

# KOSMOS

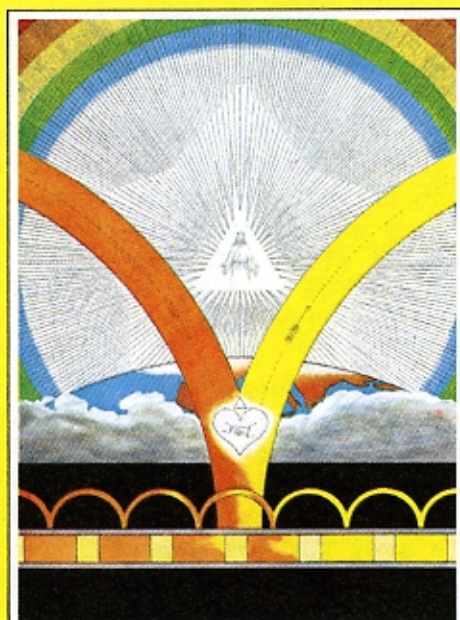
NO. 3

MARTINUS COSMOLOGY

1989

MENTAL PRISONS 1

QUESTIONS ABOUT FOOD



# Stilling the storm

by Mary McGovern

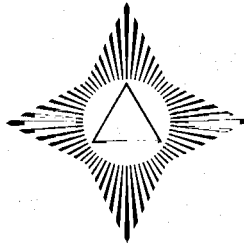
News of massacre and the threat of civil war in China, violent unrest, fatal accidents and natural catastrophies of staggering proportions in Russia are some of the events which in recent weeks have left many people shaken and uneasy. Situations seem to be getting out of control. Many feel powerless, not knowing where to turn or what to do.

What *can* one individual do in the face of atrocities of such dimensions? One aspect of the answer lies in the nature of our individuality. The only thing over which we can have direct control is our own reactions so, when things seem to be going badly wrong around us, the solution could lie in our individual reaction. It is at least theoretically possible to keep one's mental balance in the middle of a war or catastrophe.

Evolution is taking us in the direction of increased individuality. Our ability to make an individual intellectual or emotional response is growing. But in order to make such a response some degree of reflection is needed.

The ability to reflect, to use our resources of intelligence and feeling combined with a growing knowledge of the laws of love can give us the mental balance on which an appropriate reaction to any situation is based. As long as our intellectual and emotional faculties are limited we will still make mistakes but at least, if we make full use of the faculties we have, we would be doing the best that is possible for us at the moment.

Martinus points out in "Mental Prisons" that it is no good trying to free oneself if one at the same time imprisons others in one's own ideas about how they should react and behave. Other people can only react as *they* see fit. This does not remove our responsibility to step in when people are being hurt but an understanding that people are, for the moment, bound to view things differently can prevent us from being disappointed and intolerant, and help us react in a humane way. The storms raging around us need not become storms in our own being.



# Mental Prisons

## Part 1

by Martinus

### Chapter 1

#### The hidden cosmic message of summer

Every year thousands of people experience the warming, radiant areas of summer. They are surrounded by the wonderfully beautiful scents of cornfields and green meadows. On yellow beaches people gambol among blue-green salty waves. From green forests and groves sound the song of the nightingale and the cry of the cuckoo. All day long from the blue sky and the white summer clouds sounds the song of the lark. At twilight the ground mist begins to usher in the fairy-tale of the light summer night in magical sil-

houettes, scenes with the king of the elves or other wonderful midsummer-night's dreams. In the atmosphere of passion and longings of love young couples go out to seek solitude; and Nature takes them to its heart. In the light summer night God passes over the continent. In the Nordic midsummer the kingdom of God is revealed on earth. The ancient immortal myth of paradise has become a living reality before our eyes. We are still in the presence of the living "Adam" and "Eve" in flesh and blood. And God calls to us through the garden.

But what about all these thousands who live midst all this

divine glory? Do they see anything of the glory? Do they see anything of what, from a cosmic point of view, is happening? Do they know anything about what it is that they, in the culmination of mid-summer, are in the presence of?

