

KOSMOS

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THE SHEEP AND THE GOATS

MARTINUS ON ESPERANTO

MARTINUS COSMOLOGY
IN RUSSIA



A language of hope

by Mary McGovern

A glimpse of the future

I was sitting on a local train a few weeks ago when my ears pricked up. There were three people behind me speaking Esperanto. Having taken a beginner's course in Esperanto at the Martinus Centre about eight years ago I could recognise the language when I heard it. I plucked up *kurâgo* and said, "Saluton!" (Hello!) - just about the only Esperanto I could remember off hand. They turned out to be a Dane, a Swede and a Belgian on their way to the Esperanto Cultural Festival that was taking place here in Copenhagen. I decided to join them there later just to taste the atmosphere created when people of many nationalities speak Esperanto to each other. After they got off the train a girl sitting beside me said, "What a beautiful language!" Not a bad first reaction to an artificial language.

No language barriers in the world state

When the present epoch of Doomsday Martinus mentions in "The Sheep and the Goats" is over a world state will arise. The brotherhood of man will want to talk to each other. The only fair solution

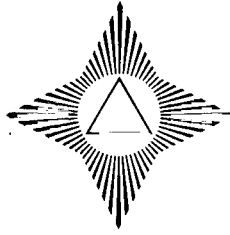
would be an impartial, neutral language. "Imagine what a relief it would be for people in our time to be totally without language barriers regardless of where they are on earth" writes Martinus in *The Eternal World Picture, Vol.2*. "... in the world state or the international world kingdom we will not limp along on the crutches of national languages, interpreters and more or less bad translations..." Read more about Martinus' views on Esperanto in Hans Oldhage article on p.7.

Esperanto in Russia

Ole Therkelsen has just returned from Russia where he lectured on Martinus Cosmology in both English and Esperanto. Read about his experiences and the progress being made with the translation of Martinus' works into Russian on p.12.

Language courses in Klint

Details of courses in Esperanto (in conjunction with courses in Martinus Cosmology) at the Martinus Centre, Klint, Denmark can be found on p.15.



The Sheep and the Goats

by Martinus

Doomsday predictions

Many people today, living in our troubled times and facing the risk of encountering even more troubled times ahead, would very much like to know something about the future. It is therefore not unusual for people to have their horoscope cast or in other ways try to obtain a prophecy about what the future will bring. As a rule, what they wish to know is something pertaining to their own private destiny. And that may of course in certain cases be of importance if the astrologer, besides his specialist knowledge based on study, also possesses intuitive abilities and is enough of a psychologist to see whom he is facing and what that person can bear to know. Otherwise, horoscopes may do more harm than good, and one should therefore, if one wants to occupy oneself with this age-old science, proceed with the utmost care. But terrestrial man does not have only a personal destiny or karma, he also exists within a great field of collective destiny. It is vital for him to find out about this. A prediction already exists about this collective or common destiny, but as it is written in a symbolical and metaphorical language, people

have been apt to misinterpret it. It is known by the term "Doomsday". Some people take this account literally, and believe implicitly that, on a particular date it will take place, exactly as described in the Bible. But most intellectuals shake their heads at this old narrative, and do not consider it to have any bearing on reality. The prediction reads as follows: "And before him will be gathered all the nations, and he will separate men into two groups, as a shepherd separates the sheep from the goats, and he will place the sheep on his right hand and the goats on his left. The king will say to those on his right hand: "You have my Father's blessing; come, enter and possess the kingdom that has been ready for you since the world was made"... Then he will say to those on his left hand: "The curse is upon you; go from my sight to the eternal fire that is ready for the devil and his angels".

