

# KOSMOS

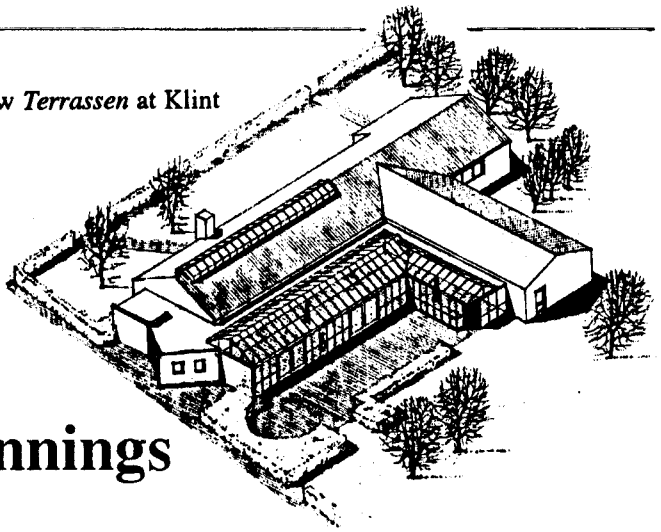
ENGLISH MARTINUS COSMOLOGY NO.4 1993

MARTINUS' MEMOIRS  
*Part Eight (Conclusion)*

A GLIMPSE OF LIGHT  
IN YUGOSLAVIA



The new *Terrassen* at Klint



# Ends and Beginnings

by Mary McGovern

## The End

The original impulse to translate Martinus' Memoirs came from a publisher in England who was interested in publishing them. Shortly after I had begun translating them, however, the publisher went bankrupt and ceased trading. I decided, therefore, to publish the Memoirs in KOSMOS. This decision seems to have been popular with readers who have written and phoned to say how much they have enjoyed reading them. I am happy now to present you with the final instalment. Here Tage Buch continues his account of Martinus' last 17-18 years. He tells us about Martinus' travels abroad, the management of the Martinus Institute, Martinus' private life, his birthday celebrations, his last talk and finally his death and funeral ceremony.

We hope, at some time in the future, to put all the instalments together and publish the Memoirs as a book but, since this would be rather costly, there are no immediate plans.

## Yugoslavian enthusiasm

On p.17 Melanija Marinkovic writes about one of her meetings with an en-

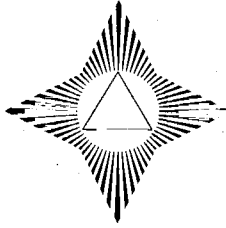
thusiastic reader of Martinus' works in Tivat, Montenegro (part of what was previously Yugoslavia).

## New Book

*World Religion and World Politics* was published in June. See the ad on p.19. Participants in the International Weeks at the Martinus Centre this summer studied this new book as well as *The Immortality of Living Beings* during their two week-stay in July and August.

## New Beginning

Work has begun on rebuilding and extending *Terrassen*, the restaurant at the Martinus Centre, Klint. It will be modernised and insulated to make it usable during the winter. A new roof will be built partly of glass to allow more daylight into the main dining room. The terrace will be extended to seat more people and a new wing to include two study rooms, which can double as a small lecture hall, will be added at right angles to the present building. Work should be complete by next summer.



# Martinus' Memoirs

## *Part Eight*

### Postscript by Tage Buch (Conclusion)

#### **Travels abroad**

Martinus' existence and news of his cosmic world picture had begun to be rumoured abroad, and he travelled, as he himself has described, to Japan, India and Iceland. He visited Iceland for the first time in 1952. In the following years he was invited back there repeatedly. By 1970, when at the age of 80 he visited the country for the last time, he had made in all seven trips there. He loved his visits to this country and the Icelandic people: the country for its extensive uninhabited, or sparsely inhabited, areas where the mental atmosphere was so pure that the inhabitants of the spiritual world, "wood nymphs" among others, could "reach down to the earthly sphere"; and he loved the people for their warm kindness and great tolerance. He has himself described his positive meeting with the Icelandic priests and how he found that their tolerant and warm-hearted attitude was a common characteristic of the Icelandic population.

Martinus went to Sweden early on.

His first lectures there were given in Malmö before the Second World War, and both Martinus himself and Erik Gerner Larsson over the years undertook many lecture tours in Sweden, where the work was gradually extended to include a number of towns in the southern half of the country. In Stockholm a Martinus Institute was established early on by Sigge Westerlund and his mother, who had both become very interested in Martinus Cosmology. Later Mogens Møller did many years' work lecturing in Sweden and the rest of Scandinavia until his death in 1980.

Martinus visited England in 1969. He gave lectures, with Benjamin Saxe as interpreter, in two places in London: Caxton Hall (for Truth Forum) and Centre House in Kensington.

In addition a weekend course was arranged in a centre at Bourne End lent by the Unity Movement. Martinus also found time for sight-seeing in London and for a trip to Stonehenge (also in the south of England). He was very taken

by this remarkable structure and told us here that it, like the pyramids in Egypt, had been built by spiritual forces, by dematerialisation of the stones (of up to 20 tons each) and by rematerialisation of them, so that they were placed precisely.

On his journeys abroad Martinus spoke only Danish and never learned any other language. He made himself understood through interpreters. His writing and lectures therefore naturally took place first and foremost in Denmark. One of the reasons why he was born in Denmark could perhaps be that Danish is spoken by so few people that he could remain quite unknown to the rest of the world. Another reason for this, he said jokingly, could be "that the Danes were so advanced - in degeneration". Being furthest down in the trough of the wave, they could perhaps also be among the first to come up again.

Martinus himself wrote accounts of his journeys to Iceland and his journey to the East. In addition, every day over many years he wrote diaries about his experiences. I would think that there are about thirty such books with short notes that would certainly be very useful when, at some time in the future, historians research into Martinus' life.

### **The management of the institute**

Martinus worked alone from the time of his cosmic experience in 1921 until 1929 when he co-opted Erik Gerner Larsson to his cause as the secretary who was to help him with correspondence, practical matters, study groups and so on. When one looks back at Gerner's activities one can say that Providence at this point had placed the right man at Martinus' side. He was a very good speaker, an able writer and he had - having been trained as a gardener - several practical skills and could use a spade, a hammer and a paintbrush, which was particularly useful in the holiday colony. He always led the work and found it easy to come close to

people, to inspire them and to get them to help him.

