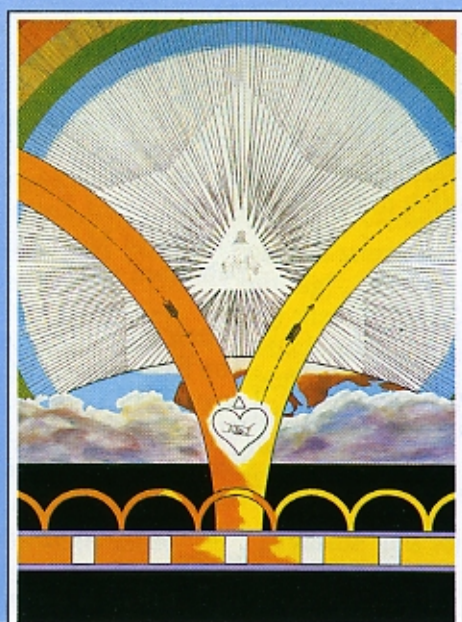


KOSMOS

NO.5 MARTINUS COSMOLOGY 1990

THE CULTURE OF GIVING 1
A SYMBOL FOR TOLERANCE
THE FATE-PLAY OF LIFE
MARTINUS IN TRANSLATION



Martinus in translation

by Mary McGovern

American contract

A contract to distribute *The Third Testament - Livets Bog I* in USA has been agreed between the Martinus Institute in Copenhagen and the American publisher Samuel Weiser. The book is now available, price 20\$ (excl. postage), from Samuel Weiser, Inc., P.O. Box 612, York Beach, Maine 03910. Efforts to make a similar arrangement with a British publisher are still continuing.

Ideal Food for the Japanese

The Ideal Food is now available in Japanese. The inspiration behind the translation came from a lecture tour of Japan made in 1965 by Ib Schleicher of the Martinus Institute's Esperanto Department. The tour was arranged by the Oomoto Movement, a religious movement dedicated to tolerance, humanism and internationalism. They have promoted the use of Esperanto since 1924.

During his travels Ib Schleicher met Norija Esumi who promised to translate *The Ideal Food* from Esperanto to Japanese. And he kept his promise. No less than 23 years later the Martinus Institute received a message that the translation was now finished. The book was published in Tokyo in the summer of this year, and 500 copies have been reserved for distribution to Japanese libraries.

Books to the Balkans

The Third Testament - Livets Bog I and *Logic* have been translated to Serbo-Croatian and were published in Beograd, the capital of Yugoslavia, in August and September of this year. *The Fate of Mankind* and *The Eternal World Picture, Vol.1* are also translated and will be published by the end of the year.

Serbo-Croatian is one of the many Slavic languages, the mother tongue of 17 million

Yugoslavians. It is also understood by 1.7 million Slovaks living in Yugoslavia, 1.3 million Macedonians living in Greece near the Yugoslavian border, 12 million Albanians and 5 million Hungarians who speak related Slavic languages. Some Bulgarians are also able to read and understand Serbo-Croatian.

With the publication of Martinus' works in Serbo-Croatian his analyses have become available to a large part of the population of the Balkan Peninsula.

Complete works in Czech

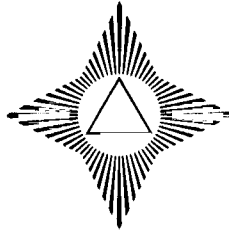
The complete works of Martinus have been translated to Czech. In 1956 the Martinus Institute published a series of books by Martinus in Esperanto translation. An Esperanto enthusiast in Czechoslovakia became immediately interested and began translating the books from Esperanto to Czech. There came, however, a time when he had translated all that was available in Esperanto (it was not possible to translate more into Esperanto at that point) so he learnt Danish in order to translate directly from the original language to Czech. Now, at the age of 83, he has completed the task he set himself 34 years ago.

The Third Testament - Livets Bog I and a number of Martinus' shorter works will be published soon.

Work in progress in Western Europe

The first volume of *The Eternal World Picture* has just been published in Dutch. Work on the German edition of *The Third Testament - Livets Bog I* is nearing its completion. And a French translator has begun translating some of Martinus' shorter works.

See p.15 for an overview of the current situation.



The Culture of Giving

Part 1

by Martinus

Chapter 1

When a gift is a prepayment for an expected return

One of the traditions that create most disappointment, bitterness, melancholy and delusions of martyrdom in daily life is what is known by the concept of "giving gifts".

One will here no doubt ask in surprise if giving gifts is not something good, something that one should especially train oneself to do. And it cannot be denied that the absolute, unshakable answer to this is that the ability to give is the cornerstone on which all absolute happiness depends. Indeed, it is even so all-important that the road to owning one's life goes exclusively through giving it, sacrificing it for others, which means living it in unselfish service to others. This is expressed in the words of Jesus: *"Everyone who gives his life for others will own it; but everyone who does not give his life will lose it."*

So "giving" is the solution of life. But when "giving" can have such consequences as just mentioned how can such a manifestation be so necessary or urgent? One must here understand what "giving" really means, what a "gift" really is. In daily existence there is hardly any term more misused than

the term "gifts"; so much so that what one in everyday speech calls "gifts" are really not "gifts" at all, or cannot at all rightly belong to the principle of "giving", but on the contrary constitute mere camouflage for the buying and selling of the satisfaction of egoistic desires. Indeed, this camouflage can even be so effective and habitually organised by its originator's subconscious that when he in one case or another is "bestowing" something on someone or something he has at times no day-conscious idea at all of the true analysis of the situation. He thus in the first instance, in good faith, believes he is "giving". This in turn means that for the awake day-consciousness of the giver the situation seems to be the "manifestation of giving", but the truth of the matter is in reality that the "gift" is merely a means by which the giver seeks to achieve the satisfaction of some egoistic desire; in brief, that the "gift" is in reality merely a kind of "prepayment" for the attainment of some desired future advantage.

