

KOSMOS

ENGLISH MARTINUS COSMOLOGY NO.2 1996

75 YEARS ON
RENDER UNTO CAESER...
A RED-LETTER DAY
ON THE BIRTH OF MY MISSION
MARTINUS COSMOLOGY IN OCEANIA



75 years on

by Mary McGovern

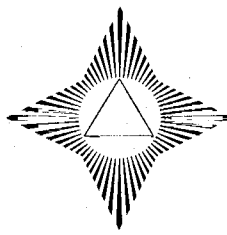
On March 24 it was 75 years since Martinus experienced the spontaneous transformation of consciousness that resulted in him analysing life and describing its spiritual laws and eternal principles in 42 books and about 250 articles, and in his many lectures. It also led to the establishing of the Martinus Institute in Copenhagen and the Martinus Centre in Klint.

In March 1921 Martinus was 30 years of age and worked as a clerk at *Enighedens Dairy* in Copenhagen. "At times I speculated a lot about what would become of me. I did not have the same desires or tendencies as my colleagues, who devoted their time to falling in love and thinking about marriage. I realised that I would never marry: the thought of being bound to another person horrified me. But I thought too that it was terrible that I should continue as now going to work every day and writing down 10,000 numbers, and then going home and eating, and perhaps going to the cinema now and then. And then the next day again off to work to write 10,000 numbers and so on. I wanted so very much to find a job where I could be of benefit to other people..." (*Memoirs*, from KOSMOS no.5, 1992)

One day one of Martinus' fellow

clerks showed him a theosophical book about reincarnation and meditation. Martinus borrowed the book and followed its instructions for meditating on the concept of God. What followed was the "indescribably elevated" experience that led to him becoming a modern mystic, a spiritual teacher and author of *The Third Testament*. You can read about his experience in Tage Buch's article on page 7 and in the extract from *On the Birth of My Mission* on page 9.

Since then much work has begun on translating Martinus' books into various languages. Martinus's works are currently being translated into 12 languages: English, German, French, Spanish, Dutch, Russian, Serbo-Croatian, Polish, Czech, Esperanto, Icelandic and Swedish. There is one book in Japanese (*The Ideal Food*) and one brochure in Chinese. Most of the translation work is done on a voluntary basis so progress is slow but steady. The translators meet three times a year in Denmark to inspire and help one another, to discuss translation problems and possible solutions and to build up an atmosphere of friendly collegueship. You can read about recent translations and publications on page 15.



Render unto Caesar the things that are Caesar's and unto God the things that are God's

by Martinus

An indication of divine behaviour

Some people once came to Jesus, sent to him by the Pharisees, with a very difficult question, it was, "Is it lawful to give tribute unto Caesar?"(1) They hoped that Jesus would reply in such a way that they would be able to take him prisoner and bring him before a court. But as we know he replied, "Render unto Caesar the things that are Caesar's and unto God the things that are God's". There is in fact much to be said for people nowadays looking a bit more closely at this Solomonic answer that Christ gave to these pharisaical hypocrites. In this ingenious answer lies one of life's greatest occult truths. The answer is not so much a caution against avoiding paying tax as an indication of divine behaviour. It is worthy of note that Jesus asked to see the tribute

money. They showed him a denarius, whereupon he asked, "Whose is this image and name?" and they answered "Caesar's". He then said to them, "Render unto Caesar the things that are Caesar's and unto God the things that are God's". The Pharisees' messengers were amazed by this answer, but they couldn't find any fault with him. The answer was completely above criticism. But why were these people amazed? Was not his answer something obvious, a straightforward caution against tax evasion? No, within the answer lies a whole world of wisdom, the magnitude of which makes the issue of paying tax seem quite insignificant; in fact it does not have any meaning at all. And nevertheless the Pharisees' representatives had to go away ashamed. Jesus had replied to them

1: *Translator's note:* "To give tribute" means to pay tax

in such a way that he was above criticism both in the eyes of God and of people, and without him actually having directly answered what he had been asked about.