Terrestrial man today lives in the epoch of Doomsday

To a modern human being, who lacks the ability to believe implicitly in religious formulas and doctrines, such biblical quotations, spring from an oriental world

of thought and symbolism, must quite naturally appear as mere fantasy. But nevertheless, this ancient prediction has something to say about the destiny of today's terrestrial man, not in a literal sense, but as a symbol and a metaphor. In broad outline, it is an account of terrestrial man's destiny within the period of history aptly symbolised by the word "Doomsday". Naturally, "Doomsday" is not a particular day of a particular year; what can be characterised as "Doomsday" is the last part of the long epoch during which culture has been based on war. And as, even now, terrestrial mankind is living in that epoch, it can be of importance to those of its separate individuals who are spiritual scientists to understand what is happening around them, and what they themselves can do to benefit the world situation as a whole.

The destiny of mankind has been predicted in the parable of "the sheep and the goats"

In the above-mentioned quotation from the Bible we find a large part of terrestrial man's destiny concentrated in metaphorical form. It tells us how humanity eventually will be divided into two camps, and it is not hard to see that this is exactly what is taking place before our very eyes. For a very long time the culture of terrestrial mankind has been based on and maintained by war, that is with the help of warrior or "killers". This epoch is not meant to last longer than it takes for mankind to divide into two opposite groups. Then the "last days" of this epoch will have come, and then one of the groups will "enter and possess the kingdom that has been ready for them since the world was mad", whereas the other group will be removed in or by "the fire that is ready for the devil and his angels". Here we have the fate of mankind before us in a nutshell. Now the great question is who are "the sheep" and who are "the goats". Even

this, however, is actually explained by the biblical narrative. Outwardly, the world today is divided into the two camps we call "the east" and "the west", and perhaps many people think that these are the camps symbolised by the terms "sheep" and "goats", and within each camp people may think of the others as "goats". But seen from a cosmic point of view the picture will be a different one, because "sheep" and "goats" will then be found in both camps. In the biblical prediction "the sheep" are told that they will "command the kingdom that has been ready for them since the world was made". So there is no mention of any of the kingdoms or cultures that have existed up to now and that have been maintainable only through war. The kingdom referred to here is a kingdom based on peace, a new world culture and the goal of the evolution of life, which has existed for millions of years on earth. But as it is supposed to be a kingdom of peace, it cannot be the warriors and killers who will take possession of it. This new world kingdom must be created by people and nations who are totally peace-loving and to whom the concepts of dictatorship, terror, espionage and depriving separate individuals of their right to independent thought are things of the past.

There is not yet any real democracy on earth

Every dictatorship on this earth is doomed and heading for its ruin. The deaths of Hitler and Mussolini and the fates that overtook their countries are examples of "the fire that is ready for the devil and his angels", that is to say killers, terrorists and people who lust for power over others. But surely there cannot be any intelligent people today who believe that the so-called culture of war, gas chambers and terrorism is over because Hitler and Mussolini are dead? There are still many believers in dictatorship who are trying to camouflage

their politics as democracy, even though it has nothing to do with real democracy. Just because so many people today in their hearts feel a longing for a culture of peace based on spiritual freedom and an equal distribution of assets, the believers in dictatorship in every way possible try to camouflage their politics and claim it to be the only real democracy. But there still does not exist any real democracy on Earth. There are some budding beginnings of what will sometime become such a democracy. There exists a really democratic disposition in the consciousness of separate individuals all around the world, and it is those people who must be characterised as "sheep".

The biblical prediction also hints at the disposition or mentality that characterises "the sheep" and also at the one that characterises "the goats". It says that the king tells those who are on his right hand side, that is, the sheep: "For when I was hungry, you gave me food; when thirsty, you gave me drink; when I was a stranger, you took me into your home; when naked you clothed me; when I was ill, you came to my help, when in prison you visited me." But when spoken to in this way, they did not feel that the words were directed at them. They did not feel that they had done very much for the king. This shows us that this attitude of theirs towards the king was in no way calculated or contrived but a natural faculty, a way of behaving that came naturally to them, one they had not even thought about. So, whoever helps his neighbour, actually helps God. People who do not first and foremost seek their own, who do not wish to have power over others or force others to think the way they themselves do, but who try to help others in many ways, they are the real democrats of this earth, they are "the sheep" for whom a real kingdom of humanity, a culture of peace, was ordained even before this planet had solidified from its fiery form and become a world where vegetable and animal be-