The veiling of this motive for the giver's "payment" has long since become of such superior habitual consciousness for this being that, in the majority of cases, it is "C-knowledge", which means that it has be-

come an automatic function, thus occurring independently, beyond the conscious control of the individual. As a consequence the giver, even if he cherishes certain pleasant expectations, is in such cases not aware of this egoistic motive, and therefore in his awake day-consciousness believes he is giving for entirely unselfish reasons. His subconscious has made it a habit for him neither to believe nor to truly understand that the motive for his giving should be connected with these pleasant expectations, precisely because the nature of the giver in the case in question is rather to believe in his own sublimity. And the true motive for his payment is therefore revealed only when the expected advantages are not forthcoming. He then begins to feel slighted, misunderstood, indeed unjustly treated, by the recipient of his payment or gift. He fancies himself a kind of martyr, in the worst case expressing himself in bitterness, indeed, as being downright persecuted by the recipient of the gift, quite without the recipient being necessarily guilty of any offence against the giver. And from this it follows that the giver's indignation is due to failed hopes, meaning the absence of the expected advantages that were the hidden motive for the giving of the gift.

Chapter 2

The present social order and its influence on the mentality

In order to be really able to understand this problem one must realise that terrestrial mankind is still at such a low step in evolution that to a great extent it is a vital necessity for its single individuals to be...selfish. The existing authorities, with their legal and judicial system, have still not reached such a position - regarding the prevailing egoistic or animal greed in the struggle of the individuals for the assets and material goods connected with these - as to be able to create time, peace and security for the single individuals to develop their unselfishness. The drive for self-preservation today elicits in the individuals an unremitting, all-pervasive fear of poverty with its attendant subjugation and slavery; the social order has still not reached such a standard of culture that it

has been able to abolish slavery, but bring it about that those who have no assets, those who own nothing, must be slaves to those who possess these assets, and are sold and paid for by those who have something with which to buy. So the assets in the world are for the moment in reality merely a thing by virtue of which one can buy one's fellow-beings, force them to be co-workers in obtaining for oneself even more assets, and in this way appropriating a kind of independence or freedom, a kind of safeguard against the slavery lurking behind all things.

So the existing social order or administration of assets today arouses in every human being a very great interest in or desire for the appropriation of assets, indeed, is even of such an all-pervasive strength that almost none of the beings that have not yet exhausted themselves in the struggle for existence and sunk to the depths in a vagabond existence, cheating and mental illness in the stupor of hopelessness, have time or dares think about anything other than the continuous safeguarding of their economy. With an iron hand society compels its individuals to see "the rich man" as one of life's greatest and most desirable ideals. And for this reason everyone who lives in the glamour of wealth is worshipped and idolised.

Is it not just so that the assistants in a shop wait on the rich customer, the heir to millions - who is perhaps not even used to doing the useful work of serving himself, dressing and undressing himself - in a different way than on the poor old man bent and emaciated from the grind and drudgery of work? What or who is it that is here worshipped? If it were work, one must carry the worn out, emaciated, poor old man in a golden chair. But does one do that? Is he not quite despised beside the heir to millions?

Is it then the person behind the millions for whom one feels such intense attraction? No, absolutely not. How does one think it would go if the same person suddenly lost his fortune and came into the same shop poor and down-at-heel to buy something on credit? Does one believe that the staff or the proprietors of the shop would tumble over each other in exaggerated haste to meet

this person's slightest wish?

No, it is not the person or the human being but the millions to which homage is paid. It is gold the worship follows. It is in the light of one's great possessions, in the light of the glitter of one's gold that the world most easily notices one. It is this glitter that most easily gives access to the favour and praise of the world.

The terror of being economically oppressed, the fear of perishing in slavery, poverty and destitution thus turn the worship of gold, which means the development of the ability to appropriate to oneself capital or a fortune, into the basic condition of the instinct of self-preservation. So, all things that can produce capital or prosperity are the main factors in daily existence.

Since all assets today are already impounded, existing as the private property of other people, these factors come to aim at showing how one can best come into possession of other people's assets. The most primitive of these factors is simple robbery, which means by raw and brutal force appropriating to oneself one's neighbour's possessions. This form of appropriation of assets is to a great extent a leading feature of the behaviour of primitive people or tribes, but it is also found within a certain class of people within so-called "civilisation".

Since one has forbidden this primitive form of appropriation of one's neighbour's possessions, this class of people, who are thus in reality only "children of Nature" have become "offenders" incurring the persecution and punishment of civilisation. We call this class of people "criminals". This does not, however, hold true when the robbery occurs under the term "war", which in turn means a robbery occurring on the basis of the wish or decision of an entire people to appropriate the possessions of another people. Here it is still a "heroic deed", which is blessed and honoured by saluting, parades and decorations.