For a long time Martinus had wanted the ownership of the money and the buildings that the cause owned, and which were in his name as his own private property, to be changed so that his institute and cause could be turned into a non-profit-making institution. It was, however, very expensive to arrange this change of ownership.

But while Martinus was a patient at *Lukasstiftelsen* (the St. Luke Institute) a good friend of his - the day before he was to be operated on - brought him the good news that another good friend would pay whatever it would cost to make the institute a non-profit-making institution. Such an institution had to have a governing body; and a lawyer by the name of Eigil Hansen, who had been interested in Martinus' cause for a long time, was co-opted as a member of the board. In 1965, when Erik Gerner Larsson moved from the institute to live in Villa Rosenberg at Klint and could no longer take part in the work of the board, two new members were co-opted; it was later expanded to consist of six members.

The management of the institute lies in the hands of this board according to resolutions written in the Constitution of the Martinus Institute, which, before Martinus' death, had various changes made to the original rules of the institution. At the same time the term "board" was altered to "council", a change that was probably due to the fact that the management, rather than "governing", should "advise", inspire and stimulate the co-workers and other interested parties.

Martinus had, naturally enough, management principles very different from those one has in the business world, where exploitation and oppression are common. Indeed, in reality the idea of the main principle is the opposite - to give people freedom. As the goal for the unfinished terrestrial human being is to

become a "real human being" - to attain cosmic consciousness - and as this is based on self-experienced knowledge as a regulator for the individual's own responsibility and way of being, only complete freedom can provide the possibility for making mistakes and reaping life's corrections. For this reason the individual co-workers never felt any pressure or dictatorship from Martinus, but got an impression of his wishes and of what he found appropriate, as well as his reasons why. Martinus' way of behaving was not "superior", and the council should not - any more than Martinus himself - behave in a "superior" way towards the "subordinate" co-workers. Only the "cosmic analyses" should be "superior", and they were simply a re-telling of life's own reality, the speech of life, for those who had ears to hear with and eyes to see with. Everyone should therefore be able to work in freedom, for only in true freedom could a friendship between people unfold and thrive. The present members of the council have the right to continue being on the council as long as they themselves wish, but after that members will be replaced in rotation in a particular order that is laid down in the Constitution of the Institute.

### **The "Thursday Meetings"**

The cause was and is managed by the council. But for the daily co-workers in the groups that arose around the various functions within the cause there arose a need for a forum in which they could talk to one another about the various tasks and their co-ordination, at the same time informing each other and inspiring each others' work. To this end, at the beginning of the sixties, "co-worker meetings", as they were originally called, were formed; they started on a purely private basis in someone's home in Vanløse. Martinus took part in these meetings, and it was a great inspiration and encouragement to hear his thoughts

about the future and the development of his cause.

At first there were only eight participants in these meetings, but the number of co-workers grew and the meetings were later moved to the Institute. Martinus continued to participate, and, after practical matters had been dealt with and the individual groups had reported on their activities and problems, Martinus usually gave a short talk in which he dealt in detail with one subject or another that could be relevant and useful for the co-workers. These meetings were later christened the "Thursday Meetings", since they were always held on Thursdays. They have no authority to make decisions, besides what the individual groups can decide within their own area of work, but were first and foremost of value as a forum for information and as a monthly meeting where the co-workers could find inspiration for the work. As long as Martinus lived he was the natural focal point. Here he met his co-workers with a big hug and bade them farewell in the same way. He readily expressed his love for people where he could do so without giving cause for misunderstanding.

### **Martinus' private life**

Even though Martinus through all the years worked diligently and conscientiously with his writing and other tasks, he also understood that he had to have periods of rest, periods when he did not work on his analyses. For Martinus everything had its "right moment". He worked according to the plan of Providence, according to the will of God, and there had therefore to be time for rest and relaxation. He expressed it once in the following way: "One should not slave for the Godhead". He usually took the evenings off, and in the early years and even later he often went to the cinema, which he was very fond of, or went for a long walk or a long cycle trip in Copenhagen and its

environs. At one point some of his first friends didn't understand that he - with his great cosmic abilities - could allow himself time off, and they therefore said to him, "If we had your abilities we would work both night and day", to which Martinus answered jokingly, "That's probably why you don't have them!"

So Martinus had a "private life", not in the sense of a hidden life, but a change or variation from work, a change during which he spent many happy, pleasant hours with his co-workers and other friends. After Sam Zinglersen had become the Institute's neighbour he had a fixed evening every week on which he invited Martinus and some friends out, either to the cinema, the theatre, *Lorry*(1), *Dyrehavsbakken*, *Tivoli*(2) followed by tea at a restaurant. In the spring and summer they made trips by car in the the area around Copenhagen, up along the coast of the Sound to Vedbæk or Hørsholm, to Sjælsø and Jægerhytten or other beautiful places with an inn or restaurant where one could drink tea before returning home. Martinus was also fond of taking a walk in *Dyrehaven* (The Deer Park) up to *Erimitateslot* (Hermitage Castle), where he could sit on a bench and look out over the Sound. He enjoyed the beauty of the countryside and would, on such an outing, quote a line of verse: "The forest has a heart for man's pain". He knew that the trees, which represent the energy of instinct, could contribute to creating peace in man's troubled mind, that one could find comfort and harmony in the forest's hall of leaves.

Martinus drove for many years and had in the course of time three different cars, but he stopped driving when he was 75. Sam, Peter Zacho, I myself and others then drove for Martinus. He often visited his friends and acquaintances, the

members of the council and many others in their homes. In his last years he spent a weekly evening with Sysse (my wife) and me, just as he also celebrated Christmas Eve with us for the last 15 years, while New Year's Eve was celebrated at Sam's. To both these festive evenings several of Martinus' friends were invited, and for all of us they became points of light in the row of glorious memories of the time when Martinus lived here on the physical plane. When we speak of "friends" it does not mean that Martinus had favourites. No one could get through him particular advantages over others within his cause. He was quite neutral when such choices had to be made. It was the natural abilities that decided the questions and not friendship. He had thus no greater love for some than for others, though some people came physically closer to him than others. Particularly in his later days, when he wasn't so mobile, he visited friends nearby; he often didn't come alone but with a group of interested people of all ages.

We had of course many questions for Martinus, some more abstract ones but also many in connection with current events and problems. For example, journeys to other planets - we sat and watched television and saw how men circled the moon or walked on its surface. We also discussed "God's will"; how something could be for or against God's will although everything is subject to the creation of God - and we talked about the fighting in Vietnam and so on.