Our physical appearance, the form of the organism that we live in and the name of this organism are the only things we possess; everything else belongs to God

Because Jesus did not say that one should of course pay tax to Caesar, but said, "Render unto Caesar what is Caesar's and unto God what is God's", there must be two different kinds of ownership, namely, Caesar's and God's. So what does Caesar own and what does God own? Jesus showed directly and explicitly what was the property of Caesar, because he pointed to the coin and asked whose image and name was imprinted on it. When they answered "Caesar's" he said that one should render unto Caesar the things that are Caesar's. What Caesar owned was in fact precisely Caesar's image and name on the coin. Jesus did not say, "In that case give Caesar the coin". He was speaking expressly about Caesar's image and name. Our physical appearance, the form of the organism that we live in and the name of this organism are the only things we possess, whether we are Caesar or any other person. Everything else is God's property, and therefore neither Caesar's property nor our own. However what we produce with our own organism, everything that we create is in the absolute sense the work of God. We are organs in God's body; it is "in Him we live, move and have our being", and it is because of this principle - that all living beings are organs of God - that our organism has come about at all. Are not our parents those organs in God's body by means of which our organs have come about? Without these parents it would have been impossible for our existence today to have formed itself in the way it has. In

the same way as our parents are the organs through which our present organism came about, we are each of us an organ through which God creates or manifests quite irrespective of what this manifestation might look like. We therefore owe God absolutely everything that we can manifest, everything that we are able to produce. So in the absolute sense we cannot own any part of Nature at all, nor anything that we ourselves have produced. Everything is God's property with the exception of our appearance and our name or that sign by means of which we can be recognized. A terrestrial human is an organ in God's organism in the same way that an eye is an organ in the terrestrial human's organism. A lion or a tiger is an organ through which God can manifest that special type of behaviour and way of being of the beast of prey. A cannibal is an organ through which a similar type of behaviour and way of being is displayed, at the same time as the divine creative faculty in a small way has begun to unfold within him as human powers of thought. The tiny lark is an organ through which God creates a special form of harmony, song and jubilation that can bring joy to other living beings right through the summer. In the same way the manifestations of all living beings are the work of God, the property of God, whether it be what the worker makes in the factory, what the artist creates in his studio or whatever the scientist or technician produces. It can never rightfully end up belonging to any other being at all, not even to the person who produced it.

It is to our neighbour that we owe everything

So who are God's organs for receiving what each of us produces or creates, products and creations that thus belong to God? They are not kings or emperors or other institutions set up by humans, but every single being, human or animal, plant or mineral, that comes under the

influence of our manifestation. Which-ever form of concentrated life, which-ever living being we experience is our neighbour. And it is to our neighbour that we owe all taxes, indeed, every single thing we can do. The tax Christ demanded of the Pharisees' messengers is, in fact, a far greater tax than that charged by the state, a tax which the Pharisees thought they would be able to get Christ to reject. Ordinary tax-evasion is, in fact, insignificant compared to the degree that one evades paying tax to one's neighbour, which is commonplace on the present evolutionary step of terrestrial humans. This avoidance of paying tax to one's neighbour is so widespread that seizing one's own creations and valuing them at one price or another, at such and such an hourly rate, seems to be a vital necessity, something that is absolutely essential for existence. Everyone is evading paying tax to everyone else; it has become a vital necessity, a common and natural occurrence that in order to live one has to first of all look after oneself.

One contributes to developing peace and justice not through fanaticism but through logic

As human life is at the moment there is not much time, nor can people afford, to live for their neighbour. The person who really lives only for his neighbour in the absolute sense will be robbed and exploited, quite apart from the fact that he will be treated as an eccentric or a freak, someone not in full possession of his senses. He will end up in the workhouse or in some institution for social welfare, and then the possibility of being of benefit to the whole would be severely reduced. It is not through fanaticism that one contributes to developing peace and justice but through logic, through an understanding of what is the most loving thing to do in a particular situation. Here the prayer that Christ taught mankind is of fundamental significance: "Father, not

my will, but thy will be done". Through this attuning of his consciousness he always did what was of the most benefit to the whole in any particular situation, and that is why he was also able to say, "What I do, I do not do of myself, but the Father does through me".

