structure, and in the way the Council has chosen to interpret the Cooperation structure, this had been changed to the Council's benefit so they became the superior authority and that the coworkers should align themselves with the decisions made by the Council. Thus, an eternal, spiritually based structure, through the intervention of the Council, had been changed to an authoritarian leadership structure. Thereby the different Councils could make decisions on their own without considering the analyses, while demanding that everyone working within the framework of the Martinus Institute and Martinus Center Klint, accepted and followed these decisions. This includes cases where the decisions contradict the analyses – that is, the logic and love in The Third Testament.

When the author of this book visited Klint in 1979 and the following years, he gained a first hand insight into how the Council already exercised authoritarian leadership at that time. This was in disharmony with the cosmic analyses that were taught at Klint. That's the reason that Christer Malmström started to write "the Structure" that resulted in this book. Christer was at that time not aware that Martinus orally had formulated the basis of the Structure at the Council meetings 1974-81.

During this time, Rolf Elving was Christer Malmström's closest co-worker. Rolf was a Council member at that time and participated in the previous process where Martinus established the Structure. The collaboration with Rolf Elving helped to ensure Christer's understanding that the Structure was in accordance with the way Martinus formulated it during the meetings with the Council.

According to Spiritual Science, all new knowledge goes through three stages A-, B- and C-knowledge. They represent: A: theoretical knowledge, B: knowledge that is being practiced and applied in practice, and C: knowledge that is automatically transformed into unconscious habitual function. This means that one cannot permanently remain at the A stage, even in the study of Spiritual Science, and it is especially here that the Structure – practicing The Third Testament comes into the picture as a great help. To practice the Structure, it is necessary to move from the A stage to the B stage. Christer Malmström's book is a competent guide during this often difficult and challenging process.

This book exactly focuses on the B stage by instructively showing how we can approach practicing The Third Testament, after leaving behind all ambition for power and prestige, wanting more than anything else to practice the analyses. "The Structure" demonstrates how, when different opinions and disagreements arise, we can jointly cooperate and resolve conflicts in harmony with the analyses, for the benefit and joy of all involved.

The Structure – Practicing The Third Testament is a pioneering work and can be seen as a model and a much-welcomed replacement for the Council's own structure book that they neglected to publish.

The fact that Christer's *The Structure* is being published just now can perhaps be seen as a sign that the time is right to start a collaboration among people interested in "the Cause" to a greater extent than before. Collaboration in accordance with the cosmic analyses of "The Third Testament" and thus in accordance with the Structure, as Martinus predicted it would happen.

Jes Arbov, August 2019

¹ *The collaboration Structure* by the Council was later published in a 2nd edition 2003.

² The meetings, with the existing Council, which at that time was still called "The Board," were recorded on tape and transcribed into text. By consulting the transcripts of the Council's minute of minutes, which circulate unofficially because the Council has chosen not to publish them, one can convince oneself that Martinus' Structure is fundamentally different from the structure that the Council presented in *The Cooperation Structure published 1992 and 2003*.

PREFACE TO THE SWEDISH EDITION

It was a summer day in the month of July 1982 that a person approached me and asked a very serious question. At the time, I was responsible for the teachings at the Martinus Center Klint and also a member of the Council for the Martinus Institute. He, it was a man, looked almost unhappy or at least concerned. He had participated in the ongoing teachings and experienced the teaching center in operation. The question burning on his lips was: "Why don't you apply the cosmic analyses in practice?"

It was the difference between what was said and what was done that made this man unhappy. Why not practice what is taught, he wondered? Yes, exactly, why not? Why else teach The Third Testament otherwise? What can one responsible for teachings answer to such a question? It is difficult to argue against. Although, of course, nothing can be perfect in the beginning. Development takes time. The goal is of course, that you live as you learn. How the individual student chooses to practice the guidance provided by the teaching is decided by the individual based on his or her own personal circumstances. The guidance is one hundred percent voluntary. Take what you need that's what matters.

Now, 35 years later, we are still good friends. A friendship that began with a question related to my area of responsibility at the time. The man who asked was Christer Malmström. The interest in the issues that we discussed back then and many, many times later has remained. This collection of texts from Christer's hand testifies to his great interest.

The teaching is the foundation for the Martinus Institute (MI) which MI is responsible for. Shouldn't the Institution be the role model in how to practice the cosmic analyses and the eternal worldview that you teach others? The responsibility lies with the MI and not with the students who simply participate in the teaching? MI has as far as possible today a responsibility to practice harmony with the guide given by Martinus, the author of the work. Can you feel at ease with just doing the best you can and be done with it? What is possible and what is impossible? These were of course the questions that I was concerned about at the time as a Council member. Being a Council member is not something you are forced to do. As a member of the Council, you have a commitment to practice as much as possible the intentions and plans that Martinus had expressed.

It is true that this is a learning process. It involves carefully studying the guidelines that are available directly from Martinus himself and striving to understand how he intended the practice. Martinus is the initiate one, the only one who can show the way.

The paths that then open up for us to follow are by their very nature unknown paths. That makes it challenging, but in a positive way. Martinus claims that his work, The Third Testament, represents what he calls the "New World Impulse". To put it briefly, an impulse that will guide all

mankind to the lasting peace, yes, contribute in every way to the realization of the eternal commandment "love one another". Thereby eliminating the remaining automatic practice that we still have as innate instincts, based on our long stay and schooling during the battles and deadly conditions of the animal kingdom through many previous earthly lives, which will inevitably result in a growing longing to put this war zone behind us definitively.

How should it then be practiced? This was Christer's questions of the heart on a beautiful summer day in July almost 35 years ago. Shouldn't The Institute, which Martinus himself founded, have the best conditions to lead the way to become a role model for the practical application of the ideal lifestyle? I think it is an admirable piece of work presented here. Hope it can be an inspiration and ease the journey into the future of the world ...

Rolf Elving, May 2019.

INTRODUCTION

The Structure is about translating the analyses of The Third Testament into practical action.

The Structure is intended as a first aid to understand how one can begin to practice the analyses of The Third Testament. The structure is also necessary in order for us how to work together in “The New Way,” Martinus’ way.

The Old and The New Testaments gave us symbolic explanations of how life functions, adapted to the stage of development that people were in at that time. The New Testament also gave us practical examples of how we should live to be in touch with the laws of life. We did not get explanations why and how we should copy Jesus way of acting. However, it is not sufficient for today’s intelligent and humanistic people. They need logic, facts, and science, faith alone is no longer enough, they need to know.

The Spiritual Science of The Third Testament provides us with everything that was missing in the Old- and New Testaments – logic, facts, and the scientific foundation for understanding how life works through logical analysis and symbols. For these theoretical analyses to make a difference for us, we must also learn to practice them in our daily lives. It is not enough to read books and merely recite them.

The Structure is intended as a help to “translate” the theoretical analyses and principles given by Martinus, so we can practice them in our daily lives. Copy Jesus way of living and acting.

To learn the basics of living in a way so we always are in contact with the Universal laws, and always bring “benefit and joy” to everybody and everything we come into contact with. It is not easy to practice. “The good we want to do, we don’t do, the evil we don’t want to do, we do”. In order for us to succeed, we must be open, honest and help each other to change our ingrained, almost automatic, selfish behavior into a well-thought-out, logical, right and loving way of acting.

The Structure is a help that shows how we should think and plan in order to then do the right thing or do it as right as possible while reducing the risk of making mistakes. The Structure helps us discover when we make mistakes and how we should think in order to change and do the right thing instead.

Simply memorizing the principals of The Third Testament does not change how life unfolds, although it is an important first step on the way. There will be no peace, no health, no joy from theory alone. In order for this to happen, we must learn to practice The Third Testament, apply its analyses and principles in our daily lives in all their various forms.

The Structure is based on the analyses and my own experiences in trying to practice them in my life, in teaching at the Winter School, as a foundation for scientific research, in treatment of sick people, etc. How I practiced the analyses to do things right, how I changed when I made mistakes and what helped me find and correct the errors.

Why publishing the Structure now? The main part of the Structure was already written in 1982-83 and submitted to Rolf Elving, who was a member of the Council. More than 40 years later, I can only regret that what Martinus wished the Council to do, namely to write a Structure, they never did. To follow “LOVE 1982”, they did not. To follow the analyses, they did not. Nor have they introduced “The New Way” of thinking and acting.

The Council did the opposite, threatening or suing several groups or individuals who were assisting in spreading Martinus’ works. They initiated legal actions against four individuals, “Firkløvret,” to prevent them from publishing and spreading Martinus’ original works. By using the power of the court (instead of the power of truth and analysis), it resulted in damages and monetary demands for the same four individuals (instead of using forgiveness).

The Council, representing Martinus, revealed by going to court that they were still using “The Old Way” of thinking and acting. That’s why the Structure is being published now. It is needed, it shows how we can change from “The Old Way” to “The New Way”.

The need is great, the path is challenging, so we must help each other.

Legal right or moral right, what do you choose?
A stab of a sword or a handshake?
The back page or the front page of “Livets Bog”?

*“It’s not about reading as much as possible in a hurry,
but about translating what one read
into one’s own way of thinking and acting.”*
(Martinus’ anniversary lecture on 5 July 1942)

THE STRUCTURE

This is a proposal for a Structure for Martinus Institute and for all people interested in practicing The Third Testament. It's not the definitive version, so I am grateful for any suggestions for improvements and corrections of errors.

Contact: mail@dettredietestamente.info

THE STRUCTURE – INTRODUCTION

There is an overwhelming amount of new and exciting discoveries when one begins to read Martinus's The Third Testament, Martinus Spiritual Science. Nothing resembles the science, the natural science, that we are accustomed to.

- Spiritual Science has symbols with “codes” in shape and color instead of formulas of natural science.
- It has logical analysis instead of calculations.
- It has eternity and infinity instead of weight, length, time and nothing is measurable.
- It reveals a living universe, a God that we all are part of, instead of dead matter.
- It proves that we are all eternal beings and that death is an illusion.
- It shows that the spiritual, the invisible, is the primary foundation for life and the visible matter is secondary.
- It demonstrates that it is the Spiritual law and principles that determines life. Just as the physical laws determine what we can do in the physical world. If we touch a hot stove, we will burn ourselves, regardless of whether we knew the plate was hot or not. We burn ourselves, regardless of whether we are a king or a beggar. The Spiritual laws also work this way, if we do not follow them, we “burn” ourselves. Regardless of whether we know the laws or not, regardless of who we are.
- It shows that today's legal laws are like “dictatorship” (they are still necessary today).
- It shows that the goal is not power in any of its forms, but love for everything and everyone.
- The result is happiness, health and peace. Not sadness, illness and war.
- It shows that we are on the way to becoming “Human beings in the image of God”.

Spiritual Science is very different to use compared with how we are accustomed to thinking and acting. It takes time before one can clearly see what “The New Way” of thinking and acting is and perceive the contrast between the “The Old Way” and “The New Way”. “The Old Way” that we are so accustomed to practice to perfection. We do it automatically without thinking about it.

To make it easier and simpler for us to see the differences between how we behave today and how we should behave according to the analyses, I have created a simple table showing the contrasts between the two different ways. It is a brief “checklist” with some examples that one can tick off, to see if one is on the right track. I hope that the checklist will help you start practicing Martinus' The Third Testament more easily and quickly.

We have all witnessed the fantastic progress in engineering, physics, and chemistry in the past centuries. Natural Science has alleviated many things and provided humanity with a better life. This makes us dream of the tremendous changes that will occur, when we become as skilled at following the laws of life, the Spiritual Science of The Third Testament, as we are today at following the natural science.

THE STRUCTURE OVERVIEW

"THE OLD WAY", THE "ANIMAL", "SELFISH" WAY. TODAY'S WAY OF BEING.	"THE NEW WAY", THE "HUMAN", "MARTINUS' WAY". THE FUTURE WAY OF BEING.
Random regulations are continuously changed with development.	Eternal laws. Eternal analyses. Eternal Structure. Does not change.
Board, director, manager.	Council, Responsible.
Law, trial, power, coercion, threats.	The one who is right, becomes right.
Legal law.	Moral law.
Does not follow the analyses, The structure is not included.	Follow the analyses, The structure is included.
Bound, demands, conditions.	Voluntary.
Hidden, camouflage, secret.	Everything is open and easily accessible to all.
Does not allow criticism, does not show what is wrong.	Martinus: "Wherever we can see something that is wrong, we help to correct it. Not evil".
Lie, hidden, withheld, distorted.	Truth.
Member, coworker, excluded, association.	Everything is voluntary.
Contract. Law.	Voluntary agreement. A handshake.
"Stays with power," unfinished behavior become stuck.	Rotation in all positions of power".
Details.	Wholeness.
Part.	Complete cycle in leadership, economy, etc.
Top-down management.	Unity of life, each part independent.
Profit, business-driven.	Equal value for equal value. Gift. Benefit for all.
Debate, war with words.	Analysis.
When criticized, blame is shifted to others, defend, conceal.	When criticized, one analyzes, change one self if mistakes have been made.
Believe.	Knowledge, Spiritual Science. Forgiveness.
"Can do it oneself".	Prayer.
Not logical.	100% logical.
Revenge, punishment, bullying.	Serving others, compassion.
Works for oneself. Goals: Hidden, selfish.	
No God	God

THE STRUCTURE

THE STRUCTURE

The Structure provides guidelines on how **to practice** The Third Testament 100% right. The analyses of The Third Testament dictates. They should “dictate” what we do so the result should be **100% “Love Thy Neighbor.”** This means that whoever is right should be right, regardless of whether they are in the Council, a student or simply expressing their views. Power should only be given to those who are right.

We should be a model for the society of the future. A society where compassion comes first, where truth, logic, harmony and freedom are guiding principles and where “Love Thy Neighbor” is the foundation. We create how a new world culture should grow. We train ourselves to be in touch with the laws of nature and how to interact with each other and all other living things.

TO AVOID PROBLEMS

The Third Testament **is a science** based on eternal laws and principles that are explained through the analyses, which is not based on belief, presumption or debate.

The analysis is the foundation that shows whether we are acting right or wrong, what is true and what is not true.

Unfortunately, at times we feel like innocent martyrs, criticize and try to correct the eternal cosmic laws to fit our feelings, but the consequences of our mistakes always catches up with us. We then only create more problems for ourselves.

If we want to avoid problems, there is only one way. It is to analyze the problems and then practice what we have arrived at through the analyses. We only find the correct answer by conducting an analysis.

THE PURPOSE

The purpose of the Structure is to assist anyone interested in practicing the analysis of The Third Testament. The outcome will be, that the Martinus Institute and the activities in the Martinus Center at Klint, can become a role model for future society.