One evening when we were talking about the Vietnam War and we mentioned the nations involved, America, the Soviet Union, China, Vietnam and so on, Martinus listened for a long time to the discussion but said finally: "It is not at all a question of these various nations, it is a question of

1: A theatre and restaurant in Copenhagen.

2: Two amusement and entertainment centres.

the formation of experience." The individuals involved were there only to become acquainted with the reality of war, to be killed or disabled in this life and perhaps following lives in order to learn to become averse to war as a means of settling disputes.

It was an enormous privilege and a great inspiration to those who on various occasions had the opportunity to be close to Martinus and observe him and his reactions to other people and events; to see his way of being and behaving in all the difficulties of life as well as in the happy hours; to see him on the rostrum - as so many did - and on festive occasions, in his relation to his co-workers, in hospital or in private and so on. One experienced the practical demonstration of the cosmically conscious being's attitude, his sense of humour - he was easily provoked to laughter - his clear, convincing answers, his tolerance and his continual talk of the necessity of forgiving, which is, as he said "not only the way to health - it is the way to cosmic consciousness".

These are merely a few glimpses of Martinus as a "private man". Others could tell about other lovely, enlivening moments with him.

### **The major birthdays**

There were festive occasions that could bring together hundreds of Martinus' friends and those interested in his work. Particularly his "round"(3) birthdays. On his 70th birthday, which was celebrated in a large tent at the holiday centre, 400 people participated. His 75th birthday was celebrated at the holiday centre in a large tent too. On these occasions many speeches were made, and it was on this 75th birthday that Professor I.G. Hannemann made his famous speech killing off all the nonsense about Martinus and his

particular sexual structure. His double-poled state was a precondition for his being able to write his works, and there was nothing odd about it.

In his old age his birthday parties were held every year in various places. A couple of years it was celebrated in the Hotel Marina in Vedbæk, one year at Josty in Frederiksberg, at other times in the Engineering Union's hall and in the last years at the Hotel Sheraton. There were usually 400-500 people present, and many speeches were always made. Martinus too made a speech in which he presented the world picture and the development of the world and the individual human being's place in this and his possibilities for development. They were truly festive occasions after which one went home enriched.

### **The 90th birthday**

A quite special occasion was of course his 90th birthday. The number attending was so great that the venue had to be changed from the Sheraton to *Falkonercentret* (The Falcon Centre). 1200 participated on this occasion, partly because it was his 90th birthday and partly because Martinus had said in advance that it would be his last birthday and his last talk to his many friends. As always, many speeches - both by Danish and foreign guests - were made, and it was a magnificent manifestation of the interest in his cause and love to Martinus personally. The speeches I can most easily give an account of are those in which I was personally involved, namely a speech that John Lynn from London gave in English (which I afterwards read aloud in a Danish translation) and a speech that I myself gave after his, before Martinus himself mounted the rostrum.

John Lynn's speech was as follows:

"Good evening, friends! My name is

3: Translator's note: In Denmark one's 20th, 30th, 40th etc. birthdays are "round"; one's 15th, 25th, 35th etc. are "half-round" or "semicircular".



John Lynn from London. On behalf of the English-speaking delegation present here tonight I wish to offer warm greetings and sincere best wishes to Martinus on the occasion of his 90th birthday.

"My first encounter with Martinus Cosmology was in 1975 when Tage Buch and Mogens Møller were giving a series of lectures in London. Since then I have attended the international study week at Klint for the last five years and had the great honour and privilege of a personal and private meeting with Martinus in the summer of 1978. One of my most treasured memories is his wonderful sense of humour. Martinus is a true master of the wisdom in the tradition of all the great adepts, initiates and spiritual teachers who have visited this planet. Scandinavia has been blessed indeed by the incarnation of such a great soul into this part of the world.

"In the years ahead Martinus' cosmic analyses will act as a light guiding a sick and suffering humanity out of the darkness of gross materialism and false values into the light of the new age of Aquarius and the kingdom of real humanity.

"Thank you, Martinus, for the help and inspiration you have given us all!"

And the speech that I myself gave after this was as follows:

"Today we are having an unusual celebration for an unusual person, the 90th birthday of someone with cosmic consciousness. For many it can be hard to 'place' someone with cosmic consciousness and all possible characteristics - both positive and negative - have been attached to Martinus. This summer we were asked a somewhat provocative question, which was as follows: 'You who are so intensely interested in Martinus, do you regard him as a Messiah?' To this we answered that Martinus would have been reluctant to be described in this way, but that he, through his works, made it

possible for every individual human being to gradually become his own world redeemer, to attain Christ-consciousness himself. But even though Martinus likes neither the term 'prophet' nor 'messiah', one cannot get away from the fact that what 'messiah' stands for, that is 'renewer', really fits him. Has anyone else given such a wealth of new thoughts, a new logically perfect world picture? No! Martinus has, with this world picture, created a 'thought-building'. He has placed one logical thought upon another as one places one stone upon another in a building, and soon this thought-building will be accessible to the millions of people in the world.

"During its construction such a building must have something to support it. There have always been people who have given support - not only in the form of money as today and on other occasions - but also in the daily run of things there have been people who have helped and supported in many ways. There have always been supporters, and one could compare them with the scaffolding that has been necessary during construction. And now the building is for all practical purposes finished. The old master builder can see the completion of his work.

"Today we shall hear him speak in public probably for the last time, and when Martinus has written the last full stop it will soon be time for him to leave us. And the supports, the scaffolding will fall bit by bit. Able helpers have already left us, and when the master builder Martinus finally leaves us, the last piece of scaffolding will soon fall too so that the building, all his works, his books, will be taken into use. People of all nations will go in and out of this thought-building and learn, and many purely physical buildings based on this thought-building will be erected, centres and schools all over the planet. And the scaffolding that supported it in the



beginning while the building was being erected will be forgotten, but not the master builder. And he won't forget his work either. The master builder Martinus will continue to be among us and follow the evolution of mankind until we ourselves reach the cosmic state and become "the human being in God's image". And Martinus could, like an earlier cosmically conscious being, say, "And behold, I am with you always until the end of the world". He will be with Earth's mankind during its difficult transformation from a world of war to a world of peace, from a defensive way of being to a forgiving way of being.