Present day civilisation is by and large simply profit-mongering, a struggle for money

The way that society is organised at the moment, parents are forced to have their children develop those faculties and talents that give the greatest economic return. The thing that people are most interested in in life is money. With money people think they can safeguard their lives, so that they don't become other people's slaves, but instead can pay other people to be slaves for them. The main problem in existence is to do with money, to do with maintaining the upper hand economically and keeping others down. The whole of present day civilisation is by and large simply profit-mongering, a struggle for money. And the system is so complex that even an ordinary worker's so-called tax liability to the state or local authority has to be worked out by experts. Many people are completely unable to understand how to fill in their tax returns, and if they have to buy or sell a property, that also has to be taken care of by experts to make sure that they are not taken advantage of and end up paying more money for it than it is worth. That a civilisation still so bound by the law of the jungle or the right of the stronger is a world of discord, a "hell", is quite natural. And this discord is therefore based on a cosmic tax evasion that rules all present-day existence and destroys all joy, peace and well-being. Christ's advice to render unto God the things that are God's is not just an empty phrase or something quite superfluous, because doing what is in every situation of benefit to the whole is the way to peace and "the kingdom of

heaven".

The longing for world peace is becoming stronger and stronger in more and more people; it is the beginning of the development of the united nations of the world

It is not so remarkable that Christ says, "My kingdom is not of this world" because his world is the one where one would rather give than take, and where one would rather serve than be served. But he also says, "The kingdom of heaven is within you". The longing for world peace is becoming stronger and stronger in an ever increasing number of people. More and more people cannot bear to kill, they cannot bear to do another person any harm, it hurts them to see others suffering. These are all the signs of the beginning of "the kingdom of heaven" or the united nations of the world, that will come about around us, when we, through our thinking, feeling and acting, sow that kingdom of heaven that is within us. With his own life, Christ sowed a seed in which all the peoples of the world would be blessed, but it is not enough that *he* sowed it; he is an example for us to follow. He also said, "Take up thy cross and follow me".

Mankind is at the moment experiencing the end of one civilisation and the birth of a new one

One does not follow Christ by being a religious or political fanatic wanting to bring about a revolution by force or in any other way suddenly wanting to try to create better conditions than those we have at the moment. It cannot happen, neither by miracles nor through dictatorship. Mankind is in the midst of a colossal evolutionary process and at the moment is experiencing the downfall of one world civilisation and the birth of a new one, and just as it has taken its time for mankind to evolve from plant to animal and from animal to the present-day terrestrial human condition, so the

further evolution towards world peace or "the true human kingdom" cannot happen all at once either. Admittedly terrestrial mankind is in the midst of a forced evolution, viewed in relation to the amount of time it has taken to get from the animal kingdom proper to its present-day jungle mentality. But terrestrial mankind of necessity must go through those phases or evolutionary stages where it gains those experiences without which a world of peace would never become a reality.

Dogma and religious fanaticism can never change the world; only logic based on the cosmic laws or neighbourly love can create world peace

Many people have now reached that stage in evolution where they are able to be a divine tool in the creation of "a new heaven and a new earth", which means a new mental attitude to life and an ensuing new way of behaving towards one's neighbour in everyday life. It is the mission of spiritual science to provide inspiration for people who are seeking in this great process of change. Dogma and religious fanaticism cannot change the world; only logic based on the cosmic laws or neighbourly love will little by little be able to create world peace through each individual person's manifestation of life. Without this change there is absolutely no possibility of bringing about peace on earth. Wars and workers' unrest, periods of scarcity, unemployment and idleness, destitution, distress and misery, hatred and bitterness will for still some time to come be commonplace traditions in this world and partly prevent the true human light, absolute joy, peace and blessing from gaining a footing. But the more the individual person endeavours "to render unto God the things that are God's", that is, gives to the whole their creativity, their joy in living and their love, without first and foremost thinking about what they

can get in return for it, the more he or she will move onto the same wavelength as the keynote of the universe and will experience the great truth that lies behind the words of the world redeemer, "Whatever I do, I do not do of myself, but the Father does through me". ■

Original Danish title: *Giv kejseren hvad*

kejserens er, og Gud, hvad Guds er (a lecture given at the Martinus Institute on 2 March 1952). Later edited by Mogens Møller and published in the Danish edition of KOSMOS 10/1972 and 8/1986.