The Structure must be the future way of working and living together in harmony and peace. The Martinus Institute and Klint will lead by example and inspire others to work and live in peace and resolve any conflicts in an impartial, humane, logical and loving manner. The result must always be “For the benefit and joy for all parties” for everyone involved.

THE THEORETICAL BASIS

The analyses and principles of The Third Testament are the absolute foundation. Everything that is carried out must follow the analyses. Martinus' statements about various problems and solutions can be of great help. They should be verified to avoid misunderstandings. If the problem does not exactly correspond to what is described by Martinus, errors can easily arise. It has been shown that Martinus' statements can easily be misused. When a problem arises, an analysis must always be conducted so that everyone can see if the decision is correct or not. It becomes a quality control. The one who is right should be right, regardless of their position.

EVERYTHING IS OPEN

Just like Martinus' own work, everything should be open. Nothing hidden, nothing dimly and nothing concealed. Everything that is decided and done should be documented and accessible to all interested parties. All minutes of meetings, reports, financial statements, plans, etc. When everything is open, it becomes difficult to make mistakes without being discovered. Since none of us are perfect today, but we can help each other to do everything as well as possible with complete openness. Together we have greater experience and knowledge. Openness prevents misuse and helps us do what is right. When everything is done completely openly, the risk of errors is reduced, but it requires us to be humble.

EVERYONE IS EQUAL

There should be no superior or subordinates, which means that everyone has equal value. It also means that the one who is right should be right. All interested parties can contribute analyses that show if something can be done better, and they should always be taken seriously and verified. If the analyses are accurate and correct, they should be respected. If the analyses are incorrect, the errors should be pointed out so that a new analysis can be conducted.

However, it does not mean that there should be no leadership for the various activities or a Council responsible for the work and activities. Those responsible individuals should lead and ensure that everything is done in accordance with the analyses and principles of The Third Testament. They should lead with morality, not legalities, and follow Martinus' "LOVE 1982". All work is voluntary. No one can be forced to work. No memberships. No elections, no lifelong positions, and no dismissals. Everything should be done just as it is in nature.

THE PRINCIPLE OF GIVING AND EQUAL VALUE FOR EQUAL VALUE

All work and all activities are based on the principle of giving. The gifts received by the Martinus Institute should be genuine gifts without expecting anything in return. The more one has advanced in development, the more one can help and give.

The gift principle is reciprocal. When people give to the Institute, the Institute naturally make use of the gifts. The gifts are not set aside and left unused. When the Institute receives gifts, they are

of course used exclusively for information, teaching, book publishing, etc. Everything is done as well and as economically as possible according to “LOVE 1982,” §3.

The principle is “equal value for equal value”. No one is exploited; instead, one serves “thy neighbor”. Those who work at Klint or the Institute are offered, for example; food, accommodation, money or other compensation. It is then up to those who work to freely give back to the Institute.

THE COUNCIL (RÅDET)

To describe the task of the Council as clearly and simply as possible, drawing on something familiar, we can compare the Council to a conductor of a large orchestra. The Council’s most important task is to ensure that all coworkers play the same “melody”, which is the analyses of “The Third Testament” corresponding to the front cover symbol of Livets Bog representing “*The New Way of being*”.

It’s an entirely new “melody” for all of us, with new notes and new instruments. It might not work so well in the beginning, but if we help each other and practice, it will improve over time. The important thing is, that we stick to the same melody. It does not matter which instrument we play, whether it is first violin, bass drum or triangle.

Everyone is needed for the music to be in harmony. In the beginning it may be difficult to distinguish the “melody”, but we must continue to practice so that the orchestra will sound like a real symphony orchestra in the future. Everything in perfect harmony.

In the beginning, we easily start playing a different “melody”, an “old melody” that we all know by heart. We don’t need sheet music, because we play it automatically. This is symbolized on the back of the Livets Bog cover, “The Old Way” of being”. If the conductor is not careful and conducts incorrectly or if someone in the orchestra starts playing the “old melody”, everyone easily follows and everything becomes wrong. Therefore, we must help each other so that we play the right “melody”. The Council must not “play a different melody”. By being members of the Council or working at the Institute, they have approved that they must follow “LOVE 1982, **Exclusively work with Martinus’ The Third Testament**. *That means playing the “new melody”*.”

Today the Council has removed the word *exclusively* from the “LOVE 1982”, which means that they can work on anything else but Martinus “*The Third Testament*”.

“LOVE 1982”

“LOVE 1982” and especially §3 is the legal basis for the Council’s work. It is the important foundation that shows what the Council should focus its entire activities on and limits what it is allowed to do. This paragraph is formulated and approved by Martinus and must not be changed under any circumstances:

§ 3. "Throughout its activities and with all the means at its disposal, the Institute shall exclusively serve the following non-profit purposes:

Preserve Martinus' complete works unchanged, as they are presented by him, provide information about these works, and make these works accessible to interested parties, including publishing, translation and teaching in a reliable manner."

"LOVE 1982" can be verified at this address: www.martinus.dk/pdf/formalia/mi_love_1982.pdf

The Council has also changed texts and layout of "*The Third Testament* ."

THE TASK OF THE COUNCIL

What determines what the Council should and should not do consists of only two sections.

The first section shows that the Council should utilize all available means, both human and financial. The Council should not set aside or accumulate wealth or refrain from using people who wish to help by rejecting anyone. It should be done in its entire activity. Therefore it must not have other activities than Martinus' own work or dealing with anything else.

The resources must be **exclusively** used for the **non-profit purposes** mentioned. The non-profit purposes for which they may be used are only those which are mentioned in the second section of §3, **nothing else**.

Today the Council has removed the words exclusively and non-profit from the "LOVE 1982", which means that they can e.g. invest in real estate and subsidiary companies.

UNCHANGED

Everything in the second section is connected to the previous section.

1. Preserve Martinus' complete work, *The Third Testament*, unchanged, as written by Martinus. Logically it means not altering anything in Martinus' *The Third Testament*, as he wrote it in Danish.
2. Publish it so it becomes accessible to all interested parties. Through information, teaching and translation, all in a reliable manner.

Unchanged, can only refer to Martinus' original *The Third Testament* in Danish. Information, teaching or translation cannot be unchanged and should not remain unchanged, it should be developed and modified as we develop and better understand *The Third Testament*.

LOGICAL or ILLOGICAL

Interpreting the second section as merely obligating to preserve the original unchanged books under lock and key is not a logical interpretation of §3. What purpose do the originals serve if the

interested readers of The Third Testament are not 100% sure whether it is Martinus who wrote it or something written or altered by Martinus Institute or someone else? If one is unsure if it is the original text, problem arise in translation, teaching, and information. If the texts are not the same in the different editions, how will students know what is Martinus' work. Which edition applies, if the text, numbering, typography, layout differ?

RELIABLE MANNER

Logically, **reliable manner** can only refer to teaching and translation, not to **the Danish originals by Martinus**. Martinus' The Third Testament is already available in a reliable manner. Therefore, the Danish originals by Martinus must remain unchanged.

Can any of us make Martinus originals more reliable through changes or write them in a better way than Martinus did? If one recognize that Martinus' The Third Testament is a science, a Spiritual Science, then one does not alter the originals, even if there are minor errors and the language is not perfect. One can comment on the errors, but one can absolutely not change anything. A scientific work like The Third Testament is not to be altered.

In education and translation, there will always be an interpretation, no matter how thorough one is. It must be ensured that this is done in **a reliable manner**. Translations should not be preserved or left unchanged, they should be modified to be as close to the originals as possible. Translations improve as our understanding grows. In this case, it should be done in a reliable manner. It is a significant task for the Council to ensure that the quality is always the best possible and that translation and education adhere to the originals of The Third Testament.

THE SOLID FOUNDATION

The solid foundation is Martinus' originals. If we do not stick to the originals, chaos, or "hoax," as Martinus said, will arise. Everything Martinus wrote is 100% logical. Therefore, our reading, analysis and interpretation of "LOVE 1982" and §3 must also be 100% logical.

COUNCIL - BOARD OF DIRECTORS

Martinus was careful that it should be a **Council**, not a "Board". The term "Board" carries many associations of authority. The Council should lead with morality, not with power and it should follow the analyses. It should lead by doing what is right, not to take the right into one's own hands. Let those who are right be right. The Council and the Institute should be the place where one can seek advice and assistance with ones studies and questions, such as how to start ones own study groups and school. In the future, the Institute should be the place to turn to when help is needed. The Institute and the Council should be the ones who step up, with advice and support everyone, just as Martinus did. Today the Council of the Martinus Institute has become a "Board" with a paid director completely contrary to what Martinus wanted.

Of course, all the different groups within the Institute (education, translation, etc.) should be independent entities. The Council oversees the purpose and ensure that the different entities

follow the analyses and “LOVE 1982”. The groups should function as organs in the body, they should operate independently and automatically e.g. like a heart and a stomach. The task of the different self-functioning (automatic) organs is to ensure that everyone gets optimal opportunities to do what they want to do, and that they receive the best possible support, assistance, and encouragement.

Groups outside the Institute must of course also be helped, supported and encouraged. Here, Martinus Institute should provide the best possible support for continued development of free initiatives under their own responsibility.

VOLUNTARY - TIED

Everything is voluntary. Only those who **voluntarily join the Council binds himself voluntarily**. They are bound by “LOVE 1982” that Martinus asked them to follow. Similarly, all coworkers **voluntarily commit** to follow the analyses and “LOVE 1982”.

NOTHING MUST BE CHANGED IN “LOVE 1982”

Certain paragraphs in “LOVE 1982” must not be changed. According to Martinus’ wishes, **no alteration should be made** to the Institute’s fundamental purpose and structure, as described in §2, 3, 4, 9 and 10. The other paragraphs can be changed, but only if it is **absolutely necessary**, such as due to the country’s laws.

Although Martinus wished that the Council shouldn’t change any of the important paragraphs, **they did**. The Council also changed the other paragraphs that could only be changed, if it was absolutely necessary, based on, for example, legislation. They changed it, even when it was not necessary. The Council even neglected to comply with its own changes in “LOVE 1982” such as regarding the duration of membership in the Council and the number of members the Council must have.

PRINCIPLES OF PROTECTION. PROBLEM SOLVING

Because the Council changed the fundament for its work against Martinus’ will the Institute faces problems in various areas, such as literature and coworkers. The question is how the Institute and the rest of us can minimize the risk of making mistakes in the future. Since none of us currently possess cosmic consciousness, it means, that none of us can do everything 100% right today. Therefore, we need to establish a “defense” against making errors.

THE CYCLE PRINCIPLE

Martinus introduced a “protection principle,” which stated that no one could hold a “position of power” as a decision-maker in the Council for more than five (5) years. (There is an exception for the initial members of the Council who did not voluntarily come under this provision.) Martinus knew we cannot sustain a position of power for more than five years, after that time there is a great risk of misusing power for selfish purposes. The idea was that the original members of the Council should step down once they had introduced the “The New Way” of thinking and

behaving and follow the Structure and “LOVE 1982”, practicing the analyses. They were also expected to follow the principles and guidelines that Martinus had discussed with the Council for many years during their meetings. Unfortunately none of this has been done by the Council.

TRANSPARENCY

What else can be done to prevent abuse and mistakes? If we operate with complete openness, the risk of making mistakes is reduced. Others can then detect the mistakes and warn so one can change. Everything the Council does should be completely transparent including minutes of meetings and other documents. If all information is accessible, we can help each other and it becomes easier to identify and correct mistakes. If something doesn’t align with the analyses, we can correct it. Together, it becomes easier to distinguish between what is right and what is wrong.

(The exception to transparency should only be discussing individuals, individuals should never be publicly criticized.)

We are only protected, if we do things right, following the law of life, the analyses of The Third Testament. Legal or other laws and regulations provide no real protection. The Council can only express what it wants to accomplish. Coworkers are aware that their work is entirely voluntary. Of course, if someone has made a promise, they should honor it, as they are bound by their commitment.

The Council’s most important task is to follow the analyses and “LOVE 1982” and be a moral role model. Sadly the Council has done the opposite and completely in secret. Therefore it has been extremely difficult for people outside the Institute to detect any wrongdoing.

ORGANIZATION, THE PRINCIPLE OF THE LIFE-UNIT

The organization must be like nature. It must be in harmony with the laws of nature and life, meaning it should be self-sustaining, self-correcting and self-governing. This implies that the different parts are, in principle self-organizing and carry out the goals set by the Council. All coworkers are equally responsible for performing their tasks in accordance with the analyses, just as the Council is.

How does this work in nature? How does cooperation function within our body? The organization follows the principle of Life-Units, just like everything in nature is organized. The Council is the “head,” whose primary task is to ensure that the entire organism is healthy and thriving. The Council should monitor that everything aligns with the analyses and only intervene when something is wrong or when a “body part” is ill. Otherwise, it should refrain from interfering.

By meddling in the lives of the “organs” when they are functioning as they should, mistakes will occur. The stomach has its function, the heart and brain have theirs and responsibility is decentralized. If one interfere in the life and function of the individual “organs,” when they are working as they should, they will be deprived of their necessary task, and they can no longer function perfectly.

The parts (teaching, translation) within the organization, just like the organs in the body, should take care of themselves within their own framework. Each part should make all the necessary decisions to operate in their area. All responsible functions should follow the “the Cycle Principle,” as the Council does when it follows the analyses. This means a maximum of five (5) years in decision-making positions. Martinus knew that we cannot handle longer periods without the risk of abusing power.

The Councils’ first initial members could decide for themselves, when they would step down. One has stayed more than 44 years! Several later members also have stayed much longer than the maximum 5 years! The Council task was to introduce “The New Way,” Martinus way. They did not.

PROBLEM SOLVING THROUGH ANALYSIS

INTRODUCTION

When we act “The Old Way,” we encounter problems sooner or later. I have created a brief summary of problem-solving in order to help solve the problems with “The New Way”. Then the problems disappear and we avoid future problems. It is based on Martinus’ “Livets Bog” cover symbols and demonstrates how to conduct an analysis with Spiritual Science.

We need to perform an analysis to ensure that we are doing the right thing. We have too little experience to make the right choice immediately, unless we first investigate and analyze the problem in-depth. Initially, we still act “The Old Way” as an almost completely automatic function.

“Livets Bog” back cover symbols shows, what we should leave behind, the behavior representing the animal way of being “The Old Way” and instead practice the behavior representing the front book cover “The human way” “The New Way”. We achieve this by studying and practicing The Third Testament, not by faith. It is a completely new doctrine of love and wisdom.