## Chapter 2

**From a cosmic point of view most people are still "dead souls"**

No - thousands or rather tens of thousands, indeed, even millions, of people no longer know at all what it is that they experience with their senses, or are in the presence of. For them "summer" is merely a "season", due to the relationship of the earth to the sun and so on. But the fact that there is a precise purpose in the relation of the earth to the sun millions of people today know nothing at all about; indeed, they cannot even learn to understand it. Here their movements fail them. In these fields they are, so to speak, "dead" souls. They do not understand that without seasons every form of thinking and therefore every form of consciousness would be impossible. But without consciousness each I would constitute not a living being", not any "son of God", but merely "something which is". It would thus not fulfil the three conditions which, according to my main work, "Livets Bog (The Book of Life)", are demanded in order that a "something" can appear as a "living being". Without the seasons, an eternal absolute death would thus rule the universe, so to speak, for the universe with its suns and clusters of stars, globes and planets and the life belonging to these would of course likewise be a total impossibility. All that which today is life, beauty and joy, and all that

which constitutes the background or the contrast to this, could never have existed to bring a brain into action or vibration, just as no form of brain-organ whatsoever would ever have come into existence.

## Chapter 3

**The majority still view Nature's scenery as an expression of chance**

But when "the seasons" play such a pre-eminent rôle in the life we live that they determine life itself, how does it come about that millions of thinking beings see these merely as automatic functions brought into existence on the basis of chance? Indeed, do they see anything other than chance in everything that is created and has come into existence around Man? Is it not true that the great majority of people, even in the middle of the radiant, mild nature of summer, with all its splendours, do not feel anything other than indignation, anger or downright hate against someone or other? Are there not many people today in despair about something or other? Some feel profound sorrow and others exult in abnormal joys. Some wallow in gluttony and drunkenness, while others are dying of hunger and disease. Some go around with feelings of jealousy or envy, while others are filled with depression. But when people have such attitudes, are weighed down by all these troubles, it is not so strange that summer's revelation of light or the passage of God over the continents takes place without these depressed beings seeing or noticing anything. But does one believe that all these beautiful splendours of summer are manifested or revealed in order that they should not be seen or experienced?

Doesn't one think that the meaning of life is that the splendours should be experienced to the full by every living being in these areas?

## Chapter 4

### The living beings are on different steps in evolution

But if this is the intention, why doesn't it happen? Is there is something wrong with summer, or with the individual? As regards summer and the divine nature represented through it, there can be nothing wrong. It is the very highest revelation on Earth of God's creative power. And since living beings, and terrestrial Man in particular, live in the midst of this divine revelation, one would think that they lived in a corresponding form of happiness. But this is not so at all. Although the human being has a developed intelligence and has the ability to think and research, he lives to a very great extent in unhappiness and suffering, sorrows and troubles; daily life becomes to the same extent something very different from "Paradise". The manifestation of God, or the meaning of life, and terrestrial Man's consciousness, or his ability to comprehend are thus not in contact. "Paradise", or the highest mental light, shines in the world, but the terrestrial human being does not see it and lives therefore in a corresponding degree of darkness. But to live in darkness means being shut out from the light; it is to live in a kind of prison. Now, one may think that the reason for the terrestrial human being living in a kind of prison is exclusively due to lacking evolution or development. And this is of course also very largely true. However it must

be added that every step in evolution has its light side and its shadowy side. These light and shadowy sides of each step in evolution arise through the special laws on which each step in evolution is based. The fact is that each step in evolution has its special laws which to some extent differ from the laws of other steps in evolution. If these laws are kept, there arises only mental light, which means happiness in the mentality of the beings on the step in question. If, however, they are not kept, there will be darkness in the mentality or mental life of the beings in question. This light and darkness on the steps of evolution vary greatly. On the step of evolution of the tiger, it will mean happiness and well-being every time it has killed and devoured another living being. If, on the other hand, it were prevented from killing, it would suffer and feel debilitated. If we in turn, on the other hand, to the highly developed intellectual humanist, we see that this being would be extremely unhappy if he happened to inflict on another being even the very slightest degree of injury or unpleasantness, while he would be thoroughly delighted every time he happened to do a fellow-being some great or really effective service. The light side of the one step in evolution is thus killing, while the same principle constitutes darkness or the shadowy side of the other step in evolution.