Translated by Andrew Brown and Mary McGovern, 1996

A red-letter day

by Tage Buch

In the building at 52 Jagtvej in the Nørrebro district of Copenhagen on 24th March 1921 an extremely unusual occurrence took place. In a sparsely furnished room on the first floor something happened quite inconspicuously, something that even today is seen by relatively few people as a world event, while it is quite unknown to the remaining population of the world, and for the time being hardly catches its attention. A young dairyman, aged 30, named Martinus Thomsen, sat in his armchair, covered his eyes with a scarf, and began to meditate on the concept of God. This set in motion some spiritual processes and experiences, and brought about a complete change in the young Martinus' consciousness causing the course of his life to change. It led him to write a series of books presenting an all-embracing or cosmic world-picture that describe the solution of the mystery of life, the cosmic or eternal laws and principles of life and therefore provide guidelines for terrestrial mankind's behaviour - what we today call morality.

In other words Martinus had gained "cosmic consciousness", the complete in-

sight into the nature of God and his manner of being, which he had so strongly wished for when he settled himself in his chair. His meditation on God enlightened him and gave him an answer so overwhelming that it greatly surpassed what he previously had thought possible to attain. And he spent the following 60 years sharing his great knowledge with his fellow men through what he said and wrote, and through his symbolic illustrations.

It was in March 75 years ago that this epoch-making, but outwardly unobtrusive, even took place. The building in Jagtvej where this happened is in almost the same state now as it was then. And apart from the fact that the shops on the ground floor have probably changed owners and appearance over the years, and that the masonry of the facade has been affected by the dirt and smoke of the busy neighbourhood, the building is unaltered. It would probably have surprised some passersby when someone stopped and photographed this quite unimpressive four-storey building, which is outwardly no different to the other turn-



of-the-century buildings in the Nørrebro district of Copenhagen. The only decorations on the building are some animal heads or demonic figures, which are mounted above each window. As a matter of curiosity it can be mentioned that the animal head that was above the window of the room where Martinus had his cosmic experience, has fallen off. One should not, however, read too much symbolism into this, even though Martinus's mission was precisely to bring about the removal of the animal mentality from the earthly human's consciousness.

So 24th March 1921 is Martinus' real birthday, the day he was born into his real cosmic consciousness and initiated into his human calling as a teacher for the people of the earth. This experience, which actually took place over a period of a few days, but which came to an end on this date, will have far-reaching for all people, as they gradually get onto the same wavelength as, or develop a hunger for, real cosmic knowledge.

It is curious to think that a young man

sat in his armchair in order to meditate, and there, through an experience of light, a revelation, underwent an inner change and received knowledge that for hundreds or thousands of years into the future will be spiritual bread for the millions of people all over the world. His words have already found a foothold in the minds of many people, and his works are currently being translated into many national languages and into the international language Esperanto, and in this way they are on their way to all who at the present are hungry for answers to life's fundamental questions. Would it be too much to say that what happened in a rented room at 52 Jagtvej in Copenhagen on 24th March 1921 was a world event?

Martinus has written about this experience in his *Memoirs* (see KOSMOS no.5, 1992) and in *On the Birth of My Mission*, an article in the book *The Road to Initiation* (see extract on page 9 of this issue) Translated by Andrew Brown and Mary McGovern, 1996.

Extract:

On the Birth of My Mission

by Martinus

The background for Martinus' writing was the experience of a profound transformation of consciousness that took place in March 1921. Martinus comments on this event in On the birth of my mission, chapters 16-21:

A Christ-like being in dazzling glory

Following the direction given in the borrowed book, I tried one evening to meditate on the concept of God. And suddenly, without knowing exactly how, I found myself in a condition that made me feel in the presence of something immensely sublime. A small luminous point appeared in the distance. For a moment it disappeared. But a second later it became visible again, this time much nearer. I could now see that the light emanated from a Christ-like being, whose every detail was made of dazzling white light spangled with blue. The light was so intense and vivid that it reminded me of those sparklers we used to put on Christmas trees. The sparks in my revelation, however, were much, much smaller, but also much more numerous.