ings could dwell. The highest humanistic outlook characterises the mentality of "the sheep". The mental character of "the goats" is quite the opposite to this. These beings believe that they have "done everything for the king" and that they are therefore the obvious candidates for the position on the right hand side. When he says, "For when I was hungry, you gave me nothing to eat, when thirsty nothing to drink; when I was a stranger you gave me no home, when naked you did not clothe me; when I was ill and in prison you did not come to my help", they reply, "Lord, when was it that we saw you hungry or thirst or a stranger or naked or ill or in prison, and did nothing for you?" And the king replies, "I tell you this: anything you did not do for one of these, however humble, you did not do for." All these people have been self-righteous. Whatever it is that they think they have done of "good", or for gain, or for other selfish reasons. They have had peace on their lips but war in their heart, and their fellow human beings have only interested them insofar as they could be used to their own advantage, otherwise they were of no value, and their welfare did not interest them at all.

By reaping the seed he has sown in previous lives the psyche of terrestrial man will be purified

We must understand that "doomsday" is a period of time during which a kind of purification of the psyche takes place. Through a series of reincarnation on this earth terrestrial man will reap what he sown through his thoughts and actions during previous lives. This purifies the psyche. Certain acts will become impossible for men to commit, because their conscience forbids them. But then what is their conscience? It is a way of thinking that is the result of many painful experiences during previous incarnations. Even though they cannot remember what they lived through, the experiences have clung to their psyche in the form of more

or less conscious empirical knowledge and an imaginative sense for danger, so that not only are they unable to bring themselves to cause other people suffering, but they also strive, whenever possible, to remove suffering from their fellow human beings, and to create better living conditions for them. This also means that the terrestrial human beings who today represent "the sheep" referred to in the old biblical narrative have evolved to this state through the experiences they have gathered through reaping what they previously sowed as "goats". During the part of the "doomsday" period that has passed so far, they have transformed their consciousness, and they long for a culture that is really based on peace and neighbourly love, a culture where value lies in man's ability to create and work rather than in earthly possessions, and where "the king" mentioned in the Bible, that is, the pure human consciousness that has become initiated and one with the Father, manifests himself in the separate individuals to the benefit of the entirety.

The people who are democrats at heart will create a real world of peace on Earth

As people today, quite naturally, are interested in their future destiny, they would do well to consider that they themselves create their destiny through the way they think and act. In centuries to come, a real world of peace will be created on this earth, a world where art and science will flourish to the benefit of all mankind. It is the people that are democrats at heart who will create this world. But then what will happen to the people who within this period of time are unable to transform their "goat-consciousness"? Well, for one thing, they will meet with terrible things in the Armageddon brought on by a future war, and for another, they will not henceforth be able to incarnate on this planet, but instead on a planet in the universe where

their particular type of consciousness and organism is compatible with the totality. But as theirs is a warrior's consciousness, disseminating "fire and brimstone", it will be a rather primitive planet where they will have to experience "weeping and gnashing of teeth". But even these beings will, of course, eventually be able to develop a conscience, which may be characterised as "sheep-consciousness", and they will then promote a higher development on that planet, since no being is ever lost or doomed to eternal torment.

Many people fear a coming war, but I must emphasize that there is no reason to worry about any kind of war, if one works at removing war from one's own domain. If one, in thought and action, tries to create peace and understanding in the atmosphere surrounding oneself, then one is working for the future of all mankind, for a new world culture, where living a life of service to others will be everybody's greatest joy and delight.

Original Danish title: *Fårene og Bukkene*
(a lecture given by Martinus at the Martinus Institute, Copenhagen on Sunday September 14, 1947)
Edited by Mogens Møller.
Translated by Gunilla Lindblad, 1993.