## Chapter 5

### "Heathens" and "Christians"

The average terrestrial human being is located between these two forms of steps of evolution. In the evolutionary step of the Viking human being we see our close af-

finitly with the tiger's step while in the step of the advanced "Christian" we see kinship with the mental step of the high-intellectual or initiated being. The mental light or shadowy side of the Viking human being is thus a complete antithesis to the step of the modern humanistic man of culture. The Viking human being is happy about being able to conquer and oppress other beings and rob them of their property. The humanistic man of culture is, on the contrary, happy to help others with their property, just as he to a great extent gets pangs of conscience if he does not sacrifice himself enough for his fellow-beings. It is not so surprising that the Viking and the later man of culture could not live by the same morality, and that we have gradually differentiated between "heathens" and "Christians".

By "heathens" should here be understood beings who still live in the belief in a god or godheads who become "angry" and "eager to fight", who "punish" and "take revenge", godheads whose ideals are more or less war or oppression of other beings. By "Christians" should, on the other hand, be understood beings who believe only in a truly supreme, humane or loving God who neither "punishes", "takes revenge" nor becomes "angry" but who, on the contrary, through his creative power determines that "everything is very good" and that every being is absolute master of his own fate and can decide his own light and darkness.

## Chapter 6

The difference between heathens and Christians is not as great as most people think

But in daily life, in the daily

manifestations of the beings, the difference between these two spiritual directions is not so very overwhelming. As long as the beings who are baptised into the Christian teachings can still make war, take revenge and punish, be intolerant towards all beings who think differently from them, lie or cheat and, either covertly or openly, even steal, rob or plunder, then they are absolutely not true "Christian" people but serve the God of the heathens even if they officially have a "Bible" in which it is taught that one should love one's neighbour as oneself. To be a true "Christian" person is thus not decided by being baptised or confirmed in the church or by taking Holy Communion. "Christian" beings who are both baptised and confirmed, and have all these formalities in order, can still be "heathens", while "heathens" or beings who are neither baptised nor confirmed nor know anything about Holy Communion or other "Christian" phenomena, can well be "Christian". "Christianity", which should here be understood as the very highest form of neighbourly love, is not something which should only be manifested with words and the tongue, as is the case with all "Christians" who are in conflict with their neighbour or wage war with the beings in around them, but it should to the very highest degree be manifested in "action and truth". The two great world wars as well as the other wars which have been waged in the world are no part of "Christianity" but on the contrary of "heathendom". As we see, the fulfilment of the gospel of Christianity leaves much to be desired in the average terrestrial human being.

## Chapter 7

### The terrestrial human being is still not a fully developed human being

It is this lack of "Christianity" which today influences the fates of all terrestrial human beings. As we have already mentioned, true Christianity is the same as true neighbourly love just as true neighbourly love is "the fulfilment of all the laws". What then is "the fulfilment of all the laws"? In this connection "the fulfilment of all the laws" is the same as the fulfilment or the observance of all those conditions which are demanded in order that a human being can really experience being a "human being". Can a "human being" then live and exist without experiencing a truly "human" existence? No, the perfect or completely developed human being of course cannot live without his life being the experience of true "human" existence, but the unfinished human being, which means "the terrestrial human being" still lives his daily life without ever having experienced true "human" existence. He has to date reached only as far as acquiring the physical organism designed to be the dwelling or instrument for the truly "human" mentality. And it is by virtue of the fact that he now possesses such an organism that he is today called "a human being". But not even particularly thorough research is needed to observe that the being in the terrestrial human organism has so much in common with the animal or is so like the animal in his mental attitude to his fellow beings that to a great extent there exists no difference whatsoever between the terrestrial "human being" and "the animal". In all situations where the terrestrial human being gets angry, hateful or vindictive and makes war, in all

situation where he elbows his way forward at the expense of others, as well as in all situations where he lies, cheats and steals, his consciousness is completely identical with that of the animal.