"Martinus is thus not a messiah in the traditional sense but a renewer. He is an author, an ingenious scientist within his field, cosmic science. He has created a series of works filled with analyses and scientific results and written in so simple a language and in such a way that anyone with the necessary maturity and love of truth can research into his analyses. We have here a tool to change ourselves from animal human beings to real human beings. And I would like to finish here by giving thanks to God for letting us meet Martinus, and thanking the master builder, the author in the service of world redemption, the friend and human being Martinus."

### **Martinus' last talk**

Then Martinus finally took to the rostrum, or rather he sat in a chair from which he gave his last talk, which I will try to summarise:

Martinus began by expressing his most heartfelt and warmest thanks for all the tributes he had received but, he said, the thanks were not due to him; the thanks were due to God. The analyses that had been given him were eternal realities. He had reached a stage where he had the ability to reveal these analyses and had daily gone to this work in the same way as everyone else goes to their work. He was happy that there were

today so many people who appreciated the cosmic analyses.

He made it absolutely clear that the cause was not a sect or association. It was neutral and freely available to everyone. The cause had no entry or resignation procedure. No one could be thrown out because no one could join. Anyone is free to read these analyses and anyone can form study groups and create centres, as long as one follows the analyses. There is just as free access to these thoughts as there is to the sun in the sky. He said too that people who belonged to various religious communities and were happy about it should not leave them if they felt inspiration there.

Martinus emphasised that his work, which constitutes The Third Testament, had a centre, which was a non-profit-making institution, a fixed point with an administration, a guard that should see to it that his cause did not go astray.

The significance that his work had was that his cosmic analyses constituted a logical world picture.

Despite his advanced age he spoke for about 50 minutes during which he went through the main points in this world picture. The most important point was this, that evolution is guiding the beings forward to become "human beings in God's image after his likeness", as is told in the story of Creation. And it is this creation that takes place through everything that happens or occurs in existence and in Nature. The human being's way of behaving is changed by the violent events, the Armageddon that began with the great world wars and by the coming darkness and the great revolutions that can be expected around the turn of the century. Terrestrial people had previously a strong faculty of instinct and believed in higher powers and have been led forward by a parent principle or a Christ principle, whose purpose it was to govern people and lead them forward to a state of the highest

perfection, towards cosmic consciousness, which is the same as becoming "the human being in God's image".

One had to understand that this transformation could not take place in one life, and that one had many lives. This was not apparent from the previous, now antiquated, terminology because Christ had not been able to give his explanation in an intellectual form since most people at that time could neither read nor write. And Martinus then explained how Jesus had to use another aspect of his cosmic consciousness, that with which he could work miracles, and thereby get people to believe in him. Christ thus knew that a continuation had to come later, and told his disciples that he had much that he could not tell them because they would neither be able to understand it nor be able to bear it now, "but the spokesman, the holy spirit, whom the Father will send in my name, he will teach you all things and remind you of all things that I have told you. He should glorify him, take of his and give to you." Martinus made it absolutely clear that this "spokesman" was not a man. It was not Christ who came again and preached, not a new world redeemer who came personally - it was writings. The Jews call their writings "Talmud".(4)

Such writings or books should give people the final solution of the mystery of life, and he said outright that his work, "The Third Testament", was a continuation of Christ's mission. With its help the human being is now being led forward to the perfect stage, cosmic consciousness, but to reach this far, said Martinus, many lives are needed. It was thus a new world epoch, a coming "culture of Christ", which began with Jesus almost 2000 years ago. Previously people had received the Ten Commandments and had them as a

guide, and now Jesus told them how they ought to live and behave. Jesus had told them about when the "last days" would come: "When there is talk of wars and rumours of wars, when brother rises against brother and there come famine and earthquake. And at this time many would make themselves out to be the resurrected Christ. They are all signs of the imminent coming of Armageddon."

Martinus also talked about how even Jesus could predict that terrestrial people would sabotage the earth; he mentioned atomic explosions and explained that it was the earth's vital force (the earth is a living being) one thereby gained access to, macrocosmic vital force, forces one could not control. We ourselves have mesocosmic vital force, just as micro-beings in our organisms have microcosmic vital force. From atomic explosions one gets waste that one cannot get rid of, but it was all a part of Armageddon, which is not something really "evil" and not something that can be blamed on anyone. The catastrophes that arise bring with them necessary experiences, and it is all a link in God's plan and is the only thing that can bring about a dissolution of "evil". Martinus considered that the earth had sufficient natural sources of power. He also explained that there are supernatural powers whose purpose it is to control the earth's atomic forces. The human being is always under this protection, this "parent principle".

The Armageddon that would come would bring to the fore all evil, everything that is wrong; evil is everything that causes suffering and pain, depression and suicide, hate, revenge etc. But people vary such a lot, and he emphasised that there are many people, millions of people, who are humane because they have already gone through an Armageddon long ago in previous lives.

---

4: Translator's note: The Danish "Talsmand" means both "Spokesman" and "Talmud".

Christ did not come to the earth merely to preach and work miracles; he came to show that people will become all-wise, almighty and all-loving just as he himself was. But the human being does not know universal love. It is not the same as falling in love or marriage, even though these can be very beautiful.

Terrestrial people have now reached a stage where they begin to cry out for a solution. For politically and economically the world is out of joint, and in some countries even Christianity has been forbidden. Perhaps one thinks that Christianity is dead, but it is not, emphasised Martinus. Christ had received the task of being a model for people, and we should be led forward to becoming like him, to being able to forgive, and to seeing how far one has to go. One has to go so far that one, in the worst sufferings that an enemy can inflict upon one, should be able to pray to God to forgive him this misdeed because "he knows not what he does".

Evolution is part of God's creation, said Martinus. One should try to be with God in this creation. From the analyses there will be created politics, a new culture that will show how one should live. He reckoned that in no more than 500 years there would be "Christ-politics", and in about 3000 years many will have reached Christ-consciousness, and many will have experienced the "Great Birth" and have gone over to the cosmic plane.

Towards the end of his talk Martinus said that it is Christ-consciousness that should be developed. One should, in the same way as Christ, take up one's cross. If he hadn't done so, there would have been no Christianity today. And Christ's prediction of "the coming of the Spokesman, the holy spirit" was now fulfilled. Spiritual science is now in the world.

Martinus emphasised that he could not have written the cosmic analyses alone. He could not have written these

things if he had not been one with God. The analyses are created in prayer to God. He explained how he himself prayed to God many times a day. Every time he felt unpleasant forces he tuned his quiet mind into God.

