

kosmos

JOURNAL OF MARTINUS INSTITUTE

1 - 1984

THE READER QUESTIONS - MARTINUS ANSWERS

Question: Are vitamins lost when vegetable food products are cooked?

Answer: In order to solve this problem one must learn to understand that all food or food products, whether animal or vegetable - when analysed cosmically - are expressions of micro-life, in other words myriads of living beings. And just as living physical beings consist of spirit and matter, food products also consist of spirit and matter. In order that this micro-life can be absorbed into an organism as nourishment it must be 'digested'. This happens by means of the being's digestive organs and their gastric juices. For the micro-beings this digestive process means a separation of their spirit from their body. This spirit is accumulated or incarnated in the digesting organism's flesh and blood as renewed life, while the matter - that is, the being's physical remains which are now corpses - leave as waste. So this micro-spirit or micro-life separated from its matter constitutes the real nutritional value. It is the reaction of this micro-life or micro-spirit which constitutes that which we call 'vitamins'.

As spirit, as we know, survives the death of every physical organism to which it has been bound, so the micro-spirit or micro-life in every food product cannot possibly be destroyed, diminished or augmented, but will survive any form of separation from physical matter regardless whether this separation occurs by means of gastric juice or cooking. Digestion in itself is thus only a process of separating and liberating the spirit

or micro-life for the building up and maintenance of the digesting being's organism. That this digestion or process of separation is supplemented by an artificial process such as cooking has no influence whatsoever on the placing of the liberated micro-spirit's new incarnation. This is decided solely by the micro-spirit's or micro-life's own talent kernels. If these talent kernels are of such a nature that they can develop to full maturity in the flesh and blood of the digesting organism, they will instantaneously incarnate there. This happens especially in the case of ripe fruit around a kernel. However there is much liberated micro-life which cannot attain normal development in the above-mentioned flesh and blood. This micro-life therefore quickly incarnates in other substance or matter where the perfect conditions for the unfolding of its talent kernels are present. As there is much of this form of micro-life present in the food products which one cooks to a certain degree, namely meat, gristle and blood products, it is reasonable that here one can ascertain less vitamin activity than usual or a loss of vitamins; but as already mentioned this has absolutely nothing to do with the cooking process, but rather to the unsuitability of this particular micro-life for assimilation as nourishment in the organism concerned. And the situation would not be altered even if the mentioned products were enjoyed in an uncooked or raw state. So cooking is not only harmless but is a splendid help for man in his cosmic wandering across the epoch of both animal and vegetarian products which are coarse and difficult to digest, to the resplendent golden age of a future new culture where diet will no longer be a problem but, in combination with all other aspects of daily existence, will be a mature mankind's divine enjoyment of the eternal source of health created by God Himself through the whole of Nature's abundance of rays.

So a more refined form of digestion is developing in the organic structure of terrestrial man which will gradually remove the killing principle from the digestive area so that - also in relation to his micro-beings - the being will be capable of manifesting the observance of the fifth commandment: "Thou shalt not kill", and can thus represent in all fields the perfect or finished human being's behaviour or total fulfilment of the law of neighbourly love.

With the development of this new killing-free digestive process a corresponding special diet situation is becoming a reality. So one begins increasingly to insist that a 'raw vegetarian diet' is absolutely the only

correct form of nourishment, and one wishes cooking to be excluded from every field in the area of human nutrition. As we have already discussed, this attitude is neither logical nor scientific where it involves the use of very robust and coarse products for man's nutrition, as cooking here is not only harmless, but is simply necessary to convert these products, which are designed for an animal digestive capacity, to food for human beings. Of course, something quite different is in evidence when it is a matter of the use of those products which have been completely developed by Nature's hand to be pure food whose micro-life can pass into an organism as nourishment without any sort of prior destructive process of death-inducing digestion. Indeed, such micro-life's normal physical and mental existence is simply dependent on this assimilation as nourishment in an organism. That cooking therefore is not only superfluous but is positively harmful will not be difficult to understand when one learns that the products which have been completely developed by Nature itself to be food products constitute the flesh and juices of edible ripe fruits. It may be presumed common knowledge that ripe oranges, bananas, peaches, grapes, plums, apples, pears, melons etc. do not improve in taste and aroma by cooking, and without this or any other killing process are easily assimilated as nourishment in the organism of terrestrial man. This is also the case to a certain degree with the lighter leaf products which are used in salad, and the pressed juice of mild carrot-like root products. And so, particularly in the flesh and juices of edible ripe fruit, we have the micro-life which, entirely without any sort of killing process, destructive digestion or physical death, can be assimilated as nourishment in an organism; and which therefore - with its contact with the observance of the fifth commandment and the law of love - constitutes the true food for the perfect human being.