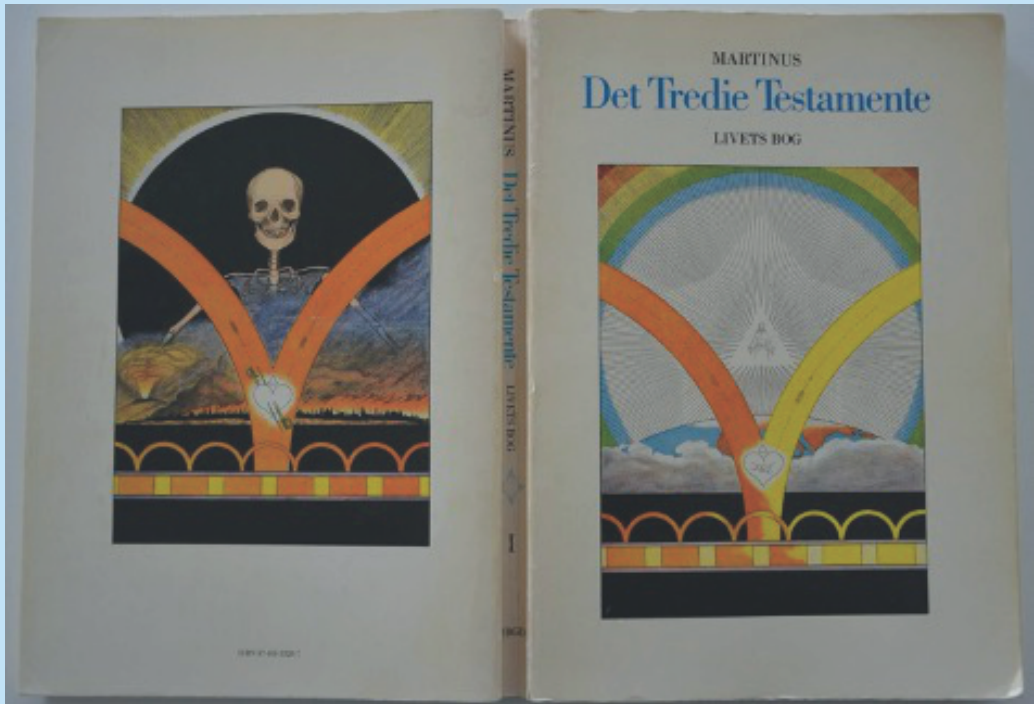
TO ANALYZE

The first thing we see is the front cover of Martinus’ “Livets Bog,” which is therefore the most important symbol. That’s what we are striving to achieve. The symbol on the back cover is what we must leave behind.

To understand the front page, we must go through and practice “Livets Bog” and understand it. Martinus is always 100% logical. The front cover of “Livets Bog” shows how we should practically apply the analyses, which is the Structure.

The back cover shows the results, when we do not apply the analyses, but instead do as we normally automatically do “The Old Way”, which leads to problems and chaos.

For our lives and today’s society to improve, we must practice The Third Testament in our daily lives, not just study the work theoretically.



LIVETS BOG

Back page, a sword stab.

Front page, a handshake.

"The Old Way"

"The New Way"

HOW TO DO AN ANALYSIS

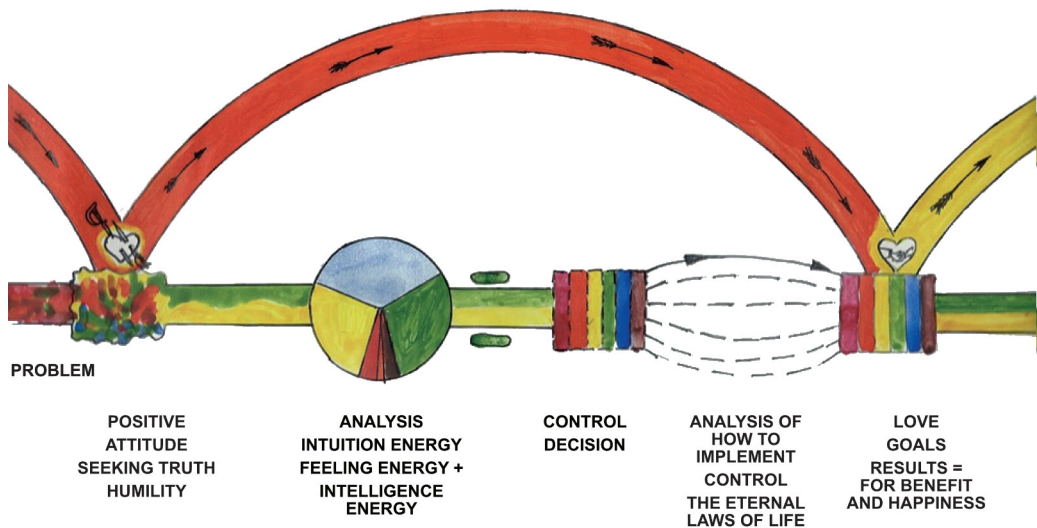
To conduct an analysis, follow these steps:

1. Start with the understanding that The Third Testament is a science based on eternal laws and principles and it is explained through the analyses. Nothing is based on belief or assumption. The laws are always 100% logical, and therefore, according to the analyses, we either do right or do wrong.
2. When we make mistakes, we sometimes feel like innocent martyrs and criticize or try to correct the cosmic laws. However, the result is always that our mistakes catch up with us. We encounter new problems, which become bigger and bigger each time until we change. What we don't analyze, we cannot understand, and it remains a product of imagination or unreality, leading to new problems.
3. To forgive and create peace, one must be able to distinguish between "right" and "wrong." This is possible through spiritual science and analysis. If we want to avoid problems, there is only one way, and that is through analysis. Only through analysis can we obtain the right answers. The goal is always "to be of benefit and joy to all parties involved."

TO PRACTICE THE SYMBOL ON THE FRONT OF LIVETS BOG

The decision model of the future “The New Way”

The symbols I have created is not Martinus’ symbols, but I hope it can still be useful. The symbol is designed to facilitate understanding of how we can solve problems using the analyses of The Third Testament.



CM 82

TO PRACTICE THE SYMBOL ON THE FRONT OF LIVETS BOG

It is possible to practice the front cover symbol (The New Way) although it may be difficult. We need to think carefully. I know it works, because I have tested it for more than 40 years. To make it easier to understand how to do it, I have designed a symbol based on Martinus’ symbols. If we move from left to right in my symbol, we can see how to act the right way.

The orange arc on the left represents the presence of a problem. The problem can be anything. Let’s say someone points out that we have made a mistake. What do we do?

We meet the person who had pointed out the mistake with a positive attitude. We check if what is being said is true and aligns with reality, fact.

When someone tells us that we have made a mistake, it is actually GOD trying to help us do the right thing or prevent us from making mistakes. If we want to know the truth, we are humble, pray

and listen. Then we always receive help, although it often doesn't turn out the way we had intended, but it is always the best for us.

If we have made a mistake or something illogical and if it is not for benefit and joy to everyone involved, we need to do an analysis and change our behavior. The analysis shows what we have done wrong and can guide us how to change and do the right thing. It presents different paths and possibilities that exist. We choose the path that is logical and beneficial and brings joy.

Once we have reached that point and confirmed that the result is logical and loving, we have the correct analysis and can proceed with implementing the changes. Even then, we must constantly verify that the changes actually lead to what the analysis has revealed. Have we conducted the analysis correctly? If not, we need to start over. If it turns out that we haven't done anything wrong, we don't need to worry about what was pointed out.

RESULT

By doing the right thing, we achieve the goal, we join hands and the result becomes beneficial and joyful for everyone. The one who is right will be proven right, regardless of who they are.

It only works, if we are humble and acknowledge our own insignificance and lack of knowledge. Even though we may think, that we lose power and prestige, we gain by turning enemies into friends and solving the problem. The end result will be that everyone is satisfied and we have achieved "peace" and harmony and the problem is gone. The orange arc now transitions into the yellow arc on the right. We have created love and peace out of "war" and animosity.

CONTROL IF WE HAVE DONE THE ANALYSES CORRECTLY

CIRCLE. Have we examined a complete Circle? It is the smallest unit we have to examine to get a reliable result.

LIFE UNIT. Is each function independent? Is it self-governing?

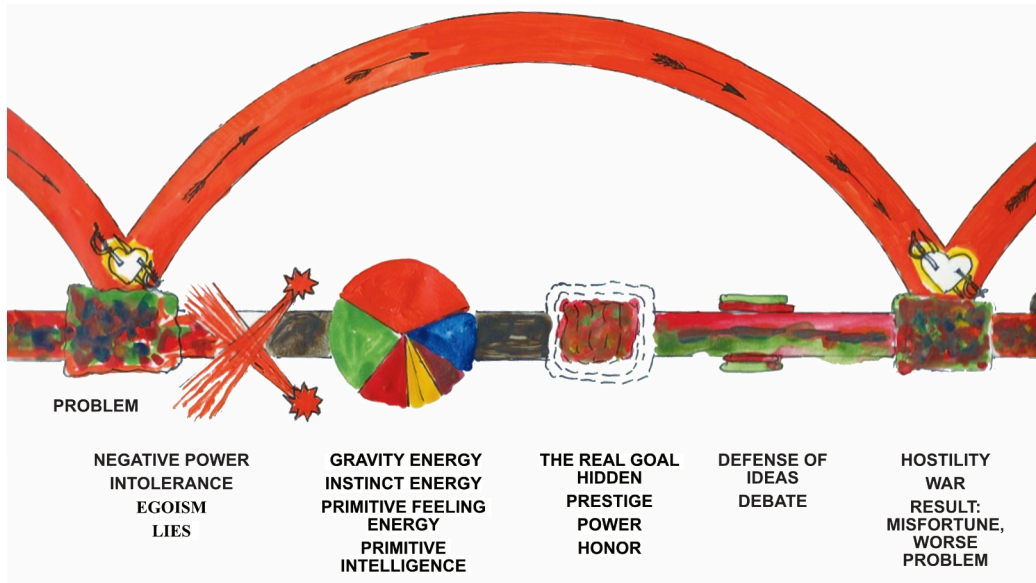
CONTRAST. What will the result be if we do the opposite? What different paths exist to reach the goal?

WHOLENESS. Do all the details function together as a whole?

LOVE = LOGIC. Are both the path to the goal and the end result beneficial and brings joy for everyone involved?

TO PRACTICE THE SYMBOL ON THE BACK OF LIVETS BOG

The decision model of today
“The Old Way”



CM 82

This symbol we practice as geniuses (The Old Way). It is completely automatic, we don't need to exert ourselves or carry out analyses. "What I don't want to do, I do. What I want to do, I don't do." If we want to do the right thing, we must carefully consider everything we do, seek help and carry out an analysis. Otherwise, as the back side shows, what we do leads to unhappiness, sorrow and persistent problems. Chaos.

To help us avoid making mistakes, I will go through the symbol and show how we think and act when we create problems, illness and "war".

The symbol starts exactly like the symbol on the front cover.

The orange arc on the left shows that we have a problem. Here, we react negatively to what is happening. We meet the person with a negative attitude who had pointed out our mistakes. We see it as an attack on us. We defend ourselves, insisting that we haven't done anything wrong! If someone criticize us, they are not welcome and we close the door. We demonstrate power by refusing to listen and claim that everything we have done is right, nothing is wrong.

We hide facts, lie, gossip, threaten and create obstacles..We pretend it's not our fault but that others forced us to do it. We imagine that we are right, even though we may unconsciously do it to gain power, financial advantage, status, honor, etc. We do not allow anyone to examine what we have done, change the facts, conceal, camouflage and obscure.

We defend ourselves with verbal, legal and economic warfare. We engage in debates and fights with words instead of conducting an analysis. Spiritual laws are eternal and infallible just as scientific laws are, they do not change because we want to. If we do not follow them, we “burn” ourselves, we get problems.

RESULT. When we make mistakes, we may temporarily experience deceptive peace, but soon what we have “sown” will catch up with us, and we will “reap” harder problems, more conflicts, enmity, illness, etc. Everything we desire comes to a halt. We wonder why does this happen to innocent people like us? Enmity arises, “war” arises. We have thrust the “sword” into each other’s hearts, even though we mostly wish to do good.

We have not yet fully understood how the laws of life function. It just goes on automatically. “The good I want to do, I do not do. The evil I do not want to do, I do”.

The problem persists and only gets worse and worse despite all attempts to solve it. The orange arc continues into the future to the right. We have created a new problem. The problems return and only become worse until we change ourselves and do the right thing. Follow the analyses, the law of life.

The future

Problems can be solved in a peaceful manner, in Martinus’ way. If we honestly, humbly and openly help each other, we can solve the problems together and “do what is right” and achieve friendship and joy.

It requires that we truly want it and set aside prestige and power, analyzing **what** is right to do not **who** is right.

Since none of us have cosmic consciousness or understand The Third Testament well enough to practice it 100%, we need to help each other and correct each other. We correct each other when necessary, in a loving manner.

With wish for a handshake.

THE FIRST DRAFT OF A STRUCTURE

1981 - 1982

Rolf Elving's proposal for the Council's Structure

Rolf Elving got to know Martinus' work in the 1960s and was Martinus' personal scholar from 1970 until his passing in 1981. Rolf moved back to Gothenburg in 1974-75 and started his own study groups and teaching, which later resulted in Stiftelsen Tredie Testamentet Göteborg.

The Structure was used as part of the work, even though it had not yet been written down. Several of those who taught at Klint had studied in Gothenburg.

In 1978 Martinus asked Rolf Elving and Willy Kuijper to become new members of the Council and said: "*Then you must introduce The NEW WAY*". In other words, the new way of thinking and acting, which differs from the daily known way.

Rolf was a member of the Council 1979 to 1986, when he requested a break, which the Council did not grant, so he stepped down. Willy is still a member of the Council.

STRUCTURE PROPOSAL

Rolf's structure proposal was intended as a sketch to create the right Structure within The Institute. It demonstrated how "The New Way" was different from "The Old Way".

The Council received the proposal as one-sided and as something that was impossible to implement, impossible to practice.

Rolf had even chosen only a few of the many quotes that showed "The New Way". The new way of thinking and acting, which differs from current way of doing things, but even that was too much for the Council.

He had taken the quotes from the minutes of meetings that Martinus held with the Council between 1974 and 1981 to introduce "The New Way". This should form the basis for the Council of the Martinus Institute.

(September 2023. I just found the first proposal for the Structure by Ib Schleicher from 1965 that was never used, so Rolf's draft was in fact the second proposal.)