Martinus on Esperanto

by Hans Oldhage

"I think that we are being perhaps a little premature about Esperanto, but otherwise it is excellent. It will come eventually and that is splendid. The sooner, the better. But it will be Esperanto. What else could it be? Are there any other languages that have come any further? No other language is as humane as this. One must consider its creator. He was an extremely humane man. One can almost see that he was meant to do it."¹

That is how Martinus expressed himself at a council meeting in 1974. But as early as 1939 *Kosmos* contained texts in Esperanto that were also rendered in Danish. It was Martinus himself who introduced these thoughts with the words, "... the magazine will in the future have a column in the international common language, Esperanto. Since this language has many Danish speakers, and since they, on their part, have widespread contacts with Esperantists all over the world, we are now opening a small window to the wide world."²

So it was at a very early stage in the development of his Cause that Martinus realised the importance of gradually spreading his cosmology with the help of Esperanto. In the edition of *Kosmos* (no.1, 1939) quoted above Martinus also

announced that, from early 1939 on, *Kosmos* would have 24 pages instead of 20. But although the enlargement of *Kosmos* was the first "surprise" at the time, the introduction of Esperanto into the columns of *Kosmos* must be considered by far the most important piece of news for its readers - at least from our point of view 55 years later.

A temporary bridge from Danish

Let us now return to Martinus in 1939 when he introduced the future world language:

"Esperanto is an artificial language created by the Polish doctor L. Zamenhof (1859-1917) who published it under the pseudonym Dr. Esperanto ("one who is hopeful") with the purpose of creating an international auxiliary language. Compared to other similar languages Esperanto undoubtedly presents great advantages and is probably the only artificial language that has proved its practical usefulness (for example, at various conferences).²

Martinus in 1939 goes on to say, "In an international work like the one represented by *Livets Bog* and *Kosmos*, it seems to me that Esperanto may prove to be invaluable as a temporary bridge bet-

ween the Danish language and the foreign languages spoken by all those people abroad who may take an interest in my work.

"Through Esperanto many interested people all over the world will be able to get into contact with my work straight away without having to wait for its eventual translation into the great world languages, as they would otherwise have had to do.

"Thus Esperanto is a bridge between Danish and all the foreign languages. The Chinese and the Russian, the Indian and the Japanese, as well as any European, will all - with the help of Esperanto - find as easy a way to understanding everything that we may find ourselves called upon to write to them in this magazine. This is just a first small attempt, but big enough for us to make ourselves heard at present here and there around the world. We have begun to add a new compliment to our international work." ²

At the same time as Martinus wrote this, a few months before the outbreak of the Second World War, the dictators then ruling the countries to the south and east of Scandinavia were trying to curb the spreading of Esperanto. In Germany Esperanto was banned while its supporters in the then Soviet Union were being persecuted. ³ It was natural for Hitler and Stalin to perceive danger in a language whose purpose was to promote international contacts, an ambition completely opposed to their own nationalistic interests that made them want to obstruct international contact. The objective was largely to oppose everything foreign; they also wanted to further the ability of their respective countries to assert themselves at the expense of other nations.

"A collective love-affair"

According to Martinus, however, nationalism is the same as the selfishness of nations. In his book *Logic* (Martinus Institute), Martinus describes nationalism

as an extension of the same feeling that lies behind love-affairs between people.

"Falling in love" renders the individual selfish or egotistical by making it a vital need for him to own a certain other being and the means, things and possessions that can serve this purpose. This selfishness becomes particularly cold and ruthless since "falling in love" makes everybody else, except the vitally needed beloved person, virtually superfluous or dispensable. If only one exclusively possesses this beloved being, one is happy. *Through the family and relives this thought-climate develops further and further until, in a collective form, it culminates as "nationalism", at present so highly praised in certain countries.*

"What is nationalism in itself but the release of the same craving for possession, or the exclusive possession of something. In this case one has a "love-affair" with one's so-called "fatherland". Love of one's "fatherland" or "nationalism" is thus, the same as a "collective love-affair". ³ (My italics - H.O.)