One will now perhaps think that this is, however, justified and natural when it is a matter of "defensive warfare". But where is such to be found today? Does one believe that there is any present or future warring

power that does not imagine it is waging a "war of defence", regardless of how open a war of attack it may be? Is it not one of the fruits of the present civilisation that everyone fights under the guise of "defence"?

And what then is it that is defended? Is it not generally true that the possessions and national boundaries of any people are realities that have at one time been appropriated by attack and assault by the same people or its forebears? Can it be denied that these are "stolen possessions"? That one has "owned" these for long periods of time, perhaps even since ancient times, does not change the principle. And is it not equally justified to call a war that is a defence of "stolen possessions" a "war of attack" as it is to call a modern war of attack in the twentieth century a "war of defence"?

What then is a "war of attack", and what is a "war of defence"? Is it not true that "war of defence" is one by which people camouflage the truth of every war? From a cosmic point of view absolutely all wars without exception are to be identified as "wars of attack", since none of the world's land areas whatsoever, with their vital necessities and raw material assets, is given as absolute "private property" to one people or another, to one state or another. That the areas of land are today nonetheless divided between the peoples into "private property" is due exclusively to the principle of attack, which means "the principle of robbery", raw and brutal seizing by superior display of force.

This form of appropriation of assets is thus tolerated only between the nations where there is as yet no realistic, international or common judicial system. Between the individuals within the societies one has long since done away with this primitive form of appropriation and made it a punishable offence. But in that one has thus made robbery a punishable offence, and at the same time, through faulty administration on a large scale, turned it into a matter of self-preservation or absolute necessity for the individual people to covet or desire its neighbour's goods, such desire has given rise to a new method by which one can come to possess some of these goods with-

out using the fatal and punishable force. This method is known by the term "theft". This method aims, as is known, at "secretly" appropriating assets belonging to one's neighbour. By appropriating these secretly and so eluding the discovery of this action, one can avoid the existing punishment for it and avoid paying the legally required compensation for the appropriated assets.

So theft constitutes a method by which one, in the most fortunate cases, can appropriate assets belonging to one's neighbour with a smaller risk than by the dangerous robbery method. But as theft is also a punishable offence, while most people protect their belongings under lock and key, with watchdogs and guards, the primordial instinct behind the drive for self-preservation has found vent through even more refined methods for freely appropriating goods and gold than by robbery and theft. Of these methods the simplest is, like the two previously described, a punishable offence and is known by the term "fraud".

This method aims exclusively at bluffing the person whose property one wants to appropriate as cheaply as possible. This in turn means a method that is very much based on the ability to tell lies. The "fraud" tries by means of lies to veil the actual or real circumstances from the person he wants to cheat. This veiling occurs, of course, in such a way that his victim gets the idea that complying with his wishes, on the conditions he has stipulated, is enormously profitable in an economic or in some other beneficial way. But afterwards, when the fraud is far away with his loot, his victim discovers that the expected advantages of the compliance with the fraud's wishes do not exist at all but are pure fabrication. And he is then left one experience richer, but, as a rule, materially a little poorer.

Chapter 3

Advertising as masked propaganda

The development of civilisation has, as previously mentioned, turned the above coarse and simple primordial or animal forms for appropriating assets into punishable offences, and the use of these methods thereby

makes their perpetrators "offenders" or "criminals". But civilisation has not been able to perfect the distribution or administration of the material assets to a corresponding degree. Our daily bread still exists as our neighbour's "private property". As a consequence of this, the same civilisation has of necessity to tolerate a method of distributing goods we call "business". This method, the idea of which in its cosmic analysis is the principle "equal value for equal value" is thus logical and perfectly sound in its true nature. But civilisation is not yet capable of maintaining it at such an elevated level. And all trade does not therefore as a rule occur under the principle of "equal value for equal value", but on the contrary under the principle "lesser values paid by greater values". This in turn means that an article must be paid for not at its actual value but with some percentage added. How many per cent extra must be paid for the article will, as we shall see, be the very highest price that the seller, under the present circumstances, can force the buyer to pay.

Civilisation, in its transformation of the world's assets from "private ownership" to collective "common property" for the collective population of the world, independent of nations and states, is only in its frail beginnings - (see the fourth chapter of *Livets Bog (The Book of Life)*, Vol. I) - and the possibility of every person without private means making a living actually exists only as the "private ownership" of the people with private means, and therefore as an "article of commerce" must of necessity be bought by these. It is therefore a matter of course that impecuniosity is not popular, and that the fear of or anxiety about poverty or destitution is second nature for the great majority. So anyone who has assets sees a great risk in losing them and is not only very unwilling to give them away, but in most cases would far rather use them to appropriate even more assets.

Since this is the economic attitude of the man or woman from whom the person without private means is forced to buy what he needs, it follows naturally that this comes to be considerably the opposite of what it really should be according to its cosmic analy-

sis: "equal value for equal value". It is a matter of course that the buyer comes to pay "dearly" when the seller is interested only in selling for as high a price as can at all be obtained, quite regardless of the true or real value of the article.