MARTINUS QUOTES

REGARDING THE STRUCTURE

THE STRUCTURE MUST BE BASED ON COSMIC ANALYSIS

- H 5. This case is built on cosmic analyses that are unshakable, and then the structure must be made according to the analysis...
- H 5 The structure itself must be the analysis...that “dictate”. And it must be the absolute neighborly love.
- O ? ... the superior, is LIVETS BOG after all.
- O 5. After all, the Board really only has to do things after the analysis.
- L 2. The case must be an example for its coworkers.
It is not, if it uses the old fashion methods. It must be impeccable. It is an example of compliance with cosmic analysis.
- H 5. The Cause must always be right ... I mean it should be. It doesn't help that it is “right” when it isn't. That's how we should do it. After all, we have the analysis.

THE PRIMARY

- A 5. Our task is to fulfill the law of love, not to engage in some material work.
Our task, our life's work, our mission is as far as possible to get ourselves and others to forgive each other and live harmoniously together.
- A 7. It has to be according to the analysis.
- A 7. It is people who practice morality - not business.
- H 10. There is nothing higher than neighborly love and it must manifest in everything we do.
- O 7. The Council is actually only a guardian of neighborly love. It is a guardian of the Structure.

ABOUT "LOVE 1982" AND RULES

- M 3. They must learn to think for themselves. And therefore there are no laws and principles – we don't have any of those. Because it is not an association, and then there should not be any laws.
- M 2. It's easy enough to do something with laws and regulations and go ahead - everyone should ... but we should not. We don't have to be protected by laws or anything. We have protection in that it is done right and that everyone does their things right.
- H 2. If it is done according to laws it can't be done without a kind of dictatorship.
- H 2. It is a complete account of moral – the law of morality. These are not police laws.
- H 2. It is all voluntary. There is no other way.
- H 4. In other words, what we do is neither business, sect, nor association. It has no other laws than man's own desire – I mean, desire to be loving and just. That is our base and to the same extent that one practice it, one is a very lovely member.
- H 4. We have to remember—each one has to remember—they come on their own free will. They do not come under a command. They come asking what can I help with here or what can I do here.
- L 6. We should pay attention to what we are creating. We create a world culture. It is not a new sect. So we create a structure through which we train ourselves to be in contact with the laws of nature, primarily in the way we behave towards each other ... humans and animals of course.
- F 1. The general rules, there are actually not that many, so I assume that all sects and societies are already involved, they just don't know it. If we create rules, then we limit it, and that is not the intention. The intention is for that knowledge to enter the world for all people....it is the highest that exists. One can't get higher than love.
- B 3. There will not be a staff of coworkers who will decide. It will be voluntary.

- B 4. The Cause does not demand anything, it is completely voluntary to come and help the Cause. But if they want to be involved in the Cause, then they must be involved in carrying out the Cause.
- H 8. Because we must be a role model for everyone else. We abandon all other principles that are used in business. We abandon the strike principle, we abandon .. We are not a business. We are a moral entity.
- H 9. In a business, a person can say: "You must do this, and you must do that". We don't have any of that here. The helpers should not to be dictators either.
- B 3. Ib: "A self-governing institution must have a set of laws for the public".

M.: Yes, it will have that too. But "LOVE 1982" stipulate that people should not have membership cards. They do not have to be enrolled. These are all new things.

ABOUT THE INSTITUTE'S ATTITUDE TOWARDS NEW COWORKERS

- A 4. We cannot refuse anyone to be a part of it.
- A 4. The ordinary condition must be that everyone can join.
- A 4. Life doesn't exclude anyone. In life, they are allowed to go in and do whatever they want. After all, we also have to be similar to life, as far as possible. They should be allowed to try. We should not say in advance: "No, we do not want you to join". They should leave under their own initiative.
- A 9. The whole world is involved, so to speak.
- A 8. We have to accept what other people will contribute to the Cause. After all, it is their morality and highest consciousness that need to be developed with us. So we must be sure to accept it.
- A 2. I say: All people are included, but there are a great many.
- L 1. Then they must be taught that this is how it is here, and they are completely free. They are not bound by anything. They go and work here quite voluntarily. Just as they might like to go and help their neighbor

with some work. That's how they go and work with us. It shouldn't be that they come here to earn money.

- M 3. There is no one to be thrown out of our group. They were never forced in. They come and go on their own accord.
- A 2. They have completely free will. That's what they should have. They must not be bound by any obligations.

SALARY AND POSITIONS

- L 8. This is not about life positions.
- L 9. (Regarding teacher salaries) Yes; but also - it is voluntary. They are not employed there to be teachers - that is, to have a life position.
- H 1. We must remember that what is a matter of money in all other things is a matter of morality for us.
- O 12. we offer no life positions.
- O 8. If it is for the sake of earning a livelihood, then it is not the right thing... no, that brings evil into the Cause.
- L 5. Yes, it shouldn't be a high salary that attracts. It should be the interest in creating. And it is true.... but there are people for whom the interest in creating is as great as money is for many other people. And those are the ones we should start with.
- L 2. We should not have employment and contracts and such.

EXAMPLE OF HOW TO USE THE ANALYSES AT KLINT

“The person who carries humility in their heart and who truly uses spiritual science or cosmic analyses in practice will also turn physical knowledge and skill into life-giving and positive factors.”

Martinus, “Humility”, *Contact Letters* 1959, p. 4.

KLINT

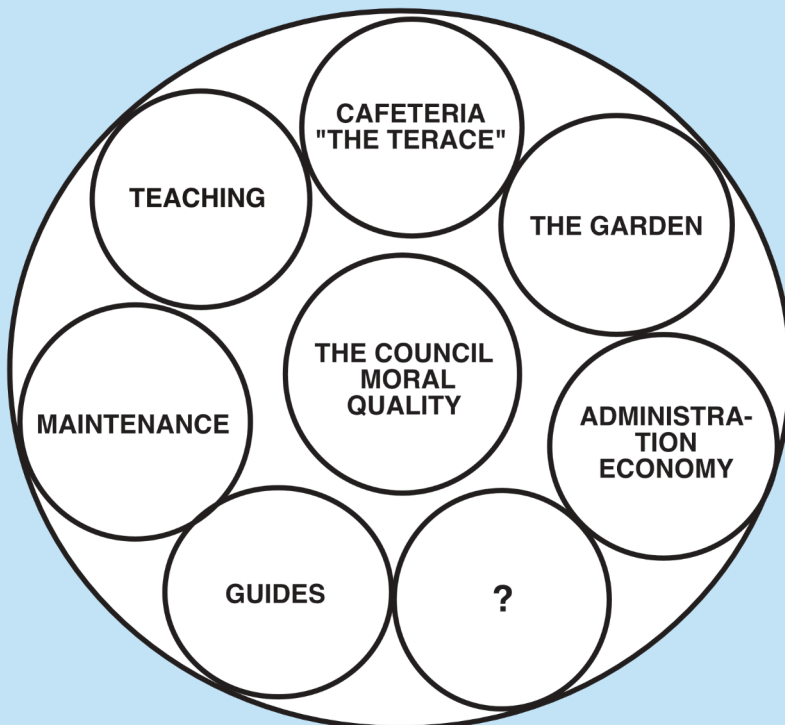
To make the theories of The Third Testament visible in practice, here is an example from the activities at Klint, demonstrating how Rolf Elving, who was in charge of education at Klint 1983-86, could have applied the analyses in the planning. Education is one of the Institute's most important tasks and it is therefore crucial that the education activities serve as an practical example – both in terms of human interaction and pedagogy – and that only The Third Testament is taught.

The analysis's below provides a brief overview of the activities at Klint as a role model for how all future activities can be organized, and the example also illustrate how it could be today if The Third Testament's analyses were followed.

OBJECTIVE OF THE ACTIVITIES AT KLINT

To inform and educate about The Third Testament analyses and train teachers. To serve as an example of how the analyses can be applied in practice, resulting in benefit and joy for all. Everything should be voluntary, transparent, open scrutiny by everyone and based on the analyses.

THE TASK OF COUNCIL AT KLINT



MORAL

The analyses and Martinus' "LOVE 1982" should be the foundation for all activities. The Council should be the moral leadership at Klint and ensure that all activities adhere to the analyses and "LOVE 1982".

The Council should serve as a support organization for Klint and all external groups that wish to inform about The Third Testament, ensuring that they have the necessary material (information, books, study guides, etc.)

CYCLE PRINCIPLE

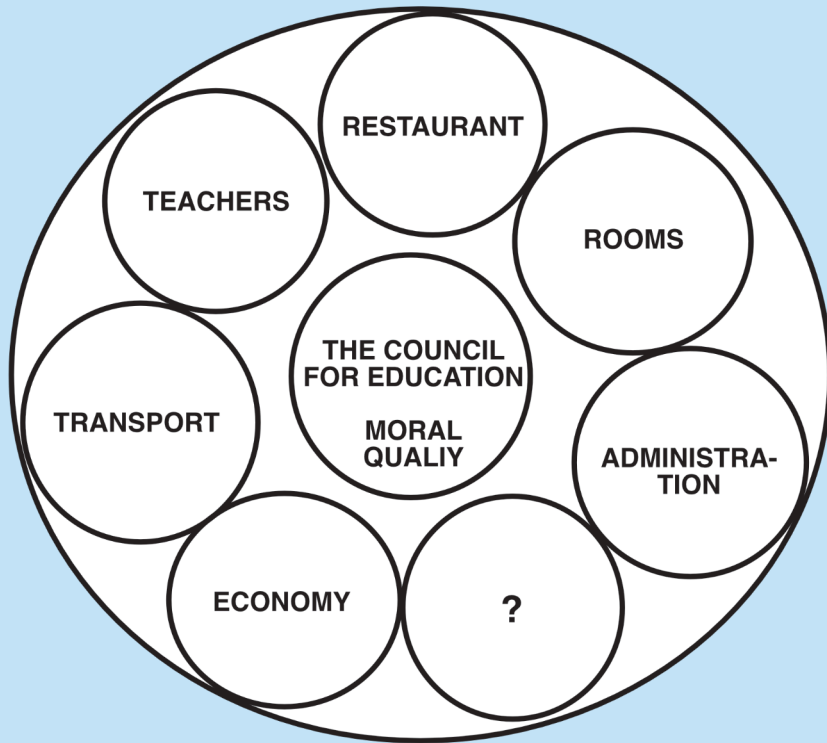
All governing and leading positions should adhere to the Cycle principle, just as all Council members should. Today, very few people are able to hold power for an extended period of time without abusing it. Therefore, the duration of these positions must also be limited. It is not the power, but the truth and righteousness, the analysis, that should govern.

UNIT OF LIFE PRINCIPLE

The Council should establish guidelines, monitor the quality of education and ensure that it follows The Third Testament analyses, Martinus' "LOVE 1982" and society laws. The Council should only intervene if someone violates any of these guidelines otherwise not. The Council should serve as the moral foundation without interfering in the daily activities.

THE TASK OF THE KLINT GROUPS

Education at Klint



The education group and the other groups at Klint should be led by a Council (not a Board) according to the same principles as the Council of Martinus Institute.

Cycle, only one year as a chairman. The Council at Klint may be smaller than the Council of the Institute, for example, three people. They should plan and organize the education according to the Council's guidelines. They should be self-governing in everything, both in how the education is conducted and financially. The income for teaching should cover the cost of the premises, teacher salaries and a small administration fee. There should be a limited number of qualified coworkers responsible for the various activities at Klint. That is, coworkers where experience and knowledge counts — not camaraderie and friendships.

Who should have the different tasks is independently determined by the various groups. If someone has a task and performs it well, it should not be taken away from them. Of course, there should be room for everyone who has something to contribute within the field, and there should be a freedom of expression. All responsible people only have "power" as long as they are right and do right. Furthermore, there should be the opportunity to propose improvements at Klint, regardless of who presents them. Everything should naturally be done with thoughtfulness, love, and without censorship.

The one who is right shall be right, regardless of whether they sit on the Council or dig in the garden. Just as in nature, each part should be self-governing and decisive within its own area. This applies to personnel, finance, administration and more. A true democracy. The Council should not interfere with maintenance, rental, teaching, etc., but focus on the moral oversight.

The Teaching Group handles the main task at Klint. The teaching should be logically structured, allowing the students to gradually increase their knowledge and understanding. The goal should be to educate teachers who are capable of starting study groups and conducting their own teaching outside of Klint with the same high quality.

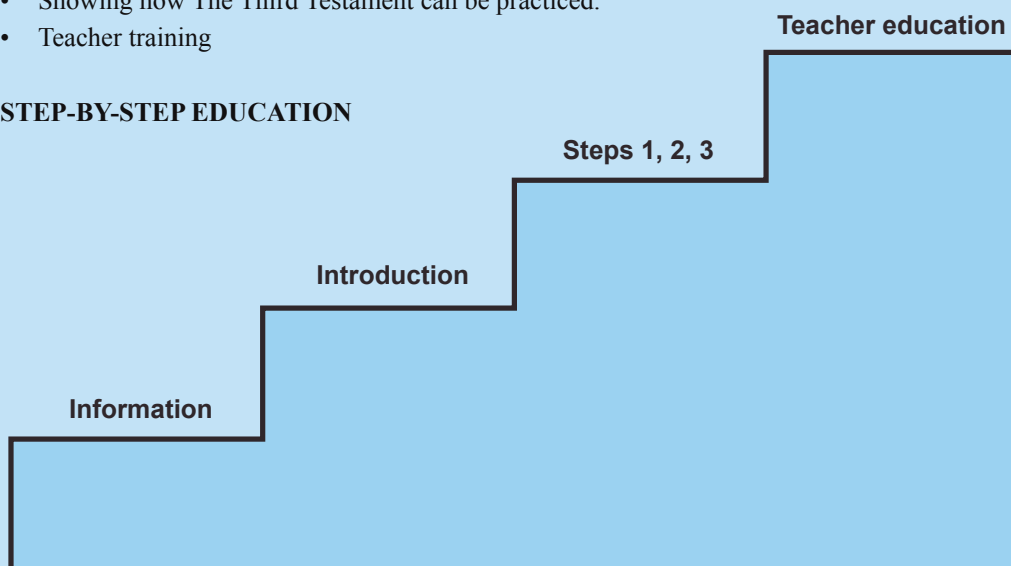
Naturally, everything should be conducted openly and presented in a simple and clear manner, as the Council should do and it should be accessible to everyone. In order for Klint to function as Martinus wished, everyone must think and act in harmony with the analyses. If we instead rely on finance and society laws or use law as a basis for thinking or gaining power, the result will be chaos. True power is only achieved when we act correctly. Of course, we should follow society laws and ensure that the economy is balanced, but the analyses should always be the secure foundation for our actions.