There was again a pause, during which I found myself in darkness. But then the figure again illuminated the plateau. I looked directly into a figure made of fire. A Christ-being of dazzling brightness now moved straight towards me, raising its arms as if about to embrace me. I was totally paralysed. Unable to make the slightest move, I gazed straight at the radiant being's waist, now just in front of me and on a level with my eyes. But the figure kept moving for-

wards; and in the next moment it entered my own flesh and blood. A sublime feeling thrilled me. The paralysis left me. The divine light that had thus taken up residence within me enabled me to take a sweeping look at the world.

And I beheld continents and oceans, cities and countries, mountains and valleys - all bathed in the light now emanating from my own mind. In this white light the earth was transfigured into "the kingdom of God"...

The golden baptism of fire

When on the following morning I seated myself in the chair in which I had meditated, I was again at once enveloped in the divine light. I looked into a bright blue sky, which seemed to be drawn aside, so that another, still brighter sky appeared. And thus it continued until a sky appeared so exuberantly dazzling in its golden light and vibrating at such a velocity that I felt myself at the limit of what my organism and consciousness could endure. A single step, a single fraction of a second, more and the celestial oscillation, with the immense power of lightning, instantaneously would have put an end to my physical existence. But during the fractions of a second that the revelation lasted I experienced a world of holiness, purity, harmony and perfec-

tion. I found myself in an ocean of light. This was not, as in my first revelation, white as snow, but the colour of gold. Everything in every detail was fire of a golden lustre. Throughout were vibrating thin, golden filaments, glittering here and there, within and without. I felt that this was the very consciousness of God, his own sphere of thought. It was the substance, the omnipotence, the supreme power, through which the divine I ruled and directed oceans of worlds, galaxies and nebulae, in the microcosmos as well as in macrocosmos. I was spell-bound. The divine fire vibrated within me and without, above and below. "The spirit of God", which according to the Bible "moved upon the face of the waters", the "fire" that Moses saw burning in the thornbush, the "fire" that took Elijah into heaven, the "fire" through which Jesus was transfigured on the mountain, the "fire" that appeared above the heads of the apostles and subsequently changed Saul into Paul on his way to Damascus, the "fire" that throughout all times has been the "alpha" and "omega" in every form of sublime creation, manifestation or revelation blazed here before my own eyes, vibrated in my own breast, in my own heart, and enveloped my whole being. I felt I was bathing in an element of love. I was at the origin, the very source, of everything warm in a father's and mother's affection for their offspring, of mutual devotion in the amours of a young couple. I saw the power that made the hand sign the letter of pardon, abolish slavery, protect life's weaker ones, whether it be a little animal or a frail human being. I saw the sunshine that can melt the ice and remove the cold from every mind, transform the barren deserts of hopelessness and pessimism into fertile and sunny regions of consciousness, warm the heart, inspire the brain, making the individual forgive injustice, love his enemy, and understand the criminal. It was as if I was resting in the bosom of the Almighty. I was resting

at the fountainhead of universal love, seeing divine perfection, seeing that I was one with the way, the truth and the life, and one with the great Father.

The effect of the golden baptism of fire

So overwhelming a concentration of God's supreme being no earthly, animal organism is as yet capable of sustaining, and so I had quickly to break off the divine vision. But even though the celestial experience had to be suspended, I never wholly returned to the physical world. My being had undergone a change. I was born into a new world, had become conscious in a new body. And from that moment the world beyond all physical phenomena was permanently incorporated in my day-consciousness. The golden light had left me in a condition of conscious immortality, by which I became aware that only life exists, that darkness and suffering are merely camouflaged love, and that the divine being pervades everything and everybody.