But terrestrial man is still very far from being a completely developed or perfect human being. To a great extent he still belongs to the stages between 'animal' and 'human being'. Therefore his digestion and diet is also something between the animal and the human. He therefore still does not have the capacity to be able to live entirely on the pure flesh and juices of fruits but must still have a certain quantity of coarser vegetable products. Therefore the present problem in terrestrial man's nutrition is not a question of what is best - either the raw vegetarian diet touched on here or the coarse products where cooking is still necessary - but rather is largely a question of which combination or

composition of the two sorts of diet one should use in order to safeguard one's perfect health and ensuing normal bodily well-being.

As terrestrial human beings are developed very differently and therefore cannot find themselves at the same stage of nutrition, the answer must be individual. Every individual must therefore perceive the reactions of his own organism to different food products, and through this come to recognise the dietary composition which gives him or her exactly the most perfect feeling of health and well-being.

Question: Can fasting be beneficial?

Answer: For the healthy person who lives normally and does not eat more food than exactly the quantity which meets his organism's needs, fasting would be a harmful interference. However, something else has to be considered where this relationship is not respected, and where, day by day, the being accumulates in his organism an abundance of superfluous foodstuffs, thereby permanently overburdening his organs.

That such overburdened organs can need some relief is obvious. This relief can only take place through some kind of appropriate fast or reduction of food intake.

By a sustained fast where the body is, so to speak, completely emptied of food products, one can bring about some beneficial cleansing of harmful and unhealthy substances. However, such a cure should never be carried out except under the prescription and expert control of a doctor.

Question: Previous replies to questions in this correspondence letter about vegetable nutrition seem to indicate that a raw vegetarian diet is no more beneficial than eating cooked products - is this right?

Answer: The previous replies to the above-mentioned questions were not concerned with shedding light on whether a raw vegetarian diet was preferable to cooked food. They were only concerned with stating that vegetable food was preferable to animal food; and considering whether the use of the cooking process itself in the production of food was harmful or not. Therefore it must be understood that the analysis of cooking

which was given in the replies only applies to these areas and to the preparation of transforming those products into tolerable food for the person who has made cooking a present reality and who, through the experience of centuries, has shown it to be absolutely indispensable for terrestrial man's nutrition.

It is a matter of course that there is no need to cook those food products which are already transformed by Nature itself into a form of micro-life so spiritually superior, and which is only clothed in such a minimal amount of physical matter that, entirely without being killed, it can be absorbed into an organism as nourishment and here continue its normal existence. Without this aim for the evolution of the principle of nutrition and the change in the digestive process from a murder and death process to a life-process for the micro-life, no being whatsoever on the physical plane would be able to be free of the killing principle. He must still, through his digestive process, invoke hell, death and destruction upon myriads of micro-beings in order to live himself, even if he has long since acquired an angelic life with meso-cosmic beings (animals and fellow human beings).

[For further information see Martinus' "The Ideal Food", available from the Martinus Institute and from Arcturus Books, 55 Fore Street, Totnes, Devon, England.]

Question: In daily life one sees that a very great number of people have to use glasses. Why is human sight so weakened?

Answer: The main reason why human sight is weakened to the great extent that it is, is because terrestrial mankind in the last century, with the aid of the invention of strong artificial light, has acquired the ability to turn night into day. This artificial extension of the day means, of course, an increased use of sight. The organs of sight can only be developed to tolerate this increased use by gradual training through several generations. Therefore the first generations must now suffer from many different kinds of visual weakness, particularly as they more and more concern themselves with smaller objects and details such as in reading and writing. But man's organs of sight will eventually be trained

to master this condition; and future generations will thus, to a corresponding degree, gradually be freed from visual weakness.

From "Contact Letters" nos. 3,4 & 5-1950 reprinted in the Danish edition of Kosmos 8,9 & 10-1983.

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*Translated by
Mary McGovern, 1984*

Harald Berglund:

THE ROOTS OF WAR

As long as there have been people on this planet there has been war. But a great number of people have now arrived at a turning point in their evolution where they begin to long for peace, where they start asking how they can end war, and create a lasting peace.

To be able to free oneself from war or from any state of being that one experiences as unpleasant, one must have a knowledge of those realities that cause the unpleasantness, the wars, the suffering and the sorrow.

Mankind has a very advanced science of war, but it lacks a science of peace. It does not know how to create peace. Its military leaders believe that peace can be secured by building more and more destructive weapons. People believe they have enemies, and that those enemies are the cause of the wars.

But a lasting peace can never be established on suppositions of the causes of war. It must rest on a firm scientific foundation.

A science of peace.