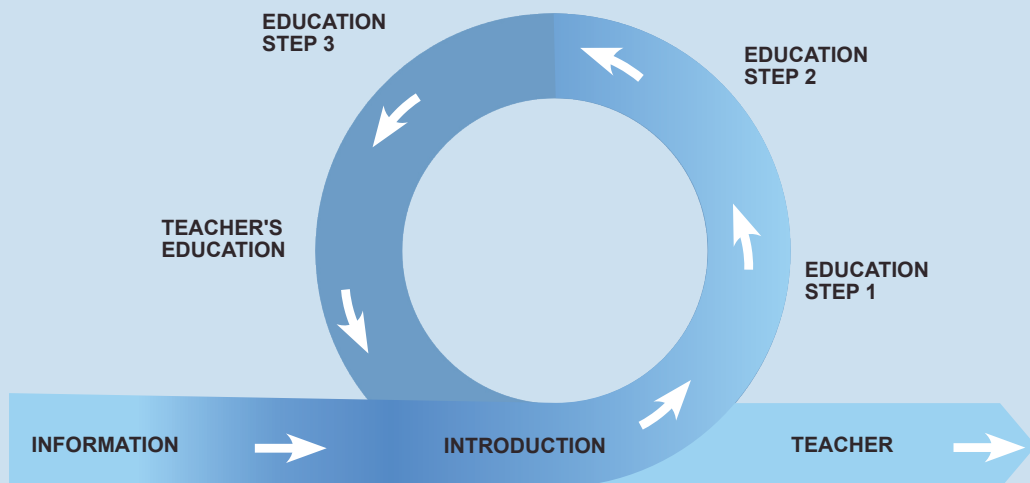
EDUCATION

The basis of the education is:

- Teach only Martinus The Third Testament
- Step-by-step education.
- Complete Cycle, resulting in new teachers.
- Self-determining groups
- Showing how The Third Testament can be practiced.
- Teacher training

STEP-BY-STEP EDUCATION





FULL CURCLE

1. INFORMATION. What is The Third Testament?

The purpose of The Third Testament. Where to buy books? Where is education available? Presentation and the history of Martinus and Klint.

PURPOSE. To create interest in The Third Testament.

2. INTRODUCTION.

What books are available? How are they organized? Symbols? Colors? Laws and principles?

PURPOSE. To provide an overview of The Third Testament in a simple manner. The common “red” thread. The whole before the details. “The trunk before the leaves.” Understanding the language of symbols. Understanding how a small number of laws and principles constitute the entire foundation of spiritual science.

3. STEPS 1, 2, 3 AND 4. TEACHER EDUCATION.

Here begins the actual education that results in a complete cycle, so when the students are finished, they are teachers themselves and can start their own cycle and so on.

It becomes an automatic, self-sustaining system. This is how the Winter School once should have functioned, which was started by Rolf Elving. A quality-assured education.

Step 1. Content, study technique, symbols. Livets Bog.

Step 2. Martinus’ small books and lectures.

Step 3. Practicing The Third Testament in your daily life. Cause and reaction. The principles.

Step 4. How to inform, teach and organize a study group.

TEACHER EDUCATION

Teacher education should — in addition to understanding the laws and principles of The Third Testament, steps 1, 2, 3 – teacher training should also include the art of teaching and presenting material in a logical and simple way, and applying it in practice. Practical tips, economics, premises, etc.

This corresponds to the structure of the education that was planned for Klint when the Winter School existed between 1984-1989 under Rolf Elving's and later under Harald Berglund's responsibility, before the school was closed 1989 by the Council.

The basic material for running the Winter School is available at The Third Testament Foundation in Gothenburg. There is information and introductory material as well as documentation from the year-round teaching for those who are interested.

The Winter School was a step-by-step education with the purpose of training teachers. The difference between this and today's education is that today there are no "staircase" towards higher education. There is no development, no "Cycle" that automatically makes the system self-sufficient for new teachers. Today only theoretical teaching, no practical application, is offered at Klint. There is also a lack of logical structure with a clear organization and purpose.

HOW THE WINTER SCHOOL WORKED

STUDY TECHNIQUE

The first Winter School started with two days of study technique. Before starting to study, one had to know the principles of learning, how to remember, and how to present one's material. How differently we perceive things. How the brain, eyes and memory function. How a book is structured and how to write notes and use "Mind mapping". The "exam" was to read one part of "Livets Bog" and prepare a "Mind map" and then explain the content and structure of the book. During the breaks, students learned to juggle three balls to understand the principles of learning practically and simply.

TEACHER EDUCATION

A very important decision made by Martinus was that the Martinus Institute is obliged to exclusively teach The Third Testament, Martinus' own work and nothing else. Anywhere else on Earth you are free to teach anything. It provides enormous quality assurance that the teaching of the Martinus Institute is exclusively about The Third Testament and nothing else.

One place on Earth should focus exclusively be on the spirituality of Martinus, so nobody mix it up with other sciences, before one has fully understood the spirituality of The Third Testament. All other fields of science have already their own experts.

The teachers should understand The Third Testament thoroughly, so that they can convey the knowledge. It should be a school of spirituality. People from all over the world should be able to come to Klint and receive such a good education that they can return home with the best prerequisites to start informing and teaching themselves. Educating teachers is the best way for the Institute to support and help spread knowledge about Spiritual Science, the Science of life, Martinus's The Third Testament.

CENTER FOR EDUCATION

Naturally, most of the teaching will take place outside Klint and the Martinus Institute in the future. Therefore, the Institute should provide information, course and education material available for all interested so they can easily convey high-quality information, start courses and education. The material can be translated and used completely freely as long as it is not altered. Klint and the Institute should be the service organization which supports interested individuals in every way. Open, free, logical and quality assured material.

“Fonden Det Tredie Testamentet” Denmark and “Stiftelsen Tredie Testamentet Göteborg” Sweden, has some of this material. It is available online for free, or at printing cost.

ECONOMY

LOVE §2. “Public benefit” means that the Institute should in no way accumulate financial profit for itself or others. All the funds that are available must be used for their intended purpose, solely for the benefit of the general public.

Here we can apply the law of life e.g. “Unit of life” and “Cycle principle” and “Equal value for equal value” and “To give”. For example: course fees (+ possible gifts) = teacher salaries + premises costs + material + administration.

The fee for the teaching should cover the costs associated with the teaching. If the Institute has the possibility to support teaching and especially teacher training financially, they should.

The rental cost for accommodations at Klint should not exceed the maintenance and operating expenses. The price for food should cover the costs of ingredients, staff and operations = Cycle principle = Equal value for equal value.

When the Institute receives gifts they shall first be used for “LOVE §3” teaching, book printing, only secondarily to construct new buildings. The depreciation of debt, which is normally added to the rent, should not be included in the calculation of rent. As everything is a gift. When they receive a gift then they give back, in this case as low a rent as possible.

If there are no gifts, new construction or expansions will be delayed. Loans must only be taken in exceptional cases. Money should not be set aside but be used gradually. Of course, there should be a buffer to prevent temporary deficit from occurring.

Teachers and all personnel should receive compensation in relation to the time they work. This can be in the form of “time receipt,” as Martinus had suggested or money. (Time receipt can be redeemed for food, accommodation, books or other necessities. In today’s context, it is important to comply with legislation and do the best possible and to follow Martinus suggestions.)

Books and other items sold at Klint should naturally be offered at cost and of the highest quality. Teachers and other staff can donate a portion or all of their “time receipt” at Klint, but it should be completely voluntary. The principle of “Equal value for equal value” and Cycles should be the foundation within each part of the organization. This also automatically determines the size of the organization.

EXPANSION

Shouldn’t present Klint be preserved as the “Old Klint,” so that future generations can see how it looked during Martinus’ time and feel the atmosphere that was present then?

New construction can take place outside the current central area. Shortly after Martinus’ passing “Pavilion A” was built, despite the existence of a significantly better and cheaper alternative outside the current area.

Refer to the analysis and investigation conducted by Rolf and Christer, regarding the “Oil Ground” — see “Oliegrunden” — cf. appendix 2.

THE FUTURE

Try to apply The Third Testament analysis yourself in the area where you have experience and share your results. I am grateful for any comments on this Structure book. Had I thought and analyzed incorrectly, or had I overlooked an important aspect in this Structure? I can correct it with your help. I am convinced that it is possible to solve the problems in a peaceful way, in Martinus’ way.

If we help each other, honestly and openly, I know that together we can solve the problems and “do what is right” and get friendship and joy in return. We can all make mistakes, so let’s support each other. It requires a genuine desire to do what is right and setting aside prestige and power, analyzing what is right - not who is right - and then working together to do what is right together. Then we can begin to create the foundation for a paradise here on Earth. With the desire for a handshake as it is shown on the front cover of “**Livets Bog**”.

MY OWN ATTEMPTS TO PRACTICE *THE THIRD TESTAMENT* AS THE BASIS FOR SCIENTIFIC RESEARCH

There were no possibilities for me to use my analyses at Klint, so I had to find another way to control if my analyses were right or wrong.

The analyses of the Third Testament are universal, they can be applied to anything. When I discovered Martinus and his works in the late 1970s, I became interested in applying the analyses in my practice. Theory alone was not sufficient for me, otherwise, it would just become another religion.

Is it possible to apply the analyses of The Third Testament in a scientific context? That was the question. Can the analyses be combined with scientific research? More than 40 years later, I can say today, that it is going very well, actually, quite fantastic. It was not easy, but with good help from Rolf Elving and others we took it step by step. The Spiritual Science must be the foundation so that scientific, partial results can be correctly placed in the whole, resulting in “benefit and joy for everyone”.

One could say that The Spiritual Science is like the trunk and the main branches of a tree, while the natural scientific results are the twigs and leaves. For the results of natural science to be “of benefit and joy for everyone” the basis must be the Spiritual Science. The results must be applied correctly, ensuring the correctness of the whole. That way, it will be a fully functioning “tree with good fruit”.

The following text provides an example of how I applied the Spiritual Science to the natural science. I hope this helps you to use it more easily in your daily work and life. I used it as a dentist, when I discovered that amalgam fillings were not as good, as we had been taught at the university, on the contrary amalgam was “poisson in the mouth”.

I discovered:

- Amalgam filling corrodes, expands and cracks teeth.
- Amalgam leaks large amounts of mercury and silver.
- The more amalgam fillings the mother had in her mouth, the greater amount of mercury and silver was found in the internal organs, brain, and liver of stillborn infants and fetuses.
- Amalgam always leaks mercury in the mouth and more when it is stressed, for example, during eating, drinking coffee or brushing teeth.
- Mercury is excreted from the body mostly through faeces and enters nature through the toilet and sewage plants and poisons the nature.
- People can become very sick from their amalgam fillings. Most sick individuals could recover if they received the right help by changing their lifestyles and having their amalgam fillings properly removed.
- Amalgam fillings poison both humans and nature.

Below I will only present the principles by which I have conducted my research and work. The results of my investigations and my work became a part of the factual basis necessary for the governments of Norway and Sweden to ban the use of amalgam in dental care, and for the United Nations and the European Union to require countries to phase out the use of amalgam.

SYSTEMATIC ERRORS IN MEDICINE

By applying the analyses of The Third Testament as a basis for natural science investigations, I discovered several systematic errors in medical thinking.

What is the “human part” in humans? Isn’t it the ability for logical thinking that forms the basis of science, technology, art, music and literature? It is what separates man from animal. It is this ability that has enabled the development of modern society with skyscrapers, airplanes, cars, radio, television, technology, new materials and new methods.

Logic is the foundation of all science. Logic has led us to start discovering the logical laws of nature within physics, chemistry and engineering. It has made us realize that nothing is random in nature. Everything is based on laws, on logic. We are still at the beginning of scientific development, and we have not yet found the logic and laws of life, politics and medicine. In these areas, we are still at the same level as chemistry was when we called it alchemy.

In these areas where we have not yet found the laws of logic, we base our actions on assumptions, traditions and incomplete knowledge and trial and error, often with terrible results.

Medicine has achieved fantastic results in many areas, not because the laws and principles of life have been discovered, but primarily because of the brilliant developments in engineering, physics and chemistry.

The ingenious know-how, in the field of chemistry and technology does not prevent us from being illiterate in the knowledge of health. The laws of life seem to be completely unknown. I am convinced that one of man's greatest desires is to be healthy, completely free from disease.

If we analyze the areas where medicine has partly worked best and partly worked worst, we see enormous progress within "acute" medicine. However, in the areas that have to deal with "chronic" diseases, it has functioned significantly worse. Here, they have mostly used symptom relief instead of cure or prevent the disease from breaking out.

Unfortunately, many of today's treatments do not result in better health but are rather an attempt to achieve health through shortcuts. It seems, that people are illiterate in this field, when it comes to health. "The laws and principles of life" seem to be completely unknown.

We are currently in the midst of a system change, a paradigm shift within medical thinking. It is never easy to recognize that, what one previously believed in, is wrong and that one must change. This is the reason for the fanatical resistance, for example, those who work against the use of amalgam are faced with and in the field of so-called "alternative medicine". It is never easy to admit that one has harmed people when ones intention was to help them get well from the bottom of one's heart.

A new art of medicine is emerging, and no one can permanently stop the development. There will be an art of medicine, an "art of health," where the primary focus is to ensure that as many people as possible are healthy. This will provide more resources to help those who can't be helped today with both acute and chronic illnesses. To see the logic, we must understand reincarnation, that we live many lives, that we have eternal lives.

We need to start practicing the Laws of Life. At the same time, we must remember that there is only one person you can directly change, and that is yourself. Start by being a good example for others, and it is easier to build trust and thereby influence others. In order to help others, one must be prepared to change ones way of thinking and acting in accordance with the Laws of Life.

SCIENCE

There is a perception today that what is conducted and presented at our universities and professional colleges is science. Often, this is the case, especially when they stay within their respective fields, but not always.

What exactly is science? Science = Nature.

All the knowledge we have, we have obtained by studying nature. Through the study of the nature, we have discovered some laws and principles that controlled and always have controlled nature. Eternal laws.

LOGIC

All matter, whatever it may be, exists only due to a specific chemical and technical structure. Even the slightest change, cannot possibly exist as anything else then a new chemical or technical structure. The existence of all matter is sustained and exists by a particular law that is the foundation of all other laws in the universe. This law shows how to work with matter to achieve a perfect creation. If one base ones creation on this law, the creation becomes perfect. If this law is not followed, the creation or manifestation will be imperfect.

This law is called LOGIC.

A creation that is 100% logical is therefore 100% perfect. It is then always in its final state, for the benefit and joy of all living beings. We have been able to discover the physical laws because nature is always 100% logical. We have never been able to find or prove anything in nature to be illogical.

The fact that we may not always see the logic in what happens in our life does not mean that the logic is absent. Similar to the field of physics and chemistry, it takes time for us to discover and understand the laws and principles. It was only a few hundred years ago we discovered the laws that transformed alchemy into chemistry.