## Chapter 8

### "Pangs of conscience"

While the above-mentioned situations represent normal ways of living for the animal since they are the only ones through which the latter can hold their own, for the advanced terrestrial human being they certainly cannot be considered as normal, since this being has access to much more perfect ways of living, all based on a total antithesis to the ways of living of war or of the animal. The difference between the animal and the terrestrial human being is that while the animal can choose only one particular way of living, namely the "animal" one, the terrestrial human being can make use of not only the animal form of life but also of a form of life which is its total antithesis. Since this latter form constitutes an antithesis to all war, it is identical to neighbourly love. In the terrestrial human being two great diametrically opposed ways of living are thus represented. That this not only creates the basis for war against one's neighbour, against the beings in one's surroundings, but also leads the individual into war with himself is here evident as a matter of course.

Since the individual has thus within himself the capability to use two ways of living, of which the one is perfect and gives a perfect experience of life and the other is imperfect and gives therefore a correspondingly imperfect

experience of life, he will, every time he has used the imperfect way of living (the animal) and thereby experiences the imperfect experience of life, become dissatisfied with himself or unhappy. It is this dissatisfaction we call "pangs of conscience". For the advanced man of culture pangs of conscience will always mean the disclosure that he has used the "animal" instead of the "human" way of living. He thereby experiences not only the purely physical unpleasantness to which the use of the primitive way of living has led; he also experiences the mental unpleasantness of seeing that he could have avoided the unpleasantness or the ensuing unhappy fate completely if only he had acted otherwise, had acted more in the spirit of neighbourly love and less in the spirit of selfishness.

Since the animal has access only to the animal way of living, this way of living, as previously mentioned, is normal for this being. It cannot therefore get any kind of pangs of conscience whatsoever. It lives in contact with its existence, the destiny of its life, and is happy. It is still to a great extent in "Paradise". The advanced true man of culture on the earth has, however, begun to acquire the right to decide himself whether his experience of life will be happy or unhappy. He has access to the use of two ways of living of which the one gives him a happy and the other an unhappy experience of life.

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TO BE CONTINUED IN THE NEXT ISSUE  
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Translated by Mary McGovern, 1989

# MARTINUS COSMOLOGY

## AN INTRODUCTION



A new introductory 20-page booklet is now available from the Martinus Institute, price 15 Dkr, £1, 2 US\$. It contains two articles by Martinus, "The Cosmic World-Picture in Brief" and "The Principle of Reincarnation", an excerpt from his book "The Fate of Mankind", an answer to a question about tolerance, two symbols with explanations as well as brief information about books by Martinus available in English and courses at the Martinus Centre, Denmark.



# Martinus Answers Readers' Questions

## Question:

Why should one not eat meat or animal food?

## Answer:

One should not eat meat or animal food because meat and all animal substances with the exception of milk, butter and cheese cannot be used as food without the carrying out of murder and thereby the destruction of highly developed conscious life. As the law of life for the human being and thereby the condition for a healthy organism and happy fate is the fulfillment of the fifth commandment, "Thou shalt not kill", a food which is based exclusively on the killing of conscious life cannot possibly, according to this law, be food for human beings. It is permissible for the beast of prey since it is a condition of life for this being. When people to such a great extent as is the case place themselves by their meat-eating at the same stage as the beast of prey it is due to their not yet broken habits or old ways inherited from their previous animal state. That the human being is not relegated to having to live on the food of the beast of prey is a fact because animal food is not in any way whatsoever a condition of life for him as it is for the beast of prey. But quite apart from this, the unfortunate intervention in the creation of fate and

the destruction of health to which this wallowing in corpse-substance will gradually give rise, all according as the human being in his development becomes intellectual and ethically refined, will in itself be enough to remove the animal products from his sphere of nourishment.