In the course of the talk Martinus often made laughter resound in the hall, for example in connection with his reference to prayer, when he said that God does not demand any peculiarities when one prays. "He is not so small-minded that he says, 'Get down on your knees!'" Every evening he prayed a "long prayer", wherein he prayed among other things for his work and the people he knew needed help. Martinus ended by thanking the audience and wishing them "an immensely good future". Finally he said that even though he would no longer give lectures he was not dead yet. "Even when I am dead, you can be sure that I will be with you, but in another way. Thank you very much for coming!"

Everyone in the tightly packed hall gave Martinus a standing ovation, and he left it waving to his friends, supported by his walking stick and his good helper, Mischa.

And for most people this was the last glimpse they had of Martinus.

### **Martinus' departure from the physical plane**

Martinus had worked energetically and with great care for 60 years on his writings and when he was almost ninety he was very tired. He had by then given his last lecture and realised that he didn't have much time left. But he continued to work. He got up every day at 7 o'clock, dressed, drank his morning tea but then sat in his big chair with his feet up on a footstool and dozed until Mischa came at 9 o'clock and gave him his breakfast. He often did not recover his strength until later in the day and could then write a little in the afternoon and perhaps continue in the evening. Some months before he departed he said, "I think I will

fall out of bed one day." He must have had a presentiment of how his last days would be.

On Tuesday evening, 3 March, Martinus and Mischa had worked with the word-processor until 2 o'clock in the morning, when Mischa had said that it was now bedtime. The following evening they worked until about 10.30pm. I had been at the institute and had made tea for Martinus both in the afternoon and in the evening, and Mischa, even though it was actually his day off, had come in the evening to help Martinus with his writing.

During the night - it was now 5 March - our telephone rang at about 4.30am. It was Martinus and he said, "I have fallen out of bed!" I said, "I'm on my way!" My wife Sysse and I were at the institute within about 10 minutes and by our joint efforts we managed to get Martinus into bed. He had lain on the floor for about 1½ or 2 hours and had tried to contact his closest co-workers by telephone but, since he hadn't succeeded, he rang us.

We collected Mischa, who was a kind of housekeeper to Martinus, and we agreed to call a doctor from the emergency service and an ambulance. Martinus was then admitted to Frederiksberg Hospital. It turned out that he had broken the neck of one of his thigh bones and as he had such a bad heart he could not be operated on. He was in for a long period of bedrest if the bone was to heal. During the following 3 days, only Mischa visited Martinus at the hospital. He was given pain-killers and he dozed off for periods, but at other times he was quite lucid. He seemed now to realise that he was not to write any more and that his mission was completed.

About 1.30am on 8 March Martinus left the physical plane. He was 90 years and 7 months old.

This did not come as any surprise to us since months of bedrest without the

possibility for an operation because of a weak heart would have been pointless.

It was Mischa who rang us with the news at 8 o'clock on the Sunday morning. He said simply, "Martinus departed during the night at 1.30."

The council and a few others gathered at the hospital around Martinus' bier, and it was a small, quiet flock that bade farewell to Martinus' physical organism. He himself was not here any longer.

Afterwards the council and close co-workers gathered at the institute. There was a good, open and confident atmosphere among the co-workers during this gathering, whose purpose was first and foremost to make the preliminary plans for the funeral ceremony.

Everyone was prepared to make sure that everything went according to Martinus' last will and testament, and according to the plans he himself had made for the funeral and for the future of his cause.

### **Martinus' funeral**

Martinus' departure was announced in all the main newspapers in Denmark as well as in Norway and Sweden. And from these countries, as well as from Iceland and England, people came to take part in the funeral ceremony that took place on 29 March 1981 in the Tivoli Concert Hall, which had the necessary capacity and could provide an appropriate setting so that the ceremony could take place with the dignity yet the festive, light atmosphere that Martinus had wanted. His oak coffin stood on the middle of the stage decorated only by the cause's beautiful flag, which he himself had at one time designed.

It was possible to use the Tivoli Concert Hall for this ceremony because the Tivoli's summer season did not begin until five weeks later.

In order to create a beautiful, dignified and light occasion the council had engaged some professional artists to take part. The Michala Petri Trio were to

play, and the actress Ellen Malberg was to read the "Postscript" with which Martinus concluded his main work, "The Third Testament". The opera singer Per Johansen led the singing of the psalms that Martinus had wanted sung. The psalms were "To the heavens your mercy reaches, God", "Lovely is the earth" and "Always cheerful as you go". The music was by Telemann, Heberle and Vivaldi and was interpreted wonderfully by the Petri trio. And then something happened that was very unusual for a funeral ceremony - the 1200 people that had come to say goodbye to Martinus clapped after each piece of music - almost certainly a great surprise to themselves. But the music was so moving and the applause contributed to creating the happy, festive atmosphere that, according to Martinus, will come to characterise funerals of the future.

Two members of the council made speeches. First, engineer Ib Schleicher, whose speech was called "We shall not mourn." He pointed to important elements of Martinus' Cosmology and showed how Martinus' life's work was the final stage in a long, uninterrupted evolution from the old, primitive religions, through newer, more humane religions, via many religious stages to a modern view of life, which is a natural continuation of this and which can satisfy the highest demands of feeling and intelligence, of logic and intellectuality. Ib expressed finally his warm, heartfelt thanks to Martinus, the man, and thereby also to the Providence that sent this loving human being who gave us such glorious inspiration. This inspiration will spread and continue for centuries.

This speech and the ensuing one as well as an account of Martinus' entire life's mission and a description of the funeral ceremony, are published in a special (Danish) edition of KOSMOS (no. 13/14 1981).

Rolf Elving's speech, which he called "A guest from a higher world", shone

likewise with love for Martinus and showed also his great understanding of his cosmic mission in life.

After having begun the speech with a description of mankind's unrest, doubt and sufferings and the apparent injustice in the world, which end in an ever louder cry to heaven about "a meaning in life", often formulated as "Can there be a loving God when the world is as it is?" Rolf said, "It was Martinus' mission to uncover the structure of The Eternal World Picture in the clear light of intellectuality and wisdom, the all-knowing, almighty Godhead's eternal laws of love. It was Martinus' mission to make comprehensible the ways of God.

"And this 'making comprehensible' became a hymn of thanksgiving about life and the eternal laws of love that guarantee the fulfilment of the son of God's most profound and most comprehensive desire - the eternal experience of life. It became a hymn of thanksgiving where both the heart and the reason begin to sing the divine words 'Everything is very good'. And in the clear rays of intellectuality and love that emanate from Martinus' life's work we find words that can scatter the clouds of unrest from our mental heaven.