Since Esperanto does not belong to any particular nation, it differs from all other languages. While the national languages walk hand in hand with nationalise and thus also with the "collective love-affair", Esperanto is associated with internationalism and unselfishness. And as long as people value their own nation more than the world community, it will be difficult for Esperanto to become generally accepted. Consequently, it is the lack of unselfishness or neighbourly love that is the biggest brake-block for Esperanto.

As long as we humans consider contact across the national borders less important than contact with our own compatriots, the desire to spread a world language will be limited. But as soon as the interest in people from other nations starts to grow, we will also feel a wish to communicate with them. But then is it not enough that we learn one or two of the most widely spread national lan-



The Chinese and the Russian, the Indian and the Japanese, the European and the American Indian can all easily understand one another with the aid of Esperanto, the international bridging language. Illustration: Helen Oldhage

guages.

National languages cannot be chosen

There are, of course, certain languages of national origin that have become strong on account of the colonial and imperialistic ambitions of the great powers. But it is very difficult - not to say impossible - to induce all the peoples of the world to choose *one single* national language as a common world language. The competition between several of the internationally spread national languages and all the prestige involved does not make general agreement seem feasible - as long as one limits oneself to considering merely those national languages.

Martinus very firmly maintains that none of the existing national languages

can become a world language.

"With a common language the whole world will become one common fatherland for all people, independent of nationality, culture and race. Imagine what a relief it will be and how much labour will be saved when no books or other written documents need be translated. Everybody can read everything. It goes without saying that none of the existing national languages will be used as this common language. None of them could be used without probably causing jealousy and bitterness, maybe even war. That is why the world will have a neutral international language. When this language starts to be taught in schools all over the world, the children who learn it will be able to talk to each other regardless of nationality or race. This will con-

tribute to a far greater unity of friendship and peace among people, and will promote an increasing sense of brotherhood and solidarity all over the world."⁵

Here one may add that the ordinary languages that "grow in the wild" are often very difficult to learn. In comparison with them Esperanto is a more "cultivated" language, in that it is more integrated and logical than the so-called natural languages. That is why it is much easier to Esperanto than other languages. And nowadays Esperanto is as natural and organic a language as other languages in the world. We must also remember that Zamenhof used the ordinary languages as models when - a little more than a century ago - he created the new language. That goes for both the grammatical rules and the choice of word stems.

Like Chinese

The great majority of Esperanto words stem from Latin and, to a certain extent, from Slavonic languages. So we are dealing with words from Indo-European languages, the biggest group of languages in the world. To this group all the great European languages belong, headed by Spanish, French, Italian, German and English as well as the Nordic languages and those from Northern India, Persian, Kurdish and so on.

The structure of Esperanto, however, resembles that of rare languages like the Finno-Ugric languages (Lappish, Finnish, Estonian and Hungarian among others), the Eskimo languages, Greenlandic and Chinese! In those languages new words are easily constructed, and words are put together in a logical and comprehensible way with the aid of various linguistic building blocks.

One single word in these languages may be the equivalent of several words in other languages. Thus in Esperanto the word stem "bel" gives rise to words like "bela", "bele", "belo", "malbela",

"belulino", "beleco", "malbeleco", "belega", "beleta", "plibelegi" and so on. (There are many more possibilities.) The words listed above mean respectively "beautiful", "beautifully", "beauty" (abstract), "ugly" "beauty" (a female person), "beauty" (quality in someone or something), "ugliness" (likewise a quality), "extremely beautiful", "rather beautiful" and "beautify".