But in my own being love's flame was greatly multiplied. I saw everything material alive, the manifestation of God, his veritable flesh and blood. I caressed the so-called "dead" as well as the living material, mineral as well as animal matter. I loved stones as well as sentient beings, because they all constituted the body of God. And God's body caressed me. It was as if the golden light, the outpouring of the Holy Ghost, the Father's own consciousness, the sensation of his personal presence as a consciousness I close to me had left everything in an all-penetrating glory of love. I felt that everything was radiating sympathy or fellow-feeling, within and outside me. I was being loved by this Father. And with an affection firmly reciprocated I re-entered the physical world. THE sufferings, sorrows and tribulations of animals and men were again evident to me, the shady zone of existence once more predominated. But above the deep shadows

of the darker zone the golden light kept scintillating in my heart and mind. In my brain and along my spine I still felt the warmth of the supernatural light. From my hands and my lips it has already been brought, and will continue to be brought, to shine in other brains, to vibrate along other spines, to scintillate in other eyes, and to be apprehended by other minds. My world is the torchlight of life. The divine spirit of it lights up in darkness, removes superstition, and brings about the love of God. Everyone living in harmony with this will come to love the Father, and will no more be walking in the darkness. For to love the Father is equivalent to loving the world, is equivalent to loving everything and everybody. Loving everything and everybody means that one lives with the one one loves. But living with the one one loves in this way is the most perfect satisfaction of our highest desire, is the greatest feeling of happiness, the real experience of bliss.

What if my experiences had not left positive results to be investigated by others?

I have here confided to paper the main features of the psychical and spiritual experiences which at a given time were vouchsafed to me, and which, as a whole, represent the manifestation of a divine vocation to the work that henceforth became the occupation of my life.

Now there may be some who will imagine that my experiences were mere hallucinations or visionary dreams. But let me point out that during these experiences of mine I was fully awake and that they were under my conscious control. The transfigurations that I experienced came about whenever I sat down in my meditation-chair, without my first having to fall asleep, fall into a trance, or in any other way lose my ordinary consciousness. Moreover, it must be borne in mind that, as far as the experiences described are concerned, they were initiated and concluded according to my own

wishes and proportion to what my organism could sustain.

For any further account of my revelation, the Holy Ghost, or my consecration to the work allotted to me, I must refer the reader to my work *Livets Bog (The Book of Life)*. Here I shall confine myself to mentioning that an event of so sublime a reality is an entirely personal experience, exclusively intended for the being in whom it takes place and can never in the same way be verified by others as for the one overshadowed. So I shall no more dwell on the mere details of the apparition, these being primarily tokens of intrinsic value to myself and, actually, can neither validate nor invalidate the veracity of my mission.

The spiritual visions I have had are thus in themselves of no account, unless they have left visible effects, subject to verifiable observations. A good many people may urge that they too have had spiritual visions or revelations, but most of these experiences have left no extrinsic or visible sign, no obvious change in the individuals themselves, nor any examples to others. Whether these experiences, therefore, are due to imagination or reality cannot be verified by outsiders and, accordingly, are of no intellectual validity. These visions can be accepted only by such as are satisfied by "belief" and thus lay no claim to intellectual and scientific understanding. Hence, these people require no scientific basis, but are content with "faith" without evidence.

If the visions in question are unreal, mere illusions, "belief" in them amounts to nothing more than "fanaticism", and the earnest "believer" is only an ardent "fanatic". Consequently, it may entail considerable risk to believe in revelations that are void of all evidence, i.e. uncontrollable by the human intellect, and whose verisimilitude, there, cannot be communicated to others.

What in my spiritual experiences is fundamental to the investigator

Of paramount importance to the reader is not my spiritual experiences as such, but the effects they have had, for these can be more or less verified by anyone ethically disposed and sufficiently impartial and open-minded. These effects constitute my collective manifestation: the creation of a truly mathematical world analysis, an absolutely incontestable spiritual science and the ensuing incipient genesis of a new mentality, a new culture, in which the true understanding of life, its finely-drawn laws of love and culminating global logic and highest solution "Everything is very good" from being utopias may pass on to be real life, tangible facts, accessible to everyone whose reason and emotions have matured sufficiently.

But understanding of this cannot possibly be acquired by mere reading, nor can it be imparted by others. It can be turned to account by the inquirer only through absolutely voluntary and impartial appropriation of this mission of mine, transferred to his own consciousness, in his own daily life, and in his own reaction to his total environment. Only people ethically defective would pass a verdict without making their own observations. But in order fully to realise this, it is incumbent on the student, to the best of his ability, to make my mission part of his own life, for only by so doing will he experience the truth of a serene existence in the golden-white illumination of organisms in dazzling brightness.