Mankind needs a science of peace, a science that, in all its details, leads to the ultimate goal - the creation of a lasting peace between people, and between man and all other living beings.

But the question was, how can we stop the war and create a lasting peace on earth? The answer is quite simple. When we stop releasing the causes of war, then there can be peace. Thus it is absolutely necessary to know what these causes are.

An eternal living being.

In Martinus' cosmic analyses we learn that all living beings are eternal. No living being has ever been created. That would have to involve a creation of something out of nothing, which is impossible. Neither can a living being die or terminate its eternal existence. That would involve a creation of a something into nothing, which is likewise impossible. There exists nothing in the universe but living beings. All is life.

In Martinus' analyses we also learn that the living being is the sole cause of its own fate. Based on the law of cause and effect, man creates

his own future fate. In this way he is able to make mistakes and to learn what causes unpleasantness and sufferings and what causes pleasantness and joy.

An eternal life.

All living beings are eternal realities, with an eternal ability to experience life. But to be able to experience eternally, the experience has to be eternally changing. The being desires an eternally renewed experience of life. All experience is based upon the contrast of a previous experience. If we had never experienced darkness, we would never be able to long for light.

All that which one has experienced long enough, no matter what it is, one will inevitably become satiated with, and one will long for something else, something which then necessarily will have to be in contrast to the previous experience.

Even the being who has cosmic consciousness, who is a perfect human being, will one day start longing for the contrast of this state of being. But the only possible contrast to a one hundred per cent perfect state is a less perfect state.

Thus the beings who have been permanent residents of the high spiritual worlds for aeons through the spiral-cycle of evolution start longing for a different life-experience. Their longing is directed towards the physical world.

Into the physical world.

The consciousness of the living being is to be transferred from a purely spiritual world into a physical world. The first physical manifestation takes place in the mineral kingdom, but the being is still one hundred per cent unconscious of its physical side. The actual awakening process starts in the plant kingdom.

To be able to become conscious in the physical world, one must have a physical body. The desire for physical matter which is necessary in order to build a physical body has awakened. But the physical matter has to be conquered - even that matter which one's fellow-beings have used to build up their physical bodies.

To tie physical matter to oneself is the same as egoism or selfishness. In other words, the physical body is the very prerequisite for the

development of selfishness.

From plant to animal.

Through the influences on its physical body from the surroundings, the plant being is slowly awakened and will eventually become a fully day-conscious being in the physical world. It is then no longer a plant but an animal. The being has now entered into the zone of the killing principle. In the animal kingdom the beings must kill to eat, and they must defend their physical organisms lest they should be eaten themselves. Here, the killing principle is a life-condition, and it is logical to defend oneself.

Half animal - half man.

For modern man the killing principle is not a life-condition and it is not logical to defend oneself. But animal talents are however still present in modern man. Through millions of years and incarnations the killing principle has been his life-condition. It has become an automatic function or a talent. No conscious thought is required in order to defend oneself, to think of oneself first etc.

The roots of all evil.

The roots of war and of all so-called evil are to be found in the animal talents in man; those talents that he has brought along from his days in the jungle, and which put him in conflict with the new, human ideals. It is those animal talents that are the cause of all war, suppression, persecution and torture. It is those talents from our past that turn up within us when we get angry, irritated, intolerant or maybe even furious with somebody. It is the same principle which is present in all kinds of defence, which is also an inheritance from the animal kingdom. Absolutely everything which falls under the principle of taking instead of giving belongs to the animal part of us.

"Thou shalt not kill".

It is not a life-condition for modern man to kill. Nevertheless, killing is part of his everyday life. Man has not yet understood the full meaning of the commandment that was given to him thousands of years ago, and that is what keeps him in the zones of darkness, suffering and war. Man has to stop killing - then he will leave the animal kingdom and become a real human being.

Violation of the sixth commandment is thus the basic reason for all wars. Mankind has not come very far in following this advice. Indeed, murder is not allowed in so-called times of peace, but if there is a war going on it is not only allowed but you may even get killed yourself if you refuse to kill. And then we kill in many other fields without being conscious of it. The piece of advice which was once given to mankind as a guide away from darkness and suffering says very simply: "you shall not kill". Thereafter does not follow a long list of exceptions when you may kill, ie. when the killings would have no effects on oneself. For example, it does not say: "you shall not kill people".

Not a criticism.

When Martinus, in his cosmic analyses, points out everyday occurrences which prove to be the cause of sorrows and sufferings for living beings, he never does this in order to criticize anybody or anything. On the contrary, his analyses are a defence of everything and everybody, since they explain and point out the absolute necessity and justification of everything, and its place in evolution.