CAUSE AND REACTION

We have observed that the same cause always produces the same reaction. This form the basis of the enormous advances made in technology, physics and chemistry. Within these fields, laws and principles have been discovered that have proven to be effective, although not always 100% accurate. Over time, errors have been identified and the incorrect thinking corrected. As a result, we are beginning to approach full control in these areas today. We have begun to master matter.

CONTROL

Is it science? Is it absolutely logical?

A simple control to determine if we are on the right track is: “can we predict the result before we carry out the experiment,”are we able to see into the future? If the result matches with what we calculated, then we are on the right track. We can often do this within the fields of natural science by using laws and principles, calculating and analyzing what will happen before conducting the “experiment”.

We can do it in technology, we can calculate when the rocket will reach the moon, how strong the bridge needs to be, or what force is required to break a beam. We can do it in physics, where we can calculate the pressure at a certain temperature, or how gravity decreases with distance from Earth.

We can do it in chemistry, where we can calculate how different substances will react and what properties new compounds will have.

We have begun to master parts of nature in these areas. However, this does not apply to the areas where the “Law of Life” and not the “mechanical” laws govern. In these areas, we have not moved forward, perhaps rather backward. This applies to medicine, politics, economics, etc. The Laws of Life are unknown today.

Today’s medical science is based on weighing and providing “measurements” on everything. However, the foundation of the practice of any science is consciousness and its quality of it is not measurable. It involves “soft values” that can’t be measured, such as logic, morality, truth, facts and love, and these are the value basis of tomorrow’s science.

WHAT WORKS IN MEDICINE?

Let’s focus on medicine, but the same principles apply to everything concerning living organisms. Some work well in medicine. Some work poorly. Why is that?

WHAT WORKS WELL?

When we analyze the medical science and the treatments, we see that the medicine is truly remarkable when it comes to acute diseases, accidents, injuries and other forms of illnesses where the cause is no longer present. In these cases, medicine is of tremendous benefit and brings joy. It helps many sick individuals and reduces suffering immensely.

We also observe that progress has been made possible through advancements in technology, chemistry, and physics. However, there hasn’t been as much progress in terms of understanding life; in fact, development in that area has almost regressed. Nowadays, the body is often described as a machine where damaged or malfunctioning parts can be replaced. Organs are transplanted, joints are replaced, broken bones are repaired and so on. This approach works well in the short terms when the cause is “gone” and only the effects remain. Vaccination is also practiced, which involves exposing the body to a weakened form of a disease, allowing it to build immunity and resistance to a more severe form of the illness.

WHAT’S NOT WORKING SO WELL?

When it comes to chronic diseases (where the causes still exist) the results of treatments are often negative. Can chronic disease be cured at all? Can people get healthy again?

Today’s treatments mostly focus on symptom relief. Often with medication which usually only relieves symptoms, without removing the cause, and they almost always have side effects. The surgery can also be of great temporary relief for many sick patients. Even in these cases, the cause of the disease rarely disappears, but often returns, possibly in a different form.

HOW CAN WE CHANGE

THEORY - REALITY

The basis of successful treatments is usually a holistic approach, both physical and psychological, rather than today's often symptom-relieving treatments. If someone has recovered from an illness, the common response from medical expertise is, "...Individual anecdotal cases without any scientific value!"

Today there are thousands of healthy, previously chronically ill individuals. There are individuals recoveries from almost all kinds of illnesses as well as alcoholics, drug-free drug addicts, smoke-free smokers. Many have regained their health in an "unscientific" and "medically incorrect" way, which is completely inexplicable based on the current official medical knowledge.

Think about where chemistry, physics and technology would be today if observations conflicting with prevailing theories and hypotheses were not accepted! Observations that may not have been made by researchers or by specialists, but by amateurs.

If we could set aside our prestige and dare to admit our mistakes and be willing to change and do things differently, we could provide better treatments for those who are sick. Nature is always right. Science = Nature. If people become healthy, we are doing the right thing. If they remain sick, we are doing something wrong. It is not more complicated than that. If our mental map does not agree with nature, it is not the mental map that is correct, but nature is.

SYSTEMIC ERRORS IN MEDICAL THINKING

The difference between today's and tomorrow's medicine An overview

THE SICK CARE OF TODAY	THE HEALTH CARE OF THE TOMORROW
Goal: ?	Goal: Health
Machine	Life in Life in Life...
Symptom	Causes
Waiting	Prevents
Detail	Holistic view
Coincidence, "I am a victim"	Responsibility, lifestyle
Part	Cycle
Body or psyche	Body and psyche
Study disease	Study health

GOAL? - GOAL: HEALTH

The goal today, the true goal of the healthcare system and medical science, can vary and may encompass multiple objectives. Does anyone know what the goal is? Are there many different goals?

- To save money?
- Invent a new drug?
- Train more doctors, lectures and professors?
- Build new hospitals?
- Transplant lungs and hearts?
- New management?
- Reorganization?

Shouldn't there be just one goal "**Empty waiting rooms**" = **HEALTH!**

In the long run, it is the cheaper if we can stay healthy. If it is not possible to achieve this goal in the short term, we must aim for it in order to achieve it later one day. It's logic.

“MACHINE” - LIFE WITHIN LIFE WITHIN LIFE ...

Viewing our body as a machine works well in some cases, such as acute injuries, accidents, or fractures. However, the body is not a machine, it is alive, an organism made up of organs, which are also alive and can live in a favorable environment. The same applies to cells, molecules and so on. They are all independent energy units that can react with other living units. All living things are built on the same principle. Living organisms, within living organisms, within living organisms.... Life within life within life...

Viewing the body as a machine does not work in the long run considering chronic diseases. In these cases we have to see the body from the perspective of life, not from the matter side.

Our living body is composed of living organs, which are composed of living cells, which are composed of living organelles, and so on. Each “level” is living, and this means that they can for example be transplanted. They carry life with them. It also means that they can regulate themselves, heal, and repair themselves. No doctor can make a wound heal, we can only create the conditions for the body to heal itself.

Our body is the home of all these billions of living organisms. Our body is their “planet” and their environment. You can describe it as follows: There is a wonderful world, so close and yet so unknown, inhabited by more living beings than there are humans on our planet. These living beings cooperate in a perfect way and have a communication system far superior to today's internet, mobile phone, TV, and so on. If a cell or organ is damaged or destroyed – which we do daily with our lifestyles – these living beings can almost always repair it and restore their “world” to function again.

This wonderful world is your body, a universe of living beings, within living beings, within living beings, and so on. Living beings that we call organs, cells, molecules. Our body is constantly changing and after a few months, most of what we once called “nature” (our food) has been transformed into our new body, and the old body has become nature once again. It is a perfect Cycle. It is the basis of all healing.

This happens because we are part of a Cycle, where the transition between “nature” and the body mostly occurs through the mouth - stomach - intestinal tract. Here, the food is transformed into blood, muscles, bones, tendons, organs, etc., and worn-out body parts and waste products are excreted through urine and faeces.

Your body is their world, their nature, their environment for billions of cells within it and you are like a “God” to them infinitely great and infinitely powerful. How we take care of and treat our bodies becomes crucial in shaping their lives and ours. If you abuse your body by smoking, using

snuff, drugs, alcohol, misusing medicine, eating junk food, sleeping too little, thinking wrongly and acting wrongly, the body becomes poisoned and you create an “internal environmental poisoning” a pollution for your organs and cells.

The basis for your own health is to create a physical and psychological environment for your body so that it can provide optimal life opportunities for all your little “fellow people,” organs, cells, molecules and so on.

Our body is the environment, the “earth,” for all these living organisms. Poisons and harmful substances are just as harmful to them as they are to you. If we poison or damage their environment, they become as affected as we do when we poison our own environment. Chemicals are just as harmful to them as they are to you in nature. Mercury is as harmful to your body, as it is to the fish in a poisoned lake.

Today we learn only about the “material” anatomy of the body, about organs, bones, blood vessel, nerves, etc. We also need to see the body from the “spiritual” side, the “anatomy” seen from the perspective of life. We need both perspectives to get a complete picture.

SYMPTOMS - CAUSES

Medications and most of today’s treatments are symptom-relieving. Which is fine in the short term as it helps and provides relief for many. However, it does not help in the long run, rather the opposite. It hides the causes and dampens the symptoms, allowing us to continue to live incorrectly. It’s like putting a sticker over the red warning light in a car and believing that the problem has been fixed.

It is not easy to change oneself, it is also about prestige and a bigger conflict with the industry that lives on “symptom relief medicine”. Healthy patients mean a dead market for the industry. We must decide whether to let love of man or love of money rule.

Everything in universe is regulated by law. Science = Nature, all our knowledge comes from nature. In nature nothing is illogical, nothing without cause and reaction ever happens in nature. No randomness. No innocent victims, we are the very cause of what happens to us. We cannot blame anyone else. “What you sow you reap”. You can’t sow rye and expect to harvest oats.

In medical science the opposite is perceived today, that one is “struck” by a disease that it is a coincidence that determines whether one becomes ill, not a specific reason. Therefore medical science cannot be considered a science if coincidence rules. Science and, of course, life must be 100% logical, even if we may not always see the logic behind it today. All the details we have studied, organs, cells, molecules, etc., everything points to the law of cause and reaction, to logic. Otherwise, we would not have professors or scientific investigation in the field. It is the “great universal laws and principles,” the Laws of Life, that we have little knowledge of today. We can make progress, if we analyze without blinkers and investigate the fundamental principles that we can discover.

There is a cause for everything we observe and perceive. There is always a reaction of an action. There is always a cause for a reaction. This law or principle is the basis of all science. Whatever we observe in nature is 100% logic and 100% cause and reaction. Unfortunately, it has not been understood how important it is. It was discovered in dentistry in the 1960s. It demonstrated how to act in order to have intact, healthy teeth. A whole generation of children got much better teeth than my generation did.

Unfortunately, the authorities believed that good dental health would continue by itself, so today there is no information for mothers-to-be and no so-called “fluoride aunts”. They have been “eliminated” as an unnecessary cost in Sweden. “Fluoride aunts” were individuals who visited school classes and taught children how to keep the teeth intact and healthy. They instructed how to brush teeth, how to limit candy consumption to “Saturday candy” - meaning only candy once a week, not every day – and taught the children to use fluoride mouthwash. The result was one generation of children with healthier teeth, almost free of cavities.

“Fluoride aunts” are not available in Sweden anymore and “candy by weight” is introduced. Candy of low-quality, lots of sugar, chemicals, dyes, preservatives and various kinds of “soft drinks” full of sugar and chemicals. That resulted in an increasing number of dental caries. Neither the children nor the parents have the knowledge, and many of today’s young parents believe that you get healthy teeth, regardless of how you live, eat and drink.

If you live right, you can become healthy and recover from illnesses. This has been proven by individuals who have been poisoned by mercury from their amalgam fillings, commonly known as “Amalgam poisoned,” and have since regain health. When the underlying causes of their illness were properly addressed through amalgam sanitation. Approximately 80% recovered after an average of more than ten years of illness. Amalgam poisoning manifests with many different symptoms, leading too many different diagnoses, depending on which healthcare professional they consulted. Diagnoses are often based on symptoms, rather than the cause of the disease. Logic is the basis of all science. It is logical to avoid causes that contribute to illness.

WAIT - PREVENT

Why does the healthcare system wait until people are sick before treating them instead of using prevention? Only a small percentage of research and treatment expenses go to prevention. This is true globally. To prioritize between “cause” and “symptom treatment” can be measured in money. It costs billions to alleviate injuries, but only millions to prevent it.

It is evident that there is a greater prestige in replacing lungs, hearts and kidneys than teaching people to quit smoking, live healthy, natural lifestyle, think and live right. Why replace lungs giving people the opportunity to ruin two pairs during their lifetime, instead of investing in prevention?

Imagine if we did the same with our cars and houses. Waiting until our car engine breaks down, take it in for service, and then with great prestige “transplant” a new engine. Or neglecting house maintenance and then replace the damaged parts or build a new house. It is logical to let prevention get at least as large a share of the resources as other treatments.

Each person who stays healthy does not burden the economy or health care system. Personal and economic resources can then be directed towards those who really need health care. Those who not managed to stay healthy get then more resources and can get more and better health care. It will also be cheaper for the taxpayers.

DETAILS - HOLISTIC VIEW

Modern medicine prioritizes specialists, studying one part at a time and have an enormous detailed knowledge. However, the problem lies in the lack of understanding the whole human being. This means that one cannot judge how and where the different details fit into the whole picture, no holistic view.

To be able to treat the sick, one must see the whole picture before the details, see the whole person. We are a whole individual, not a body and a mouth, as the Swedish insurance company assumes. The mouth is actually a part of the body. Not physically or mentally alone, but it is both at the same time.

When with severe amalgam poisoned patients came to me and said they wanted their amalgam removed, I always asked, “Do you want to get rid of your amalgam, or do you want to get well?” Most of my patients had been ill for ten years or more and had sought help before from many different doctors within the healthcare system.

My advice to the patient was: you had to do most of the “treatment,” the change, yourself:

1. Remove all harmful substances, quit smoking, using snuff, no junk food or alcohol, avoid polluted air and non-essential medications, that are not vital according to your doctor.
2. Strengthen the body’s immune and defense systems. Eat healthy, natural foods, organic vegetables and fruits. You need vitamins and fiber, which are in vegetarian food. Make sure the “gut” is functioning properly. If you’re constipated, it’s like being a living trash can. Avoid all animal products.
3. My job as a dentist is: Remove amalgam and other metals from the mouth under strict protocol, I do it only after they had lived healthy for at least three weeks. As a result about 20% of the patients started to feel better before I had removed the amalgam or did anything else. When the amalgam later was removed, there were fewer side effects, despite always being some increased mercury exposure even with a good protection protocol.

I also had very effective methods to protect patients from dangerous mercury vapors and from swallowing amalgam residue when the amalgam was removed. This meant that we achieved very good results. More than 80% of the patients recovered or got significant improvement. The patients themselves had done most of the work.

If you are interested, you can read: In Swedish: Amalgamförgiftad? Hur blir jag frisk? Frågor och svar av Christer Malmström och Annika McClintock. ISBN 91-630-3463-8.

In English, Chronic fatigue. Poisoned by mercury in your mouth? Questions and answers by Christer Malmström and Annika McClintock. ISBN: 0-941011-16-X.

COINCIDENCE - RESPONSIBILITY, LIFESTYLE

Today, the healthcare system believes one are “struck” by illness, as if it is a random occurrence. If this was true, medicine cannot possibly be a science. The basis of science is obeying laws, cause and effect and logic. Ability to predict, and calculate the result in advance. If diseases were accidental, medicine would not be a science but rather a lottery where it is impossible to predict the outcome. Of course, medicine can indeed become a true science. Then it should be based on the Laws of Life, knowledge of life, logic, cause and effect, and more.