But to demand that lesser values are bought by greater values is of course "fraud". As civilisation's legal and judicial system is against this, such a transaction can take place only when it is camouflaged in such a way that it appears to be fair, which means that it fulfils the principle "equal value for equal value". The consequence of this has in turn been that on a large scale in the business world one has simply developed to a stage of genius the ability to promote or practise this camouflage protecting the principle of fraud.

The business world has much help with this in what we call "advertising". This should, from a cosmic point of view, constitute only honest information about the existence of an article and its real value, which means what it cost to produce, that is an open and true declaration about the cost of material and wages. But is modern advertising like this? Is it not true that such information is a "trade secret"? And has this advertising not also become a means by which an attempt is made to veil the information as much as possible? Has this not become a tool by which one tries as much as possible to induce the customer to believe in the great advantage of dealing with one? Are there not large companies that pay out millions per year in order to keep such propaganda or the art of suggestionizing going? Do they not try through beautifully produced catalogues and advertisements filling the whole or half of expensive pages in the biggest daily and weekly newspapers to tell how infinitely "cheaply" one can buy from them?

But to buy "cheaply" is, from a cosmic point of view, the same as paying a lower value for a higher one, which means getting a gift of something. The advertising millions maintain propaganda to make the customers believe that one gets so much as a "gift" by dealing with the firm in question. But where do the advertising millions come

from? How can a firm exist on the basis of letting the customers pay only "lower values for higher values"? It must result in an increasing deficit and ultimately in inevitable ruin. But is the truth not the opposite of this? Does one not see many large expensively advertised shops growing in prosperity and luxury, giving profit to shareholders or owners? Where do these assets come from? They cannot come from the customers, since these, according to the firms' own expensive advertising propaganda, as previously shown, sell only at a loss. What kind of secret source of wealth is it that these firms can so generously draw on that they can to a certain degree almost be described as philanthropic?

Surely there is something wrong with the argument here? Surely the secret source of wealth is...the customers? Surely the advertised "cut price" is a mask for the fact that it is an "excess price" the customer is in reality paying? This in turn means that the firm does not at all deliver "greater value for lesser value as payment" but that it is on the contrary the customer who pays "greater value for lesser value". The customer thus pays not only the real price for the article received but he also helps to pay the firm the money that has, among other things, enabled it to produce the advertising that has induced or lead him to believe that he has made a good buy, has got something "cheaply", has got something as a "gift". And with this belief he is happy and is inspired to a new transaction with the "advantageous" firm. And one thus better understands why they have "trade secrets".

The above must of course not be construed as destructive criticism of any particular firm, since such would be meaningless or unloving. The entire problem must, on the contrary, be understood only as a question of evolution. The present circumstances are the fruits or characteristics of a particular level in evolution and are indicated here only to show that the current social order is precisely of this standard, the nature of which is expressing itself through the very circumstances mentioned above; and in this way it has a part in determining people's present mentality or attitude to

"giving", the foremost and holiest principle of life.

Chapter 4

The sufferings of society, dictatorship and the principle of giving

As is evident from the above, the current social order is still of such a primitive evolutionary standard that it turns the appropriation of assets, the desire for capital or wealth into an almost all-pervasive vital necessity for every single human being. This social order cannot prevent all the assets of the world being owned by a certain part of the population of the Earth, while the remaining part owns nothing. And so there are two economic sides - a light and a dark side. As the dark side means destitution, slavery, privation and hunger, rags and tatters, destitution and degradation, the way to the light side of economic existence becomes the focus of the terrestrial human being's present mentality. Daily existence is a permanent war between the representatives of these two sides of life. Everyone is fighting everyone else. Those without means are fighting to emerge from poverty and slavery. The wealthy are fighting to keep their wealth, and thereby safeguard themselves against destitution and slavery.

That such are the circumstances is the source of almost all terrestrial human suffering. It is the source of oppression and degradation. It is the source of that misery, "the weeping and gnashing of teeth", which makes people cry to heaven for "salvation" and thereby makes world redemption of immediate importance.

To change the world's assets of life from being "articles of commerce" to being "gifts for all people" is the "salvation" of the world. To change people's desire to make everything "private property" into the desire to make everything "common property" is to lead mankind out of the animal tradition; it is to liberate it from true heathendom, incorporating it in that kingdom which was originally "not of this world". It is to remove the main cause of all so-called "evil". And with this removal every basis for envy, robbery, theft, fraud, poverty, slavery and degradation will thus be removed.

But changing the world in this way cannot be brought about by dictate; an ape cannot become a human being at the command of a dictator; and terrestrial mankind cannot jump over centuries of evolution by dictatorship. Evolution can be promoted only by enlightenment. But enlightenment can exist only on the basis of personal experience.

It is true that there is something called "education"; but this is, regardless under what form it may occur, only a cultivation or training in personal experience. Everything that is not personally experienced is merely surmise. Only real personal experience can turn a "supposition" into a "fact".