"Our new cosmic mental point of equilibrium will find its balance in Martinus' words, as for example 'No one can suffer injustice or do injustice' or in the understanding of 'the unpleasant good', in the understanding of reincarnation, evolution and the law of karma, in the understanding of the fact that neighbourly love or universal love or 'loving God above all things and one's neighbour as one's self' is the deepest source of life, the sun of suns - is that power which leads 'the prodigal son' out of the zone of sorrow, suffering and pain into the life-giving and sunlit spheres of love.

"With his life's work Martinus has opened a new passage for the seeker after truth who is plagued by doubt and

despondency. Together with the initiated, he who is cosmically born, the seeker after truth can now ascend to life's highest vantage point and here, in the clear light of reason, experience that everything - seen from the point of view of eternity - is very good.

"Life, the universe, the eternal Godhead are the culmination of perfection; they are love.

"Martinus has accomplished his mission on the physical plane. The way of the prodigal son back to his father's home now lies open. The eternal Father has, through Martinus, again opened his arms in welcome to and embrace of his returning beloved son.

"Dear Martinus, you are now home again in your own kingdom, your real home, the kingdom of light. On your behalf I feel happy from the bottom of my heart. Your words shed light on my path forward, and my heart is warmed and inspired by many fond memories.

"How stimulating it has been to feel the joy in living and inspiration with which you were animated! How wonderful it has been during my study of the cosmic analyses and in my time with you to feel your loving consideration and profound understanding and such an all-outshining experience of meeting a being of love. You concentrated your entire soul on the undivided wish to serve your neighbour in the best way. I begin gradually to understand that it is in this mastery and control of the primitive mental forces that the key to the holy of holies of the temple of life is to be found. How reassuring it is to know that this source of wisdom, this all-penetrating cosmic consciousness, cannot be opened up without engendering the downfall and death of self-worship.

"Dear Martinus, we celebrate today the physical conclusion of your mission. You have left your physical body, and you return your earthly loan to the earth. In this situation you have taught us to see with new eyes. Our neighbour is much

closer to us than we could have dreamed. You have opened our eyes so that we can recognise and love our neighbour, when this, in our cosmic perspective, appears for our senses not only as mesocosmos but also as microcosmos and macrocosmos.

"Your desire for loving care of the living universe, the innumerable living beings that served you and thereby gave you a physical organism, has been fulfilled. Everything that could be done to ensure that the living universe you left behind should pass into the cycle in contact with the laws of love has been done. You have revealed a new aspect of the eternal commandment "Love thy neighbour as thyself." You have thereby in your individual way returned to the earth what you borrowed from it. You have returned that which was of this world. But you have also left behind something that was not of this world, something that shows you were a guest from another kingdom, a higher world, which also implies that you were in a way a stranger in this world.

"Behind your earthly mask, behind your physical organism were hidden a consciousness, a love, a wisdom that were not of this world. It was your mission to implant the highest knowledge of life of your kingdom - the kingdom of love - in our world. It was your mission to show that loving one's neighbour as oneself is science, is high-intellectuality, is the true source of all beauty, all real happiness.

"Your mission is accomplished, you have fertilised this world with the wisdom of your kingdom. The kingdom of love will no longer be merely a beautiful utopia here on Earth. Inspired and strengthened by the power of your thinking and the warmth of your feelings, more and more people - eventually the whole of mankind - will find their way home to you and your kingdom.

"The sun of universal love has been

lit in the breast of terrestrial mankind. All life is united and fused in culminating love and wisdom. God and the son of God have become one, and we are once again united with you in paradise."

The funeral ceremony ended with a recitation by Ellen Malberg, the actress. Aage Hvolby writes about this in his account of the funeral: "The highlight of the ceremony was Martinus himself. Through Ellen Malberg's recitation of the postscript 'The Son of God at One with His Father' he was in a way himself the main speaker. With Martinus' own words we, with him, could focus our consciousness on the source of life in gratitude for the gift mankind has received through the cosmic analyses."

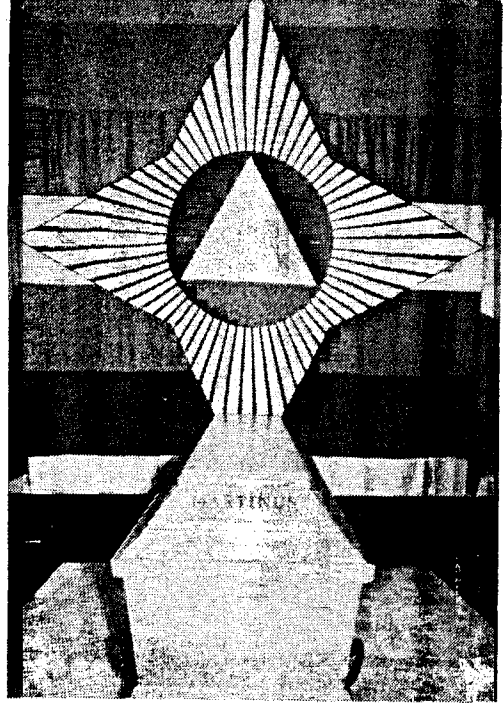
After that the hall emptied slowly. Martinus' friends had taken leave of him. It was a farewell party that brought joy and peace to the mind but left a great loss among co-workers and friends.

Martinus' coffin now remained standing on the stage. It was then accompanied by the members of the council to a chapel in *Vestre Kirkegård* (Western Cemetery).

Martinus' coffin remained in this chapel until the spring of 1986 when it was transferred to a mausoleum in Frederiksberg's old cemetery, the back wall of which is decorated with Martinus' own flag.

### Concluding remarks

In the above I have tried to sketch an outline of Martinus the man as I have seen and experienced him and also quoted or reported significant speeches that tell something about Martinus and about those who gave them. All the same these pages provide merely a faint reflection of Martinus and his wonderful, lovable way of being and behaving, his humility, his sense of justice, his diligence and modesty, his sense of humour, his universally loving being in all the circumstances of life. A true



Martinus' coffin in Frederiksberg Cemetery

impression of Martinus can be attained only from his writings, in his work "The Third Testament", which is pervaded by a wisdom, a sovereignty and a greatness that can be made a reality only by a cosmic conscious being.

It is there that one should meet Martinus, the man.