Constructing words in this way comes naturally to the Enuits ("Eskimos") and the Chinese, among others. These peoples, and other non-Europeans, also benefit from the fact that the pronunciation and spelling of Esperanto are completely regular, so they need not learn to speak in a different way from the way they write. If one can spell a word in Esperanto, one can also pronounce it once one has mastered the system of correspondence between letters and sounds (one letter = one sound!). And one can be sure that all words are stressed on the penultimate syllable (always!).

Just right for the Martinus Institute

As most of the friends of the Cause know, a number of Martinus' books have been translated into Esperanto. At present the translation of Livets Bog (Martinus Institute) into the future world language is also under way, council member Ib Schleicher bearing the main responsibility. Esperanto has even been proclaimed the international language of the Institute. This took place at a council meeting on April 5, 1965, where the following, among other things, was explained:

"The official, documented facts about Esperanto, its acknowledgement by important official authorities, its simplicity, flexibility, wealth of expression and finally also the practical results achieved prove that it is overwhelmingly likely to be chosen as the ultimate world language. Regardless of the present attitude of the rest of the world to the problem of international language, Espe-

ranto is a tool that is perfectly suited to the purposes of the institute.

"The national languages, however, are not to be disregarded or given less importance. Quite the contrary. It goes without saying that any national language should be used whenever possible and appropriate."⁶

In order to avoid misunderstanding I would like to emphasize the last part of the above quotation, about Esperanto not being meant to *replace* the national languages. Of course these will live on in the foreseeable future. The idea of a world language is that it should serve as a complement to other languages, being an *auxiliary* language for international communication.

And in the future we are sure to see Esperanto emerging more and more as a world language as time passes and internationalism and unselfishness gradually become more important than nationalism and collective selfishness.

A forceful appeal

Is there any reason, then, to learn Esperanto immediately? Yes, let me again quote the above-mentioned council meeting, and Martinus, of April 1965:

"The decision about Esperanto is also a forceful appeal to all interested parties to learn, if possible, Esperanto themselves, thus increasing the benefit that others can reap from it. It is also an appeal to support in every way the efforts of other people, thereby not only furthering the aims of the Institute but also promoting the propagation of a humane world culture."

Thus we can establish as a fact that Esperanto is a language for all internationally inclined friends of Martinus. And now it seems that time is catching up with what Martinus said in 1939 and the council in 1965. While it will no doubt be long before Esperanto prevails in the whole community, still one can

discern an increased interest in recent years. In Sweden there are adult education college courses in Esperanto every year, and in Denmark too there is an increase in "Esperanto activity". Elsewhere in the world Esperanto is taught at universities (South Korea and China, among others), and it is even possible to learn Esperanto with the aid of TV in China.

And now, Esperanto is also being taught at the Martinus Centre in Klint. It started on a small scale with courses held at the centre in May 1993 led by Einar Hjort from Denmark and Lars Forsman from Sweden, and later a large number of people (60-70) attended beginners' courses during the summer, which were held parallel to the usual study groups at the centre. There will also be courses in Esperanto at the Martinus Centre next summer, both for beginners and for those who have come one step further. This has also been predicted by Martinus: "It is possible that if the interest is big enough, courses in Esperanto will be held under the auspices of the Cause. It would be of enormous importance to the development of the Cause that as large a number as possible of its friends speak Esperanto."²

Notes:

- 1) "The Structure" (Martinus Institute, 1992), chapter 6d (from council meeting April 30, 1974)
- 2) Kosmos no.1, 1939
- 3) Nationalencyklopedin. (Bra Böcker Publishers, Höganäs, Sweden 1991)
- 4) Logie (Martinus Institute), chapter 32
- 5) The Eternal World Picture (Martinus Institute, 1964), symbol 26:25
- 6) "The Structure" (Martinus Institute, 1992), chapter 6d (from council meeting April 30, 1974)

Original Swedish title: *Martinus om Esperanto*

Translated by Gunilla Lindblad, 1993



Martinus Cosmology in Russian

by Ole Therkelsen

PART ONE TRANSLATION IN PROGRESS

The first book in Russian

The first Russian translation of a book by Martinus has now been published. It is "The Fate of Mankind", regarded by Martinus himself as particularly suited as an introductory book. In 1932, the year before KOSMOS was started, Martinus had written a series of articles called "At the turning point" in the occult magazine "O.M." (nos. 2-12, 1932). These articles were later put together as the book "The Fate of Mankind" (1968). So one of the first of Martinus' publications that Danes could read is now also the first that has been made available in the large Russian-speaking area - over 60 years after its Danish publication.