The fact that remains regardless of what one may think about my spiritual experiences

Whatever people may think of my revelation or divine experience - my golden-white baptism of fire - the fact remains that through this glorious event, entirely without any preliminary studies of books or appropriation of knowledge through

other sources, beyond the traditional Protestant catechism, I was enabled, by means of my main work, *Livets Bog*, and my other writings, including symbols, by my speech and behaviour, to frame a layer of consciousness, a mental climate to furnish men and women with a perfect survey of all situations in life. My analysis of this survey of the cosmos constitutes a consistent unity of absolute perfection, by which, in all particulars, it presents itself as the culmination of a logical view, whose system will inevitably result in the ultimate solution: love, balancing equably between intelligence and emotion.

Through my work, consequently, is brought to light the cosmic analysis, directly intelligible, that "not a sparrow falls to the ground without the Heavenly Father's will", and that "the hairs of our head are all numbered"; that we are all on our way to perfection; that everyone is under divine providence; that we are all immortal beings; that all is infinite love; and that the ultimate truth of life, as expressed in the phrase "everything is very good", will never fail.

This veritable science, which through the holy spirit in me is thus being manifested, will in the course of time transform human mentality. It removes hopelessness, melancholy and doubt. It illumines the darkened mind. It re-echoes the divine invitation "Come unto me, all ye that labour and are heavy laden, and I will give you rest", and confirms the divine truth "Lo, I am with you always, even unto the end of the world". Thus everyone will be happy and blissful, "one with the Father of all".

Original Danish title: *Omkring min missions fødsel* (included in Martinus' book *The Road to Initiation*)

Translated by Joe Saxe, 1957. Slightly revised by Mary McGovern, 1996

Martinus Cosmology in Oceania

by Ole Therkelsen

Martinus Cosmology is relatively unknown in Oceania. The first lecture tour to this part of the world was made by Hans Sonne in 1987; he gave lectures at the Theosophical Society in a number of towns and cities in Australia and New Zealand. Between 8th November and 4th December 1995 I too travelled to these two countries to talk about cosmology to people interested in Esperanto and in spiritual matters.

Australia

A Dane by the name of Finn Olsen, who lives in Brisbane, is the only subscriber to the English edition of KOSMOS in this area. Prior to my lecture tour he had two articles by Martinus and some ads printed in a magazine called *Silvercord*, where he wrote that the English books could be bought at his address: 152 Jackson Road, Sunny Bank Hills, Brisbane, Queensland 4109, which is thus the first tentative beginnings of a Martinus Centre in Australia. He also got the national library in Brisbane to buy a set of the English books. They thought that the books were of a high quality and were therefore a desirable addition to their library. Now Martinus' name is in the Australian libraries' computer system. Inspired by this I donated some of the English books (*Livets Bog (The Book of Life) 1* and *The Eternal World Picture 1*, among others) to the large national library in Melbourne. Finn arranged two lectures in his home, one of them in English and the other in Esperanto. A girl by the name of Taya Wilson came to the English lecture. She became interested in Martinus Cosmology in 1987 and has since read all the

English books. She would like to start a study group with Finn and his wife Gail.

In the five large cities, Brisbane, Sydney, Perth, Adelaide and Melbourne I met Esperantists and told them about cosmology, the Martinus Institute and its Esperanto work. Some decided to subscribe to the Esperanto edition of KOSMOS, which comes out four times a year. In Adelaide I saw the large congress building where the Esperantists' world congress (Universala Kongreso) will take place on 19th - 26th July 1997.

In Sydney and Melbourne I also gave lectures at the Theosophical Society. In Adyar, the TS's bookshop in Sydney, they even had a copy of *Livets Bog 1* on the shelf. They had bought a couple of Martinus' books from Samuel Weiser Publishers Inc. of New York via their book catalogue. The computer in the bookshop could tell us, however, that they last sold a copy of *LBI* in 1993, so it's not exactly a best-seller - at least not yet!