So nothing that exists under the term "dictatorship" can directly lift people one single jot from their present step in evolution. The "culture" that is in this way forced upon terrestrial people is merely a prescribed compulsory way of living, which is a representation of the attributes that constitute the step in evolution on which the dictator finds himself. For those individuals who find themselves in the focus of the dictator's step in evolution these attributes must of course be felt as the highest idealism imaginable, and the dictator as their guardian angel, because it is precisely their natural traditions, desires and ideas about life that, through his material power, are coercively maintained. But for those who have long since outgrown these characteristics, for example in the military, marital, racial, religious or more cultural area, and so find themselves on a different and higher step in evolution - a step quite incomprehensible to the dictator - the dictator and the prescribed, compulsory way of living become a hindrance, a "straightjacket", which, under the higher and stronger inner mental abundance, dignity and development of these people, must more or less crack or split up. As they hereby collide with the laws of the dictator and are a danger to his power one well understands why the dictator must have so many detention camps, prisons and scaffolds. The people who are "dangerous" and "undemocratic", which means anti-dictator, must be rendered harmless.

And so, without "knowing what one is doing", one "stabs" evolution, one practises

the killing of the embryo of a higher culture, and in mighty military array one keeps marching blindly, and rapidly, towards one's own execution. For "stabbing evolution", killing a higher culture, is going against the eternal structure of the universe itself; it is to reproach God. And against such a superior power everyone must ultimately and inevitably give in. Here must "each person who takes up the sword perish by the sword".

For people who are far below the dictator in evolution, dictatorship is no salvation. Forcing primitive people to suddenly manifest a higher step in evolution than that which they have by nature reached is not lifting these beings to mental sublimity. It is not so easy to lift beings from one evolutionary step to another. The consequence is then also that this forced behaviour becomes identical to the "culture" or "training" that an animal trainer imposes on his wild animals, namely a disturbing and unpleasant, and therefore for the same beings hated, "training". And it does become something of a "circus performance" when primitive people show "deference" and "obedience" to a dictator who cuts down every form of opposition with superior modern military technology and ruthless punitive measures.

When respect and obedience do not exist as voluntary gifts but appear only as forced means of avoiding torture and the death penalty, they are only stolen goods; and it is a matter of course that, in such a zone, peace cannot exist. Here life must be bloody. The oppressed seek freedom. Evolution does not allow itself to be dictated or prescribed by terrestrial human whims. Everything of that nature must be destroyed. The course of evolution obeys a far higher mentality than the terrestrial one. So dictatorship is not the means by which world peace can be achieved. Only the opposite principle can save mankind. But the principle opposite to force is freedom. And freedom is the same as...a "gift", since any gift can exist only as something liberated, regardless of what form it may take.

So "giving" is the opposite of "forcing". Mankind can be saved only by "giving". The very principle of world redemption will

therefore consist exclusively of developing "the ability to give" in the terrestrial human being. And to the same extent as the being's talent for giving grows, so he will get on to the same wavelength as the very principle of life, which is in itself one great gift. It does not cost anything from a cosmic point of view to be born into the world; it costs nothing to die; it costs nothing to grow; just as little as sight, smell, taste, hearing and touch are "bought" or "sold" realities. People are wallowing in cosmic wealth. The world is full of all the vital assets, which means all the assets in terms of heating, nutrition and entertainment that terrestrial people's evolution and joy in living through vast centuries of time demand. But people do not yet understand how to be on the same wavelength as the principle of life itself. Are there not enough coal-mines? Is there not sufficient electricity or other energy in Nature? But thousands of people must nonetheless toil in the sweat of their brows, making themselves bent, twisted and emaciated. Is there not enough grain or food? Even so, thousands of people must die of starvation. Is the earth not equipped with sufficient vast beautiful, temperate, sunny and fertile areas? But thousands upon thousands of people must burn up or languish in hot deserts while other thousands must live a frozen primitive existence in the winter darkness and icy regions of the arctic territories? Are there not sufficient materials for beautiful clothes and equipment for all people? But great masses of people nonetheless walk around in rags and tatters. Why all these calamities? Is it not precisely because all these cosmic gifts, the Earth's great stores of vital assets, are impounded as "private property"? Why is this so? Is it not because terrestrial people still exist so much in the animal traditions, find themselves on such a low or primitive stage in evolution that the principle of giving is as yet but a minor factor in their mentality, while "the principle of business" or "taking" is the primary thing?

People have therefore developed a great talent for "taking", but only a very small talent for "giving" and are thus predestined to be in disharmony with the very principle of

life itself, which is, as previously mentioned, the culmination of giving. Where it does not exist in this way it is exclusively the living beings themselves that prevent it. By turning an all-pervasive display of "the principle of taking" into a vital necessity one cannot get on to the same wavelength as the fundamental provision of the eternal world plan which - free of charge - "lets the sun shine on the righteous and the unrighteous". And one here better under-

stands that the road to life or the salvation of mankind can be taught in the eternal sentence "It is more blessed to give than to take".