The Russian translator

The book has been translated by Victor Vorbiov, a 36 year old Russian. At the annual gathering in Klint in 1991 he made a short speech in which he said, "I present myself as link between two great cultures, the Danish and the Russian. This means simply that my name is Victor and I have translated two of Martinus' books - "The Fate of

Mankind" and "The Ideal Food". (The latter has also been published in Russian.)

Victor and his wife fled as refugees from the Soviet Union to Denmark on 7th July 1990 and were granted permanent residence permits in May 1991. In April 1991 he visited the Martinus Institute for the first time and offered to translate into Russian. He could already speak Danish on arrival in Denmark since he had studied Danish at university in St. Petersburg (previously Leningrad). Since May 1991 he has translated 6 short books and 20 articles from KOSMOS. It will, however, take some time before they are all proof-read and published.

One hundred copies of the Russian edition of "The Fate of Mankind" and "The Ideal Food" have been produced in a little workshop at the Martinus Institute. They can be purchased from the Institute price 45,-DKK plus postage.

The great demand for cosmology

The book will probably not have a large readership at first but Martinus thought that it would be good if the translations

were ready when the great demand for cosmology comes. He often mentioned that the war or Armageddon that was on its way to the earth (arriving around the turn of the century) would put cosmology in great demand. People will come to shout and scream to the heavens for an explanation, "and we have it", said Martinus. Indeed, the demand would be so great that almost everyone who knew about the analyses would come to tell

people about them. The best one could do until then was to prepare oneself, but how can one best do this? One can work at preparing oneself morally, study the analyses, study languages etc. But of no lesser importance is the translation of the books so that they are ready when the time comes. We can therefore all be happy about Victor's sizeable efforts with translation.

PART TWO LECTURE TOUR TO RUSSIA

The invitation

In June 1993, a few months after I had written the above, the institute received a letter written in Russian. It turned out to be an invitation to send a lecturer to Moscow. It came from Alla Ter-Akopjan, a Russian-Armenian authoress who had, among other things, written a book on Agni Yoga based on books by Helena Rerech, who, like Madame Blavatsky, was a female Russian medium. Alla had heard about cosmology through a Swedish acquaintance who had sent her some copies of the English edition of KOSMOS. On the recommendation of Victor and others the council decided to accept the invitation. When I was asked if I would go there as the official representative of the institute, I said yes.

The journey

On September 1 I took off from Copenhagen Airport in an Aeroflot jet heading for Moscow. Besides making many contacts there I gave five lectures during my two week stay. Four were interpreted from English into Russian and one was given in Esperanto. There was great interest for the cosmology and one could say, in general, that the Russians after the fall of dictatorship are very inquiring about spiritual matters. Attendance at the lectures was between 20 and 150, and I handed out 300 copies

of a Russian translation of a brochure called "An optimistic view of life". I had with me 30 copies of each of the two Russian books, which I gave to those whom I found were the most interested in or were on about the same wavelength as Martinus' ideas; I also gave two Esperanto clubs the nine books that are translated into Esperanto. So now there are at least a few in Russia who can begin to study the analyses for themselves. The greatest surprise for me was the great interest shown by The Russian Academy of Science, where I showed the Russian version of Thorkil S. Nielsen's video film "Images of Klint" and where I gave a lecture entitled "What is Spiritual Science?". The scientists in this academy work on the detection of invisible objects, so an invisible or spiritual world was perhaps not so alien to them. The professor was very impressed and said that he would invite me to come for a whole month in the spring of 1994 - with all expenses paid - to teach cosmology. But let's wait and see if anything comes of it.