New Zealand

New Zealand's 3 million inhabitants are not many compared to Australia's 18 million. Naturally I visited the largest

city Auckland, which has over a million inhabitants. I gave lectures at the Theosophical Society there and at the Esperanto Association. Svend Larsen, a Dane who immigrated to New Zealand many years ago, arranged a lecture for me in the Theosophical Society in Hamilton, where I also met one of our guests from the Martinus Centre in Klint, Helena Nykvist from Gothenburg, who has spent about 3 or 4 years in New Zealand. In 1987 Svend Larsen heard a lecture by Hans Sonne and was so taken by Martinus' world picture that in 1988, for the first time in 54 years, he visited Denmark to take part in the international summer school in Klint. He is now 86

years old and managed to read *Livets Bog*, volumes 1, 2 and 3 in Danish before his sight became so poor that he no longer could read. He gave all his English Martinus books to the Theosophical Society's library, where they were in great demand after my lecture. In 1988 Mary McGovern sent a package of books to the ex-chairman of the TS, Bill Johnstone, who intended to sell them to others, so some few books by Martinus are currently available in New Zealand.

Translated by Mary McGovern

Books and other publications by Martinus in English

The Third Testament - Livets Bog (The Book of Life) 1

The Eternal World Picture 1

Logic

Easter

Marriage and Universal Love

Meditation

The Fate of Mankind

The Ideal Food (new translation 1992)

The Immortality of Living Beings

The Mystery of Prayer

The Road of Life

The Road to Initiation

World Religion and World Politics

Martinus Cosmology - An introduction

Videofilm: *Martinus - the Man and his Cosmology*

Available from:

The Martinus Institute

Mariendalsvej 94-96

DK-2000 Frederiksberg

Denmark

Watkins Books, London (see p.15)

Selected titles available in the USA from:

Samuel Weiser, Inc.,

132 East 24th St.,

New York NY 10010 Tel: 212-777-6363

News from the Martinus Institute

compiled by Mary McGovern

Martinus film shown in USA

The English version of *Martinus - the Man and his Cosmology*, a film made by Jørgen Knudsen, was recently shown for the second time on local television in Los Angeles, California. The film was shown at the initiative of Sharon Queen-Ford, who is also interested in starting a Martinus study group in Los Angeles. Anyone interested can write to her c/o the Martinus Institute, Mariendalsvej 94-96, DK-2000 Frederiksberg, Denmark. Letters will be passed on to her.

The film is available as a video in English, Dutch, Danish, Swedish, Esperanto, German and Russian from the Martinus Institute.

New books

On the birth of my mission, an autobiographical work by Martinus, has recently been published in Dutch.

Martin Marincovitz has recently completed the translation of all seven volumes of *Livets Bog* into Serbo-Croatian. Because of the unstable situation in ex-Yugoslavia only the first volume is published as yet.

Coming soon...

The Eternal World Picture 2 is currently being printed at the Martinus Institute and will be available soon.

The translation of *Livets Bog 1* into French is now complete and will be available later in the year.

The 16-page brochure *Martinus*

Cosmology - an introduction has been translated from English into Chinese by Fann-Shjong Chang, a Chinese man that a Swede interested in Martinus met in Hawaii! It has yet to be published.

International Summer School, Martinus Centre, Klint

The International Summer School on Martinus Cosmology at the Martinus Centre, Klint, Denmark will take place from July 27 - August 10 1996. The autumn independent study course runs from August 11 - November 23. For details see the Martinus Centre's programme for 1996 (available from the Martinus Institute).

Martinus books in the UK

Martinus' books in English are available from:

Watkins Books, 19 Cecil Court, London WC2N 4NH. Tel: 0171-836 2182

Martinus' books in Esperanto are available from:

The British Esperanto Association Bookshop, 140 Holland Park Ave, Holland Park, London W11.

Martinus' childhood home...

... now a museum, (Ulstedbovej 15, DK-9870 Sindal, Denmark, tel: +45 98 93 42 80) is open from May to October from 3pm - 5pm everyday except Monday, or by appointment.

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

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

Subscription

6 issues per year
With EU: DKK 180,-
incl. tax
Rest of world:
DKK 144,-
Airmail: DKK 25,- extra
Loose sale: DKK 30,-

Publisher

Martinus Institute, Copenhagen
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ISSN 0107-7929