The second and final part of this article will appear in the next issue of KOSMOS. Original Danish title: *Gavekultur* (Book no.12). First published in 1938. Translated by Mary McGovern, 1990

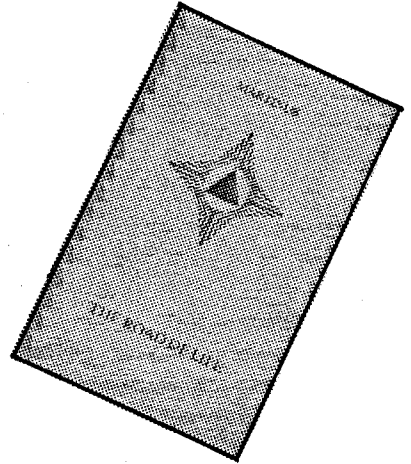
BOOK NEWS

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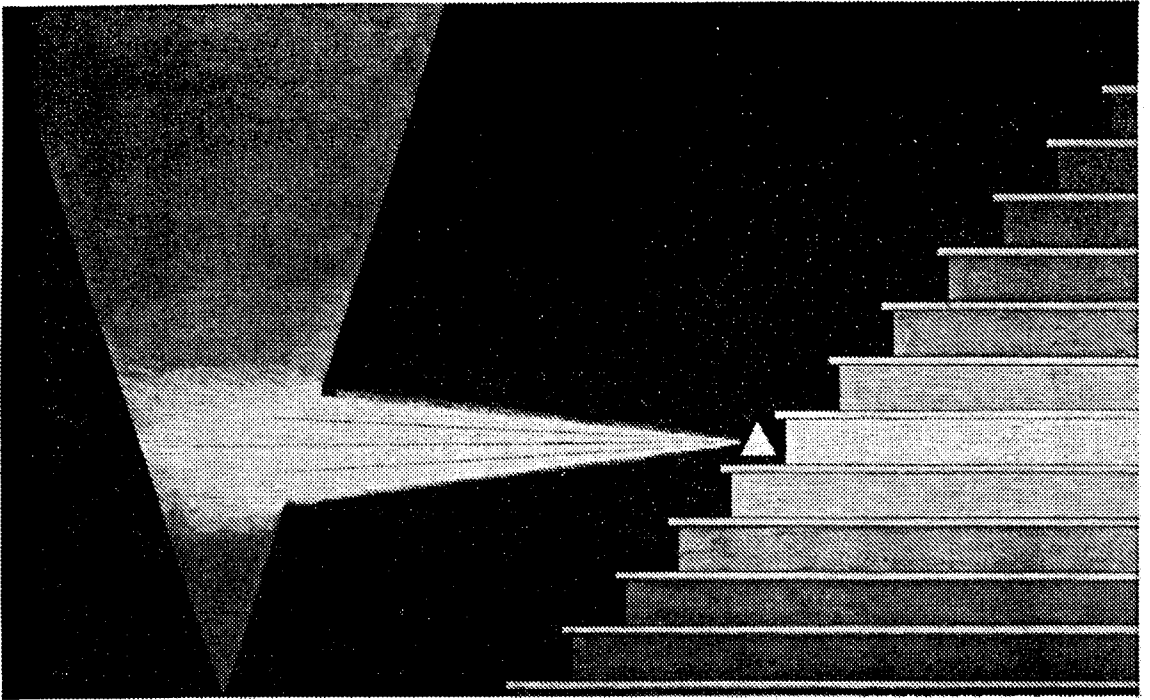
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Symbol 31

The living being's sensory capacity and the universe

Martinus drew and explained a number of symbols, 33 of which are published in "The Eternal World Picture", Vols.1-3. (Volume 1 is available in English.) His purpose in making the symbols was to provide the reader with an easily accessible view of the cosmic structure of life. By letting various colours, lines and figures symbolize intangible, spiritual laws and principles the reader is helped to work with intangible realities in the same way as he works with physical realities. Symbol no.31 is one of very few drawn in black and white.

The cone-shaped figure on the left of the symbol symbolizes the universe, which stretches from the infinite microcosmos to the infinite macrocosmos. Everything that exists is in this universe. The large stair formation on the right of the symbol symbolizes the ladder of evolution on whose steps all existing living beings find themselves. Each step symbolizes a step in evolution. On one of these steps we see a triangle. This symbolizes a living being. A shining ray emanates from this living being. This symbolizes the sensory capacity of the being in question, which in turn means its capacity to manifest and to experience life. So what the being comes to experience and create

depends on the step in evolution on which it is situated. It can only experience that part of the universe that is available to its senses on this step. The more highly developed the being is, the more perfectly it can see and perceive the universe.

The steps on the stair figure on the right of the symbol symbolize the ordinary human steps in evolution. When it is symbolized here it is in order to show how illogical and foolish it is to be intolerant. The white triangle we see on one of the steps on the symbol symbolizes a living being. The ray

emanating from this living being towards the conical form, which symbolizes the universe, symbolizes the sensory perception of the above-mentioned living being from its present step. The being, through its sensory perception on the mentioned step, comes to see the universe in a perspective particular to this perception. That the unfinished or primitive human being perceives this perspective as the true reality is naturally a matter of course. It has therefore difficulty in understanding the view of the universe of those people from the steps in evolution above and below its own, since this view appears in the perspectives formed by these steps. That these perspectives are obliged to vary according as they are not seen from the same field of vision or step on the ladder of evolution is a matter of course. This therefore creates great misunderstanding, resentment, intolerance and discord between unfinished human beings from varying steps in evolution. They each believe that their particular view is the totally unshakable, perfect view of the universe, and that the view of the other people is wrong. They do not yet understand that they are on different steps in evolution and cannot therefore possibly see the universe in the same perspective. Only when a being attains cosmic consciousness and is a finished human being in God's image is it able to see the entire ladder of evolution with its many steps and their inhabitants. Only then is it able to see that these must of necessity vary in spirit and way of thinking, according as their sensory capacity varies on the steps in evolution on which they find themselves. The unfinished human being must therefore learn to understand that its neighbour's idea of life or view of the universe has to be formed and limited by the sensory capacity that this neighbour temporarily possesses. And this is in turn limited by the step on the ladder of evolution on which the being is situated.