Martinus has left behind the world picture that he has described in his works as a gift to all human beings, to the whole of mankind. It will not lead to revolution but will be a source of inspiration for the individual human being to change in the direction of what Martinus called "God's image", that is God's way of being, which is in turn the same as a way of living in full accord with the physical and spiritual laws of Nature.

His works will also be an inspiration for poets, writers, painters, sculptors and other artists.

They will all contribute to changing all people, all societies in the direction of a "real human kingdom", "a new heaven and a new earth in which justice reigns".

And as has happened for previous world teachers who through the centuries



have been loved by millions of people, so too will there in the coming centuries be sent to God the prayers and thanks of millions of people for the human being who, with his untiring work, created a logical world picture, a new moral guidance, a scientific work on universal love.

### **By Martinus' bier**

We have not come here to mourn.

No one has said it more clearly than you.

No one has substantiated it more strongly or clearly.

And you have said, "The funeral of the future will not be a mournful occasion but on the contrary a celebration of joyful thanksgiving for the eternal continuance of life."

We should therefore not mourn for your sake. You have left a worn out body and have returned to the existence of light you came from and which awaits us all someday.

You cherished a very warm, heartfelt desire that we should come to understand life and thereby be able to create an entirely different existence here on Earth.

Almost every single day during the last 60 years, from when you were 30 until you were 90, you have been taken up with your life's work. You have used your entire working capacity on it.

All the same you have throughout your entire life insisted that you did not wish to be made the object of any kind of personality cult. Through all these years you have carefully avoided public attention. And you have done so from the point of view that your work would become important only after your departure.

You have shown regularity where others see only lack of regularity.

You have shown justice where others see only injustice.

You have shown the evolution of humaneness where others see only

stagnation and indifference.

You have shown the foundation for optimism and joy in living where others have seen only hopelessness.

No one who has read your works can be in doubt that they have been created by a superior consciousness, a consciousness with a much greater scope than we otherwise know here on Earth.

But you have said, "What I am, all others will be after me, and all others have been before me."

When we have expressed our gratitude to you, you have always referred our thanks to the eternal providence.

It was your mission to uncover - in the clear light of wisdom - the eternal world picture and the Godhead's eternal laws of love.

It was your mission to make comprehensible the ways of God.

And this 'making comprehensible' has become hymn of thanksgiving, a revelation of the son of God's unceasing correspondence with the Godhead; a demonstration of the culmination of love between the eternal Godhead and the eternal son of God.

It became a hymn of thanksgiving for life and the eternal laws of love that guarantee the fulfilment of the son of God's most profound and most comprehensive desire - the eternal experience of life.

It became a hymn of praise in which both the heart and the brain send up the divine words "Behold - everything is very good!"

You have accomplished your mission on the physical plane of existence, and you are now home again in your own kingdom, the kingdom of light, your real home.

For your sake we are happy from the bottom of our hearts.

---

Original Danish title: *Erindringer*  
Translated by Mary McGovern, 1993.



# A glimpse of light from the darkness of Yugoslavia

by Melanija Marinkovic

*Melanija and her husband Martin Marinkovic translate Martinus' books into Serbo-Croatian.*

It was summer 1992. We were still in Malmö, Sweden wondering if we dared travel to Yugoslavia or not. After much to-ing and fro-ing we set off.

Because of the civil war we have stopped all sale of books. In what was once Yugoslavia there are now six different currencies. In addition there are two or more front lines that the books would have to cross to reach Slovenia. High inflation, low incomes and poverty here are of dimensions almost incomprehensible to us here in Scandinavia. In Serbia, Montenegro and Macedonia the average wage swings between 30 and 200DM. Things are a little better in Croatia and Slovenia but in the ravaged Bosnia and Herzegovina death is the only thing still working. It has become literally a kingdom of death.

Before the war broke out we managed to sell about 1000 copies of the six titles we have published (3 large and 3 small books).

One day the phone rang. It was a

Petar Djurickovic from Tivat on the coast of Montenegro. The name seemed familiar so I asked him if he hadn't previously bought some of Martinus' books.

"Yes, that's right", he answered. "But they have become worn out. There are so many people who want to borrow them and read them, and I can't refuse them. But I will keep the new ones for myself. I will read them as long as I live! I have to return to various parts of Martinus Cosmology when I have most need of comfort, support or explanations, when I can't see the meaning of life", he said.

"What do the books cost now?", he asked.

That was a difficult question. If I were to take the normal price it would be over 500 Danish crowns, and that is more than his monthly salary. Since he had already bought a set of books and showed such glowing zeal, we asked for 20,000 Dinars, which was only a third of the normal price. To save the high postal

charges we offered to take the books with us since we planned to travel to our summer residence on the Adriatic Coast, which was only 15 kilometres from Tivat. I was going to fly there and could deliver the books personally since the airport was actually in Tivat.

We met at his place of work, a school in Tivat where he was a teacher of mathematics.

Our first impression was very positive. We sat in a private room where we could talk undisturbed.

He began by expressing his praise and gratitude for the fact that someone had taken the trouble to translate Martinus' wonderful work.

"You ought to send out advertisements for the books so that they don't lie gathering dust. There is such great interest for such literature. You have no idea how great the interest is! I will do everything I can to help you."

I answered that it was an economic question and that it wasn't possible at the moment. If he wanted to help he could organise a group who could read and discuss the cosmology. That's the best contribution he could make at the moment. I told him about our work in Belgrade, about the course centre in Klint and about the activities in Scandinavia and other parts of the world. I told him about our plans to organise lectures and courses when the war ends (Melanija hoped at that time that the war would have ended by spring 1993 -ed). I explained to him also that no one, neither from Belgrade nor Copenhagen, would come and tell them what they ought to do. Martinus Cosmology is for everyone; it is therefore up to the individual to do what he himself thinks should be done. They could set up study groups and discussion groups. If they could gather together and find a suitable location we could give lectures there in the spring of 1993, since we live nearby.

He seemed satisfied with the explanation. It was a very great pleasure to

listen to him. He praised Martinus very much for his ability to explain everything. He had understood the principle of reincarnation and said that it plays a central role in Martinus Cosmology. Without reincarnation nothing could work. After having read Martinus' books again and again he could understand and explain the experiences and the sufferings in his life.

"After having read Martinus Cosmology", he said, "I have become a better person, a better son and a better teacher. I understand why our sexual lives don't work as satisfactorily as we would like them too."