Of course, the individuals own role in regaining health is crucial. The only person who can take full responsibility for their health and their body is the individual himself. The doctor can give good advice and give treatments that can greatly assist the patient. However, our own lifestyle choices are absolutely crucial. If the individual does not change his behavior, quit smoking, avoid drugs, alcohol and junk food, then good advice and treatments cannot provide any lasting improvements.

A mutual cooperation is necessary, and the patient must take full responsibility if his recovery is to be permanent. Doctors need to understand when and how they can help a patient change their behavior, thinking and living. This is the basis of all successful care and treatment. Doctors can actually do very little if the patient absolutely is unwilling to change. It is often only when people are so sick that they desire health more than anything else that they are really willing to change themselves and ask for help.

PART - CYCLE

The Cycle is one of the fundamental principles in the universe. We see the Cycle of day and night, month and year. We see it in the seasons of summer, autumn, winter and spring. We see it in childhood, youth, manhood and old age. We see it in the water cycle, and we see it everywhere in nature.

The Cycle is the smallest unit for something to be logical, to be a science. If you study the whole Cycle: Health – feeling unwell - illness – recovery – health, or: medication free – starting medication – full medication – trapping off medication – medication free. One generally obtain

different results compared to when studying only part of the Cycle and drawing conclusions from that.

Today's detail research is excellent as a base for data, but without investigating the entire Cycle, it does not provide any definite answers and does not lead to any secure diagnosis, prognosis or treatment.

We need to know what is important and how the different part of the Cycle differs from each other. We must understand the whole before we can place the details in their right position and give them their right value, their right meaning.

BODY - PSYCHE

Today, a distinction is made between body and psyche. However, man is a unit, not two independent parts. It is the psyche, our thoughts, that forms the basis of everything we do. Thoughts control all physical reactions. We have to think what to do, before we can do it. We must think first. It is our thoughts that control how we live and act. If we think in harmony with the laws and principles of nature, the laws and principles of life, we will act correctly, and the body will gradually become healthier and healthier. If we think incorrectly, we will act incorrectly, and there will always be consequences.

The problem today is that we are usually completely unaware of the laws and principles that govern life, govern us. Our actions then become random, illogical, and we act wrongly towards others, ourselves and our body. We fail to understand that we are like "Gods" to the billions of living organisms and microorganisms that make up our body. Our body is their "Planet," their "Earth". We must show care, consideration, and love for all these lives and do everything possible to give them the best life possible. In doing so, our own life also improves. If we harm them, we harm ourselves. "As we sow, so shall we reap." It is that simple, yet so hard to practice.

STUDY DISEASE - STUDY HEALTH

When studying disease and health, should we focus on studying those who fail or those who succeed in staying healthy? Why do we only study those who failed to stay healthy, those who are sick, the failure? Why don't we study those who succeed, those who stay healthy or recover, the success?

Imagine if the car industry only studied the cars that break down or don't work. If someone can produce a car that works better, safer, faster and with less fuel consumption, should of course take advantage from that experience. Even if it's only one car and the person doesn't have a technical education, only their own experiences.

Why not do the same in medicine? Of course, it is at least as interesting to investigate those who recover, sometimes called "occasional anecdotal cases of no scientific value". There are people who recover from almost every disease. Naturally they should be an important subject to study.

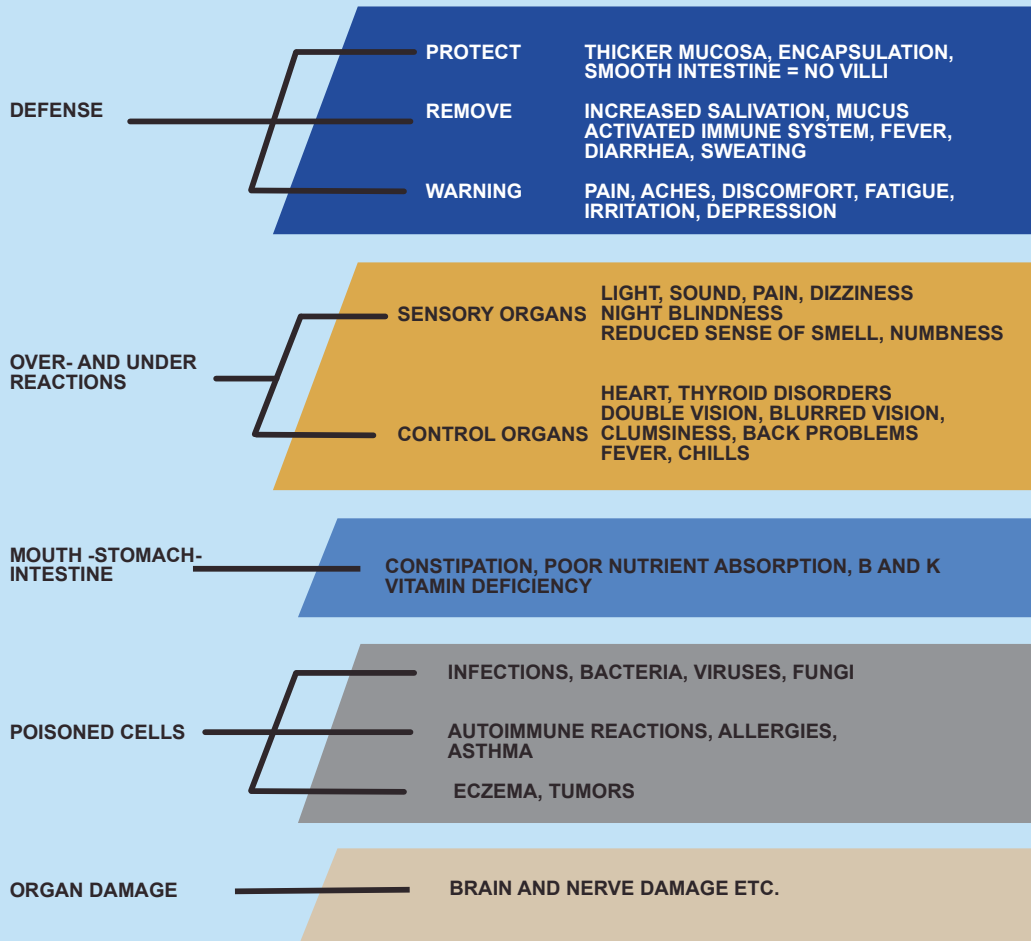
There must be logic behind why they get well, even if we struggle to see it today. We should study those who remain healthy at least as much as those who become ill. That way, we can learn how to stay healthy and avoid illness. Every person who gets well provides knowledge. There are almost always someone who recovers from any disease, no matter how malignant it may be. They are absolutely interesting to investigate.

Today's so-called "medical science" usually excludes this great source of knowledge and understanding, these important experiences. They fail to understand that the end result is what counts, regardless of whether it is considered "scientific" or not. If the sick person get well, we are doing the right thing, if they remain sick, we are doing something wrong. "By the fruits, you shall know the tree". If the "science" does not agree with reality, then it is the science that is wrong. If the map does not match the terrain, it is the map is wrong, not the other way around. Practicing Spiritual Science is not utopia.

"Science is reality". Martinus.

AN EXAMPLE

Examining the reaction patterns of the body, organs and cells instead of the symptoms, a clearer picture of how logically the different living parts of the body react to amalgam poison.



INFORMATION

I am grateful, if you could help me make the Structure as good as possible. All suggestions for improvements are greatly appreciated.

Contact: mail@dettredietestamente.info

Information about contacts, courses, exhibitions, and addresses of organizations working with Martinus' The Third Testament in Denmark and Sweden.

Denmark

Martinus Institut: martinus.dk

Fonden Det Tredie Testamente: dettredietestamente.info.

Martinus Webcenter: martinus-webcenter.dk

Livets Skole: livetsskole.info

Sweden

Stiftelsen Tredje Testamentet: tredjetestamentet.se

Stiftelsen Martinus Kosmologi Stockholm: martinus.se

Världsbild Förlag: varldsbild.se

Martinus Kosmologi – Det Tredje Testamentet: martinusportal.se

England : thethirdtestament.info.

Viken 2019, Christer Malmström

APPENDIX 1

Note from 1983. The Structure and the Council. A system for the development of love.

When I wrote the Structure 1982-83, the purpose was to assist the Council in reaching the right decisions more easily when using the analyses, and at the same time, explain the advantages that the Council could achieve by following the analyses.

I summarized the benefits in the points below.

However, the Council was not interested in listening to external viewpoints, and therefore, I never had the opportunity to present the Structure to the Council or explain the benefits it provides.

1. Protect the Council against wrong ideas gaining ground. (The Council thereby gets power by doing the right thing and that will ensure that the power can be preserved.)
2. The Council should be able to work with highly intellectual, spiritually cosmic thinking people. Be in touch with love. (Presenting plans and principles).
3. Everyone becomes equal. (No boss, no subordinate).
4. Work scientifically. (Knowledge, not belief).
5. If we do the right thing, it grows, if we do the wrong thing, it stagnates. (Quality control of the work.)
6. Ensure that everyone sticks to the analyses.
7. Truth. (Checking, no cheating, no deception).
8. Economic protection. Annual budget, framework, financial planning. (Accountant).
9. No conflict with anyone. (forgiveness)
10. The Structure shall constitute the back bone. (Not something vague.)
11. Be prepared when the interest comes.
12. Plans for responsible leaders, open to all interested.
13. Make the collaboration between the Council and the coworkers as simple and clear as possible.
14. Provide an overview.
15. Develop the Structure so that it appeals to the right people.
16. Automation in all work.
17. Must imitate life itself. Nobody is "excluded".
18. Start with the Council and work your way up. From the root to the top of the tree.

APPENDIX 2

“THE OLD WAY”. THE SO-CALLED “OLIEGRUND”

How the Council, a few years after Martinus’ passing, commits a crime against the analyses and “LOVE 1982” and Martinus’ will.

Or how it goes when the Council doesn’t use the analyses, but do as they usually do.

This part has been the hardest for me to write. Unlike the other parts of this book, this is how they in the Council, use the “Old Method” to make decisions in order to gain power and hide their intentions and make others believe that the Council is following the analysis, “LOVE 1982” and fulfill Martinus’ will. Worshiping Mammon instead of “Love Thy Neighbor.” Using “The Old Way” instead and failing to introduce “The New Way” as desired by Martinus.

When I discovered that something was wrong with the Council’s decisions the question was, should I keep quiet or should I explain what is wrong and how to correct the errors? If I remained quiet, it would not be of any help, they would just continue making the same wrong decisions. If I explained what was wrong and how it could be corrected, they had the opportunity to avoid making the same mistakes in the future. What was the best and most loving thing to do? I decided the most loving thing to do was not to keep quiet but to write the Structure.

INTRODUCTION

It is important for me to emphasize that the following is not a criticism of individuals but a demonstration of the consequences of not using the analyses. Likewise, it is important for me to point out that it is not the decision itself that is being challenged, but the way in which it was made. The Council made the decision without presenting the true reasons behind it and without analyzing the alternative. Precisely, because the Council failed to justify its decision, one cannot judge whether the decision was good or bad. However, based on the described course of events, it can be confidently stated that the decision was made in accordance with the “The Old Way”.

They proceeded according to the “The Old Way”. They thought they “could do it themselves,” were not humble, hiding and manipulating facts and make assumptions. They kept secrets and did not listen to others.

In this way, the report of the “Oliegrund” serves as a representative example because it demonstrates a pattern of actions that the Council has subsequently adhered to and applied in connection with a wide range of similar decisions of great significance to Martinus’ Cause.

This includes:

- The Winter School
- Mischa and Martinus' Memorial Rooms, etc.
- The numerous changes of LOVE 1982.
- The decisions altering The Third Testament.
- The lawsuit against the "Firkløveret" group.
- The takeover of the Sam Zinglensen Foundation and Moskildvad.
- Threats from Martinus Institutes lawyer against many people who inform and hold exhibitions in Denmark and Sweden.

All these examples show the same mode of action, the same decision making model. They do not analyze the situation based on all available and relevant facts.

The Council systematically exclude the cosmic analyses, and make decisions not based on the analyses or "LOVE 1982" and without possibility to check if they are correct.

When questioned they couldn't explain how they made the decisions. Therefore its unknown whether the decisions were in accordance with the analyses of The Third Testament or not.

The story of "Oliegrunden" illustrates how important it is, that we don't think, we can do it right ourselves, but rather helping each other to follow the analyses and letting the analyses be our guide, not our own will. However, it only works if we are humble and understand our limited knowledge and the decisions are transparent and controllable.

When the suggestion came up to include the "Oliegrunden" as an appendix in the book, Rolf and I began to go through old folders containing material from that time. That was when we found my original manuscript from 1982-83 about the Structure, which in principle corresponds to the analyses in this book. It was a manuscript that I had forgotten, but Rolf had saved it in a box. It shows that the knowledge was known already 1983 but never used.

However, as we know it, we cannot blame the Council or others, only enlighten them. Because it's all a question of development. You can't demand that they change, we must just wait, it is the maturity and humility that was missing and still seems to be missing. Everything adjusts with time. The hardest thing to restore is the trust. Trust in the Council and the Institute.

WHAT IS THE "OLIEGRUND"?

The "Oliegrund" refers to a large property located southeast of the Institute's grounds, down by the sea in Klint, Denmark. "Oliegrunden" functioned as a course and conference center for BP oil company in Denmark.

There was a suggestion that Klint needed more facilities. A proposal was presented to the Council to build Pavilion A. Around the same time, an offer that BP's course and conference center with property was for sale.

Rolf Elving presented the "Oliegrund" proposal to the Council, but there was no interest shown. Rolf argued that if the proposal had come after the construction of Pavilion A had been decided, it would have been too late. However, now the Providence had arranged that the proposal came before anything had been decided. Shouldn't they at least look at it? Rolf and I met the broker for BP's course and conference center (Oliegrunden) and went through the entire property. We saw that it would be a good alternative. Rolf presented the proposal to the Council (see the separate analysis of BP's oil grounds below).

In short, with the BP property they would obtain a newly renovated house with a significantly larger living area. including rooms for 46 people, classrooms, a modern restaurant kitchen as well as a dining room, basement and more.

In addition, there was a large plot of land by the sea measuring 68,000 m², which could be divided into plots and sold. The Council didn't even bother to study the material we presented or visit the property, analyze the facts, or even discuss Rolf's proposal. They had already made up their minds. Why?

The Council did not take the proposal into consideration, so they built Pavilion A despite the fact that it was more expensive, significantly smaller, lacked a kitchen and land among other things.