From the animal kingdom man has brought along the habit of eating meat. This habit of eating the matter, the flesh and blood, of which other beings have built up their physical bodies, is something that modern man has continued doing without really thinking. Most people who eat meat probably very seldom stop to think what they are eating. They are so used to eating meat that they take it as a most natural thing. They do not sense or perceive the life behind the matter which they are using as their food, or if the thought should crop up they suppress it.

Nevertheless it is a violation of the commandment: "do not kill"; a violation which is a far greater cause than we might think for the deaths and sufferings which people meet with in wars, accidents and natural catastrophes. What people experience in these situations are the effects of, or the release of, karma for the sufferings they have imposed on animals.

Do we hate animals?

When people kill the animals, it is not because they hate them or dislike them. The killing is thus not connected with any such thoughts. Therefore the effects or the karma which follows as a result of killing animals is not connected with any thought of hate. These effects return to people suddenly and unexpectedly in what we call accidents, for example traffic

accidents. But it can also be a so-called collective release of karma like bombs in a war.

Only by experiencing the effects of one's own actions on one's own physical body can one become aware of those situations in which one releases causes whose effects create unpleasantness. If one's wish is to get away from all that which creates unpleasantness, it can only be positive that one is made aware of those areas in which one is releasing causes which will have an opposite effect to one's wish.

Our relationship to the animals is not insignificant if we want to work for peace.

True knowledge of reincarnation and karma.

The belief in death as a termination of life and the illusion of enmity or hostility are also among the roots of war. People believe that they can rid themselves of their enemies by killing the body. Their so-called enemy whom they think they have killed will, by virtue of reincarnation, be reunited with them. Not until they have learnt to love each other will they be able to part - but then they might not want to.

Since the law of karma is unknown to most people, the belief arises that one can suffer through no fault of one's own. One thinks that one has enemies against whom one has the right to defend oneself. But the so-called enemies are no real enemies. They are life's tools for making us aware of how our fellow-beings experience our own actions. We create our own fate, and what we experience through so-called enemies are the effects of our own actions.

We can have no other enemies than ourselves. Therefore it can never be logical to defend oneself. The sufferings that we experience on the battlefields and in our everyday life have but one purpose - to show us the way away from these areas. The sufferings will change the animal mentality into the mentality of a real human being.

Through the knowledge of the causes of war one can actively start working in the direction of peace. The road may be long and troublesome, but when we know that even the darkness is an expression of divine love, it will never be the same again.

This article is based on two lectures given by Harald Berglund during the English-speaking International Course at the Martinus Centre, Klint, in Denmark in the summer of 1982.

Preliminary P R O G R A M M E for summer courses at
M A R T I N U S C E N T E R
Klint, 4500 Nykøbing Sjælland

LECTURES 22nd July - 27th July

- Sun. GOD - A COSMIC REALITY (Karin Brant Nielsen)
Mon. THE EARTH - A LIVING BEING (Ole Therkelsen)
Tues. GOD'S PRIMARY AND SECONDARY CONSCIOUSNESS
(Ingrid Okkels)
Wed. THE ETERNAL NATURE OF THE "I" (Sv.Å.Rossen)
Thur. DR. JEKYLL AND MR: HYDE (Kjell Höglund)
Fri. FOOD AND ETHICS (Harald Berglund)

LECTURES 29th July - 3rd August

- Sun. COSMIC WORLD IMPULSES (Rolf Elving)
Mon. THE UNITED STATES OF THE WORLD
- A PREREQUISITE FOR PEACE (Kjell Höglund)
Tues. EVERYTHING IS VERY GOOD (Mary McGovern)
Wed. THE ULTIMATE GOAL OF SPIRITUAL EVOLUTION
(Benjamin Saxe)
Thur. HOW TO USE COSMIC ANALYSES IN PRACTICE
(Caroline Norris)
Fri. PRAYER AND MEDITATION (Lars Lundell)

STUDY GROUPS

Step I. INTRODUCTION OF MARTINUS COSMOLOGY

It is intended to give a general view of the basic ideas of cosmology. The majority of Martinus' symbolic drawings will be introduced and explained. The students will be acquainted with Martinus pedagogical cosmic symbolic language.

Step.II THE GROUP(S) will be based on selected texts of Martinus works.

EVENING ACTIVITIES

There will be question-periods and occasional lectures. The following have already been planned:

- Tues. 24th July ON THE HIGHROAD TO TRUTH
Wed. 25th July RELIGION AND SCIENCE -
INCOMPATIBLE QUANTITIES ?
Tues. 31st July LOVE IS THE FULFILLING OF
THE LAW

all by Benjamin Saxe

A detailed programme will be printed soonest.

Ask for further information about accomodation, prices etc.

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