September 15-19 I was in St. Petersburg where all communication was in Esperanto. I gave two lectures, spoke on the radio and visited the offices of "Gaseto anomalia" (The Abnormal Newspaper). On each occasion Aleksander Kogan, the chairman of the Esperanto Society interpreted from

Esperanto to Russian for me. The Abnormal Newspaper comes out twice a month all over Russia and is even translated into French and English. They would like to publish some articles on Esperanto and on Martinus Cosmology. So who knows? Maybe some day a Frenchman or an American will hear about Martinus Cosmology through a translation of a Russian newspaper? The radio programme was called "The Giraffe"; if they couldn't see the giraffe they could at least hear it speak Esperanto! Aleksander, who may come to Klint next summer to study cosmology and to teach Esperanto by the so-called Cseh Method, thought that the fact that people could see that Esperanto worked in practice was a very good advertisement for the Esperanto movement.

Plans for the future

A group from Volgograd (previously Stalingrad) wrote to Moscow that they too were interested in having lectures in their town. After the Esperanto lecture in Moscow a woman said that there was a spiritual centre in Alma-Ata, Khazakstan; I gave here the two Russian books and a set of Esperanto books for the centre. Who knows - maybe someone is already studying cosmology in Central Asia? Both in Moscow and in St. Petersburg people talked about making a Martinus Centre; it would be good for the continuation of the work to have a couple of Russian addresses where one could get information about spiritual science. The first Martinus Centre in Russia will probably be set up in the Esperanto Society's quarters. There it would be easy for study groups to meet and read the books that are already translated.

A publisher in Moscow wants to print no less than 100,000 copies of both "The Fate of Mankind" and "The Ideal Food". In Moscow I met a very wealthy Russian who owned a food factory in Skagen, Denmark, and in St Petersburg I met

another very wealthy Russian. They were both very interested in spiritual matters and wanted to support spiritual work financially. They talked, among other things, of sending Russians to Denmark to study Martinus Cosmology. They were also interested in making a Russian version of Jørgen Knudsen's film about Martinus and his work, with a view to having it transmitted on Russian television. Good advertising would probably be necessary if 100,000 copies of the books are to be sold!

To obtain a visa for Russia one has to have an invitation. Before I returned home I received from the Esperanto Travel Agency, "Universo", in St. Petersburg an official invitation with a stamp and all the official paraphernalia to give lectures in St. Petersburg and Moscow for two months next spring. At the time of writing (Sep. 29) there is war in Georgia and Armenia, and Boris Jeltsin is threatening to use military force to remove his opponents from the parliament in The White House. Under the circumstances it will be interesting to see how many of the plans will be realised. But one can be sure that things will go according to Providence's plan.

Translated by Mary McGovern, 1993

Martinus Centre, Klint, Denmark

1994 Esperanto Language Courses

All courses run concurrently with courses in Martinus Cosmology in Danish and Swedish.

Spring

21st - 28th May	Beginners 1
28th May - 4th June	Beginners 2
28th May - 4th June	Advanced

Summer

25th June - 2nd July	Beginners 1 & 2
2nd - 9th July	Beginners 1 & 2
9th - 16th July	Beginners 1 & 2
16th - 23rd July	Beginners 1 & 2
23rd - 30th July	Beginners 1 & 2
30th July - 6th Aug	Beginners 1 & 2

(The last two weeks run concurrently with the International Summer Course in Martinus Cosmology with lectures and study groups in English and German as well as in Danish and Swedish.)

Autumn

28th Aug - 3rd Sept	Beginners
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For programme and further details contact:
The Martinus Institute
Mariendalsvej 94-96
DK-2000 Frederiksberg
Denmark

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
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