It is the limitation of the beings' sensory capacity by the steps in evolution described here that they do not understand. They each believe that they sense and experience the

universe from the same point of view, that is the same step in evolution. And there is no one who would like to believe or admit that he is on a lower step in evolution than his neighbour. For this reason the majority of unfinished human beings fight to assert their own view of life as the absolutely right one or the only salvation. And we here thus have the basis for all intolerance, war and suffering. Until people have come to understand that they are on different steps in evolution and can have therefore only that view of the universe and perception of life which is accessible through the sensory capacity valid for that step, real, lasting, absolute world peace will be an impossibility on Earth. But gradually as people reach as far as becoming finished human beings, attaining cosmic consciousness and becoming in God's image after his likeness, they will be able to experience the absolute world picture in its entirety. And here they see, among other things, all the various views of life and ways of behaving of the unfinished human beings as working details in God's creation of mankind's liberation from darkness and the night-black spheres of suffering of devil-consciousness to spheres of light and love in a culmination of bliss. *Martinus*

Original Danish title: "*Det levende væsens sanseevne og verdensaltet*" from "*The Eternal World Picture*" Vol. 3 .

Translated by Mary McGovern, 1990

MARTINUS CENTER
KLINT
DENMARK

International summer course on Martinus
Cosmology in English and German
20th July - 3rd August 1991

Programme available in December

The fate-play of life

by Kirsten Alstrup

The above title is taken from one of Martinus' shorter books, which has inspired me to philosophize on the subject.

"We are all both actors and audience - and stage hands of all kinds in the gigantic play of life", writes Martinus. It sounds funny but when I think about it more closely I have to admit that the "metaphor" hits the nail on the head. One moment we are standing on the stage of life playing our rôles as well as we can. And another moment we are the audience.

On the stage we meet ourselves through our neighbour. We meet our past, present and future. We meet the past in the form of behaviour we ourselves no longer have the heart to practice. But we can be eternally sure that we have behaved in the same way previously - perhaps in previous lives. We can just as well forget any indignation or condemnation. We are all evolving continuously, and the principle of hunger and satiation holds true for us all.

It gives me something to think about (the rôle of audience). How should I tackle my own unfinished sides? On the one hand I accept that they are there. On the other hand I would very much like to be a joy and blessing for my fellow beings - and thereby also for myself. Practice, practice and practice. Martinus calls it the A-, B- and C-stage. At the A-stage one wants to learn something new. It could be playing the violin, making inviting vegetarian food, or perhaps being a more thoughtful motorist. At the B-stage one practices. And time and time again we have to cry out (think) with the words of Paul: "The good I would, I do

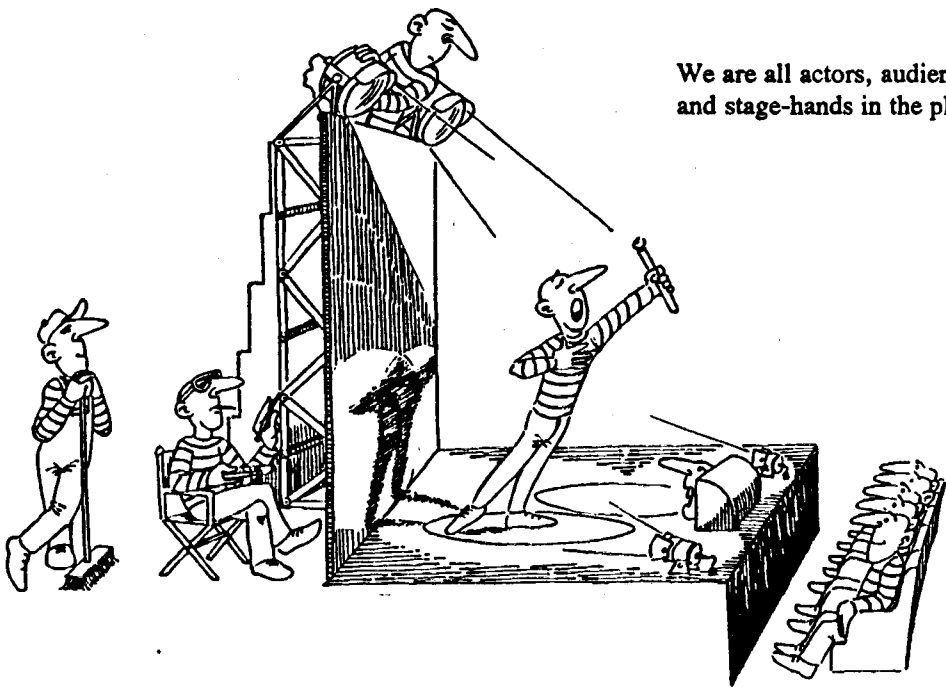
not; and the evil I would not, that I do." But in the end we will become geniuses. This means that we will have reached the C-stage in the field concerned.