## Question:

Does eating vegetable food not mean just as much destruction of life as the eating of animal food?

## Answer:

It is true that vegetable products, like animal products, consist of microlife but the microlife in the plant-substance has no day-conscious ability to feel physical suffering in the way that the animal microlife does. The physical conscious life of the plant consists only of being able to vaguely sense pleasantness and unpleasantness. Pain in the plant can therefore in the worst case only be noticed or felt as a hint or vague feeling of unpleasantness. In situations where animal life would shrink in excruciating pain vegetable life would feel only a hint or vague feeling of unpleasantness, and at that only when it is a matter of roots, leaves, stalks, grains and unripe fruit. By eating the ripe fruit-flesh

around the kernel in the edible fruits no killing whatsoever takes place, since the microlife here gets a normal and perfect unhindered promotion in its life-cycle by being consumed as nourishment in an organism. But as yet vegetable nourishment has to contain the above-mentioned roots, leaves, stalks and grains because ripe fruit does not create enough filling in the intestinal structure which the terrestrial human being possesses. But this structure will change with evolution to the advantage of the flesh and juices of ripe fruit which will then become the terrestrial human being's only acceptable source of nourishment.

The same source of nourishment will at that time together with refined ethical thinking and considerate and healthy care of the structure of the body create the perfect human being in God's image whose atmosphere will be devoid of the physical misery of today with its disease and all too violent undermining and mortality of the organisms.

#### Question:

If one makes, for example, an emergency landing in arctic territory where access to vegetable nourishment is excluded, and there is therefore access only to animal food gathered through hunting and fishing should one then forgo this food and thereby surrender oneself to death from starvation?

#### Answer:

To surrender oneself to death from starvation is to commit suicide; to commit suicide is to kill; to kill is a violation of the fifth commandment. But in a situation where

the keeping or violation of a commandment is to an equal degree a violation of its wording or precepts, this commandment revokes or obliterates itself. The fifth commandment does not exist in this situation and cannot thus be violated. Here, however, there is another cosmic law which is valid, namely that which says that "of two evils one must choose the least evil". The question then becomes whether it is "the least evil" to surrender oneself to death from starvation, or it is "the least evil" to maintain one's life by means of animal food until one has fought one's way out of the above-mentioned situation.

To go on living will thus here only be possible on the basis of the physical destruction of other living beings. But a developed human being who in his normal life avoids the killing principle both as regards food and his relation to his fellow-beings, and furthermore with his will and reason works for the removal of this principle from the human way of living is a more protective and life-giving being for other beings than the animals which he, in the existing unfortunate situation, must kill if he himself is to live and manage to get through the crisis. If such a being therefore chooses death from starvation what happens is that "the more significant being" is sacrificed to the advantage of "the less significant", the greatest evil is practised instead of the least evil which is in turn the same as a violation of the law of love. The opposite solution to the problem would therefore be "the least evil" and must be preferred in this situation.

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Translated by Mary McGovern, 1989

## 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«.

## 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.

**THE MARTINUS INSTITUTE** in Copenhagen was established in 1956 in order to make Martinus' literature available.

**MARTINUS COSMOLOGY** is not the basis for any kind of sect or association.

At present the following books are available in English:

The Eternal World-Picture Vol. 1  
Logic  
The Ideal Food  
The Road to Initiation  
The Mystery of Prayer

**KOSMOS** is published in Danish, Swedish, English, German and Dutch editions. The Danish and Swedish editions share the same content while the other editions each have their own content.

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

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## CONTENTS

Stilling the storm by Mary McGovern.....	2
Mental Prisons Part 1 by Martinus .....	3
Martinus answers readers' questions.....	9

## THE 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 in 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".