He also said the cosmology ought to be able to be proved mathematically, but I didn't dare get into a discussion about it since I'm not exactly an expert on mathematics.

"I want to buy everything Martinus has written", he said, "but I can't read any other languages. I explained that *The Road to Paradise* is ready for printing and that *Livets Bog (The Book of Life)*, Vol.2 is currently being translated. He wanted to make a contribution to the publication of the cosmology. It was a matter of some small change, but it meant a lot to him.

There are many like Petar Djurickovic. We have had many conversations with people wanting to buy more of Martinus' books and our assistant in Zagreb, Croatia says that she too receives many enquiries. Not only from Croatia but also from Slovenia.

"But what can I do with our 'tolar' (new Slovenian currency)?", she wonders.

We hope that the situation will improve soon so that we can resume our activities. *Translation: MMcG*

*Since this article was written Melanija and Martin Marinkovic have received a generous private donation allowing them to substantially reduce the price of the Serbo-Croatian books. -ed.*

---

# Book News Book News Book News

---

## World Religion and World Politics

Comprises 4 articles:

*The Cause of the Fate of Terrestrial Man* We are the cause of our own fate

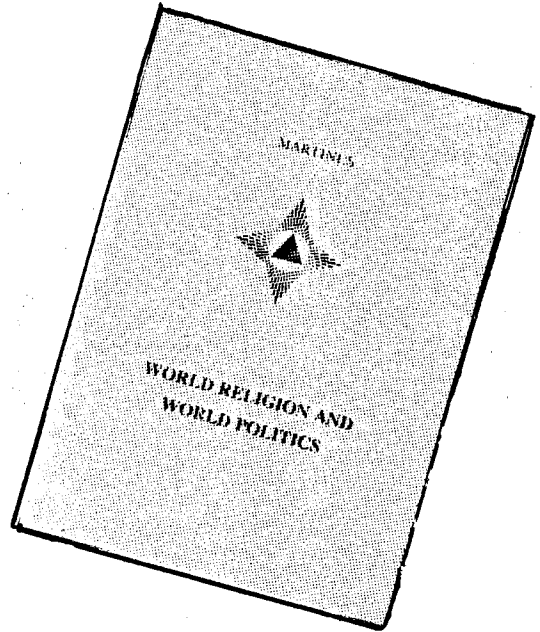
*Pilate, Christ and Barabbas* Three aspects of the human psyche

*World Religion and World Politics* The evolution of mankind towards one state, one people, one nation

*Why One Should Forgive One's Neighbour* Legislation and Christianity; the animal and human sides of man's consciousness; the principle of might and right

82 pages, paperback, 17.5 x 25cm  
ISBN 87 575 0717 1

Price 45,- Danish crowns plus postage



Available from:

Martinus Institute

Mariendalsvej 94-96

DK-2000 Frederiksberg

Denmark

---

All Martinus' books in English translation are available in London, England from:

Watkins Books, Ltd  
19 Cecil Court  
London WC2N 4NH  
Tel: 071 836 2182

---

# MARTINUS COSMOLOGY

Martinus Cosmology provides an all-embracing world picture logically describing and analysing the spiritual laws of life. In his works Martinus describes a concept of life which can be summarized as follows: All living beings have eternal life. Man has reached his present stage through evolution through the mineral, plant and animal kingdoms, and is at present a sphinx being, part animal and part real human being.

The temporary goal for our evolution is the establishment of a real human kingdom, a union of all nations in one global state capable of guaranteeing every living being on earth peace, justice and a completely happy life.

Through reincarnation and evolution Man gradually develops new faculties which change his way of

thinking and acting. The law of karma, "what you sow you must also reap", guarantees that he gradually becomes perfect, a moral genius capable of differing between good and evil. The human being of today will thus finally appear as a real human being – "man in God's image after His likeness".

**THE MARTINUS INSTITUTE** in Copenhagen was established in 1932 in order to make Martinus' literature available.

**THE MARTINUS CENTRE** in Klint, Denmark is a school for the study of Martinus Cosmology. Courses are available in English.

Martinus Cosmology is not the basis for any kind of sect or association.

## LITERATURE

**Martinus (1890–1981)** was a Danish writer. His entire output is known collectively as "The Third Testament", and comprises "Livets Bog (The Book of Life)" in 7 volumes, "The Eternal World Picture" in 3 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) Vol. 1

The Eternal World Picture Vol. 1

Logic

Easter

Marriage and Universal Love

Meditation

The Fate of Mankind

The Ideal Food

The Mystery of Prayer

The Road to Initiation

The Road of Life

Martinus Cosmology – An Introduction

## COVER SYMBOL

The symbol on the front cover, which is called "The perfect man in God's image after His likeness", shows the perfect way of behaving or what it means "to turn the left cheek when one is smitten on the right".

At the bottom of the symbol we see the course of evolution through many lives from animal (orange) to the perfect man (yellow). The rectangular areas symbolize our physical earthly lives from birth to death. The smaller pale yellow areas between these show that we find ourselves in spiritual worlds between our physical earthly lives. After each stay in these worlds a new earthly life begins based upon the qualities and talents we have developed through previous physical lives. The orange and yellow arcs show that our fate is

a result of our own actions from previous lives as well as our present life. The large orange arc which stretches from the left side to the middle symbolizes an unpleasant or so-called "evil" action which is sent out towards someone. This is answered by friendliness and understanding symbolized by the heart and the yellow arc. The symbol therefore shows the perfect man's total initiation into fate and the mystery of life, his understanding of eternal life, evolution and the law of fate: "as thou sowest, so shalt thou reap".

Through this eternal law we will all learn to differentiate between what is evil and what is good. We will become perfect; we will become "the perfect man in God's image after His likeness."

## KOSMOS

### Editorial Office

Martinus Institute  
Mariendalsvej 94-96  
DK-2000 Frederiksberg  
Denmark  
Tel: +45 38 34 62 80  
Monday-Friday:  
9am-4pm

### Editor

Mary McGovern  
Readers are welcome to contribute articles to KOSMOS. Please send them to English Department, Martinus Institute.

### Subscription

Within EEC - 6 issues per year: £19, DKK170  
Loose sale: £3.15, DKK28  
Outside EEC: \$20, DKK135 (\$3 or DKK24 extra for airmail) Loose sale \$3, \$22.50

### Publisher

Martinus Institute, Copenhagen  
Copyright © Martinus Institute.  
No part of this publication may be reproduced without the prior permission of the publishers.  
ISSN 0107-7929