The problem the Council faced when the year-round habitable Pavilion A was completed was: "How should it be used"? They hadn't thought about it. When Pavilion A was finished, Rolf Elving proposed to use it for a Winter School, they had a hard time and no other way but to say yes. What the Council did instead was to make it as difficult as possible for Rolf, so that he would not succeed, but he did.

As you can see below, there was no shortage of money.

The Council invested $3.4 + 0.7 + 0.4 = 4.5$ million DKK in buildings.

However, the equipment for the Winter School, at 0,007 million DKK was deemed impossible! Despite the fact that, according to "LOVE 1982," §3, the primarily focus should be on education, not on building houses without knowing their purpose.

The Council's lack of interest in education, they demonstrated clearly by not visiting the Winter School even once in the three years that Rolf ran it. Only one member visited the Winter School and then made suggestions that made the teaching more difficult rather than improving or supporting it.

Pavilion A or BP's "Oliegrunden"? Analysis, decision and consequences

Council proposal	Rolf Elving proposal
Pavilion A Missing: Objectives, analysis and consequences of the decision	BP's conference center "Oliegrunden" Offered: Objectives, analysis and consequences of the decision.
Purpose: Need more rooms for the education in Klint	Purpose: Year-round education. Teacher education. In accordance with "LOVE 1982", §3, teaching The Third Testament. With the purchase you get: A reason for future expansion. Rooms for 46 people, a modern restaurant kitchen, dining room, rooms for teaching, basement, etc.
To build Pavilion A	To buy BP's newly renovated conference center
A Price 3.146 million	Offered price 3 million (sold even cheaper)
No Land = 0 m ²	Plot of Land = 68,000 m ² with own beach and a bathing pier. Can e.g. be used for future expansion, or subdivision for better economy.
Number of buildings = 1	Number of buildings = 1 main building, with 2 wings plus an additional house. See photo.
Number of rooms = 14. Beds = 28.	Number of rooms = 23. Beds = 46.
Kitchen = 0	Kitchen = modern restaurant kitchen
Dining room = 0	Dining room = 46 seats.
Study room = 0 (there is a hall that can be used)	Study room = there are several study rooms.
Basement for storage = 0	Basement for storage = Large, dry basement.
Kitchen on the Terrace, renovation = 0.7 million	Kitchen included, no extra cost.
Interpretation boxes = 0.4 million	
Equipment for the Winter School 0.007 million = 7,000 DKK. Can't be done! Reason: Impossible for The Council to find the amount in the budget .	

“THE OLD WAY”

The decision regarding Pavilion A and the so-called “Oliegrunden” is a textbook example of how decisions are made according to the “OLD WAY”. (See the chapter ...Problem Solving Through Analysis” on how to conduct an analysis.)

It begins with a negative attitude towards the proposers and what they say. They don’t even want to consider the proposal.

When the proposal was finally presented, they react negatively to Rolf, who was receiving help from me.

The Council claimed, that far too many people would be required to manage such a large property. Rolf explains that one man manages the entire property and that he doesn’t have much to do, just mowing the lawn once a week and looking after the house.

This results in new claims that it will cost DKK 100,000 a year to maintain the property. When Rolf point out that the house is newly renovated, this claim also falls flat and so it continues.

Then comes the decision to build Pavilion A. No analysis, no presentation of facts, no presentation of pros and cons. The entire basis for the decision is secret, hidden.

What is the purpose? Is there a purpose? Do they know why they built Pavilion A instead of “Oilegrunden”? Everything is hidden. The purpose could be anything from prestige to friendship, to the fact that the decision had already been made, but they didn’t want to show it. This is just a speculation. Because we don’t know the facts, when everything is kept a secret and is hidden.

When everything is open, there is no speculation. Everyone can see what has been done and can help to improve the decision if something is wrong.

Unfortunately, the Council continues to make decisions according to the same “Old Way”.

This was also the case with the Congress in 1985. The Congress, intended as an annual recurring event, was an attempt to create a good cooperation among those interested. The goal was to present the various activities and tasks within the framework of the Institute, thereby giving each individual the opportunity to assess what he or she might be interested in helping with. The Congress was also shown how the cooperation should work. No dictatorship, everything organized as independent units (the unity of life principle) and so on.

The Council did not allow more Congresses to be held. They were afraid of losing power and control. As a result, no development took place. What if the result was that more and more people began to realize that the Council acted against the analysis of The Third Testament and “LOVE 1982”?

The Council also acted in the same manner against:

- The Winter School
- Mischa and Martinus' Memorial Rooms
- And most recently, the lawsuit against "Firkløveret".

These examples show the same course of action, the same "Old Way".

- The purpose is hidden.
- Refuse to talk to those involved in the lawsuit.
- No analysis is carried out.
- Manipulation of facts, dishonesty in communication.
- Hides and keeps secrets, for example in payment of lawyers (million DKK) and in Martinus' statements from the Council meetings.
- No explanation is given to what is the best benefit and joy to all involved.

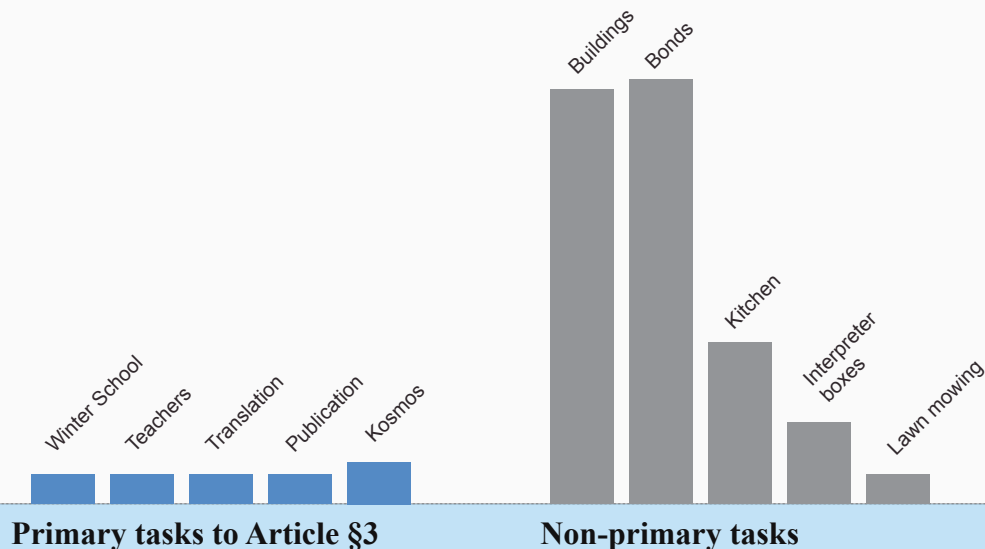
APPENDIX 3

Investments 1984-1985. The Martinus Institute's economic dispositions seen in the light of the Structure

The overview shows that the Council has used its financial resources for investments in bonds, buildings, technical aids, etc. rather than education, publishing, information about The Third Testament, the Council's primary tasks according to "LOVE 1982, §3".

The Council primary tasks according to §3

The Council's secondary tasks or things that Martinus says should not be done



The overview shows that the Institute in the mid-1980s is accumulating a large fortune instead of using the financial resources to spread knowledge of The Third Testament, as they should according to "LOVE 1982", §3.

Unfortunately, I cannot see any changes 35 years later. If just 2-3% of the amounts invested in buildings and bonds had been used for teacher education, the Winter School could have continued and done very well.

An example: From The Institute's operating statements from the period 1/1 - 31/12 1982:

The Terrace restaurant gave a financial contribution to the Martinus Center in 1981 of approx. DKK 45,000. All work was being carried out by voluntary labour. The kitchen they worked in did not fully meet the requirements of contemporary housewives' kitchens.

How does it harmonize with care and love for those who work there? How does it harmonize with the principle of "Unity of Life". "Tit for tat". In Martinus "LOVE 1982", §3 is stating that resources **primary** should be used for information, publication and teaching, not buildings and bonds.

Those who, for example, worked in the kitchen, were distraught. They were not even allowed to buy new pots without permission from the Council.

NOTE: The terrace makes a profit of DKK 45,000, but they can't buy a pot?

I was very miserable, when I realized that the Council had so little interest in the people who worked there and disregarded Martinus' wishes and what they themselves had been involved in deciding and rewriting in relation to "LOVE 1982". They were good at collecting money and building up a fortune in buildings, bonds and other assets.

Why did they pretend that they couldn't afford to run the Winter School? In 1981, they had a capital of nearly DKK 5,000,000 and a profit of DKK 800,000. Please refer to extracts from the Institute's own financial statement (available in *Kosmos* 1982, issue 9).

Operating accounts 1/1 - 31/12 1981 Revenues	In DKK
Publishing, printing and course activities	474,441
Contributions and gifts	916,254
Interest income	579,881
Total income	2,478,636
Expenses	1,213,772
Their own capital	4,872,244
Operating accounts 1/1 - 31/12 1984 Revenues	
Publishing, printing and course activities	421,729
Contributions and gifts	1,144,950
Interest income	821,941
Total income	3,053,022
Expense	1,299,396
Liquid capital	
Liquid funds	2,206,394
Outstanding receivables, inventory	205,744
Other assets	4,915,013
Budgeted profit	804,800

COMMENTS

The Council has collected more than 7 million DKK as liquid capital, cash, etc., as well as a profit of more than DKK 800,000. In order to start the teacher education course at the Winter School, some equipment was needed. Rolf was not allowed to rent or buy a copying machine or a typewriter for DKK 7,000. There was no money in the budget. So the Council couldn't do it!

The Winter School, the teacher education course, was shut down after 4 years, it was too expensive. The Congress was shut down after one year. According to the accounts from 1984, the Winter School cost was DKK 70,000.

You can see for yourself what the Council uses its assets for. How little is spent on what they should do and how much is spent on buildings, bonds, kitchen, interpreter boxes, lawn mowing.

What are the Council's long run economic financial decisions like?

How have they invested the funds from 1984 to the present day, according to Martinus will? Unfortunately, I can't see any change in their investment policy today, 35 years later.

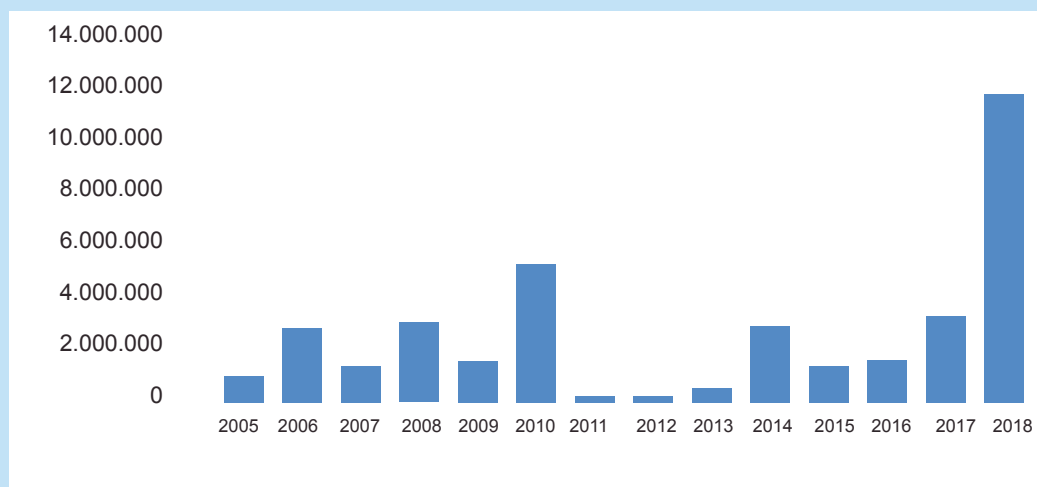
What Martinus said that the Council should do, they didn't do, and what they should not do, they did.

The financial statements of Martinus Institute are constructed in such a way that it is not possible to see, for example, the cost of education or the expenses for legal assistance in the lawsuit (which is also a secret expense). It seems that the Council does not want interested parties to see how donations and contributions are used. They should not want us to know exactly what the Council decided and on what grounds, or what Martinus said to the Council when the "LOVE 1982" and the Structure were discussed. I pointed out all of this in a letter to the Council as early as 1982.

How does it harmonize with the principle of equal value for equal value when those how work voluntary and free for the Institute had to pay for it? Shouldn't they have free housing and meals? Isn't that the absolute minimum they can be offered?

How can the Institute be a role model for the society of the future, when the conditions there are worse than in all other companies I have seen and can compare to. Where there is control over assets, people and money so they are used for the right things on an efficient and good way? Where there are laws and regulations that prevent exploiting individuals physically and mentally.

Gifts 2005 - 2018



Source: <https://www.martinus.dk/da/martinus-institut/organisation/oekonomisk-oversigt/>

Donations over 12 years

2005	1.147.000
2006	2.957.000
2007	1.509.000
2008	3.186.000
2009	1.691.000
2010	5.403.000
2011	399.000
2012	404.000
2013	774.000
2014	2.982.837
2015	1.640.190
2016	1.673.923
2017	3.450.865
2018	11.818.000
Total	27.217.815

The capital has increased from 5 million in 1981, to 34.5 million DKK in 2017!

The net profit for 2017 is 1.3 million DKK.

Furthermore, the net profit for 2018 is expected to exceed 5 million DKK.

Source: *Kosmos* no. 7, 2018.

The Martinus Institute is very skilled at collecting wealth “in the barns,” which is the opposite to “LOVE 1982”, §3? As I see it, they are doing exactly the opposite of what Martinus wanted according to the talks with the Council and what Martinus specified in “LOVE 1982”. The Council seems to forgotten Martinus’ spiritual greatness and perfection in what he wrote and said.

Hope for a changed attitude.

APPENDIX 4

Pictures from the Oil ground and Pavilion A



BP's Course and Conference centre. Seen from the road.
Front of the building with entrance.



Rolf and Ingegerd at the front door



Seen from the sea side



Additional, white-painted building



View from the bathing pier
69,000 m² property



View from the south with playground
and wing building



Pavilion A, seen from the lecture hall



Pavilion A, Entrance hall
where you can gather and hold courses
and with access to rooms

**The Second Coming of Christ,
or creating man in the image of God**

The Second Coming of Christ happens when we apply the analyses of The Third Testament by Martinus and practice daily to be of benefit and joy. Every time we succeed in doing so, it's a small Second Coming. Therefore, it is important to practice every day, and here I hope that the Structure can be of help and support for you.

To apply the analyses is possible, even though it is not easy or quick.

It takes many lives of practice, before we can do it so well,
that it becomes completely automatic and a we become
a man in the image of God.

To succeed in this we must practice and pray, there are no shortcuts.

Wishing you joy and prosperity.