The power of thought is much stronger than most people realise. To think positively about what one is dealing with hastens the learning process. And vice versa. By thinking angrily and negatively one prolongs the process. I can give a little example:

A number of years ago I had a colleague with whom I had in many ways a good relationship, but he drove me mad when he pointed out errors in my work. It didn't actually matter if he was right or not. I got equally angry. Physically I began to get a lump in my neck but I didn't think very much about it - I reckoned that it would probably disappear again - and I certainly didn't connect it with my anger.

Summer came and I went to the Martinus Centre in Klint. Early one morning as I was walking along the beach I suddenly saw this colleague with my inner eye. And I realised immediately that I should forgive him. In my thoughts I gave him a big hug and asked for forgiveness, and I got a warm hug in return. I told my sister about it when I got back to the camping site, and she asked how my lump was. I felt it. It had shrunk to half its size and in the course of a week it disappeared completely.

It was only later than it dawned on me that I had also forgiven myself, and that even if I am not crazy about "colleagues"



We are all actors, audience
and stage-hands in the play of life

who point out my errors, I can now often smile instead of getting into a rage. Yes, the B-stage takes its time. Sometimes more than a whole life.

We meet the present of course through the life we are living right now. It is now that we are reminded of the past, and now that we meet the future in the form of fellow beings who have already reached the C-stage in areas where we ourselves are imperfect. By observing their behaviour we can allow ourselves to be inspired by new areas we would like to master to perfection.

But a play also demands people behind the scenes. They are us too - when we are disincarnated. In an ordinary theatre we do not see these indispensable people. And on the stage of life we do not see them either. "They are our guardian angels and spiritual guides", writes Martinus.

The lighting people direct the spotlight (attention) on that part of the whole that is important for us to look at more closely right now. From time to time they shine light on the whole stage so that the whole is not lost.

The stage manager sees to it that, among other things, the necessary props are to hand. And on the stage of life our guardian angels see to it that we are led into those situations where precisely those instruments

(fellow beings) that can take part in the experiencing and understanding of the problem with which we are grappling are to be found.

The make-up artist and the dresser can clothe the actor in masks and clothes so that the audience does not realise immediately who the person he is seeing is. They can also disguise the actor so that he becomes unrecognisable. Exactly as on the stage of life.

Under the stage there are assistants too. The prompter (conscience) assists us at regular intervals. We can listen - or not. But if we go against what our conscience whispers to us we get problems. Our fellow players do not react as we expected, and we risk rushing off on a side track.

And what about the producer? Isn't he or she also us? Eventually, as the audience in us begins to form wishes, we become assistant producers and thereby ourselves take part in setting to work on the development of new talent kernels in our fate structure. But invisibly behind us all is the chief producer, the Godhead. We are all Gods instruments. With both our unfinished sides and our perfect sides. And Nature is the wonderful set we have been given to create the frame around the fate-play of life.

(Trans. MMcG)

MARTINUS IN TRANSLATION
October 1990

X = published (excluding in KOSMOS)
0 = translated

	Danish	Czech	Dutch	English	Esperanto	French	German	Icelandic	Japanese	Serbo-Croat	Swedish
Livets Bog (The Book of Life) I	X	0	0	X	0		0	0		X	X
Livets Bog II	X	0					0				X
Livets Bog III	X	0					0				X
Livets Bog IV	X	0					0				X
Livets Bog V	X	0					0				X
Livets Bog VI	X	0					0				X
Livets Bog VII	X	0					0				X
Reprint of the Preface to Livets Bog	X	0		X			0	0		0	X
Reprint of Chap.4 from Livets Bog	X	0		0	X		0	0		0	0
The Eternal World Picture I	X	0	X	X	0		X	X		0	X
The Eternal World Picture II	X	0	0		0			X			
The Eternal World Picture III	X	0									
Logic	X	0	0	X			0			X	X
Funeral	X	0					0				X
1 The Fate of Mankind	X	0	X	0		0	X			0	X
2 Easter	X	0	0	X			X				X
3 What is truth?	X	0					X				X
4 On the birth of my mission	X	0		X		0	X	X			X
5 The Ideal Food	X	0	0	X			X		X	0	X
6 Leaves of God's Picture Book	X	0		X							X
7 The longest surviving idol	X	0					0				X
8 Mankind and the world picture	X	0		0			X				X
9 Between two world epochs	X	0									X
10 Cosmic consciousness	X	0	0	X	0						X
11 The mystery of prayer	X	0	0	X		0	X				X
12 The road to initiation	X	0		X	0						X
13 The Christmas gospel	X	0			0		X				X
14 The creation of consciousness	X	0									
15 Out of darkness	X	0									
16 The principle of reincarnation	X	0									
17 World religion and world politics	X	0									
18 The fate-play of life	X	0									
19 Cosmic glimpses	X	0									
20 Meditation	X	0		X							X
21 Beyond the fear of death	X	0									X
22 The road of life	X	0		X							X
23 The immortality of living beings	X	0		0							X
24 The creation of culture	X	0					X				X
25 The road to paradise	X	0		0							X
26 Devil-consciousness & Christ-con.	X	0									
27 The creation of world peace	X	0					X				
28 Two kinds of love	X	0					0				
Through the gates of death		0		0		X	X				X

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

The Ideal Food

The Road to Initiation

The Mystery of Prayer

Marriage and Universal Love

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 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."

KOSMOS

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