

KOSMOS

NO.6 MARTINUS COSMOLOGY 1990

CHRISTMAS
THE CULTURE OF GIVING 2
JOY



Christmas

Between the years 1948 - 1980 Martinus send a Christmas greeting to all subscribers to KOMSOS. The following is an excerpt from his greeting of 1975.

That time of year is again upon us when the light from the star of Bethlehem brings its incipient universal love into the hearts of millions of people in order to more or less shine on and warm other living beings. Loving greetings and gift packages are sent by the ton over the entire Earth to and from relatives and friends. A shining ocean is lit and shines upon one from houses and gardens, from shops, highways and byways. Huge Christmas trees in the squares and in other open places call for the collection of means for the many who at the moment live in the Christmas-less shadow-side of their fate. There is the sound of angels over Christmas. Indeed, even the hellish noise and death cries of war have sometimes had to become silent because of the light of the star on the holy night of Christmas.

What is it people experience here? It is "the fresh air from the sea". It is a meeting with the atmosphere from a kingdom that is not of this world, but which - in the form of Christianity's new world epoch, which has already begun - in the course of the next 3000 years will come to radiate the eternal light, that is *God's holy spirit and universal love*, through the hearts of people over the continents and seas of the Earth.

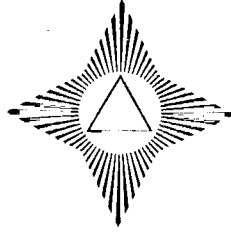
It is true that 3000 years can seem a long time, but imagine the many thousands of physical incarnations or earthly lives that

have gone before in order that people have been able to reach that stage in God's transformation of them from animals to the human stage they constitute today. The remaining 3000 years are, in relation to this, almost merely to be regarded as the end of the road for them as subjects for God's creation of them into "his image after his likeness".

But the human being does not only need to experience darkness in the long process of creation. Every discarnation between the physical earthly lives is a rest in the light. Here he has access to the experience of The Kingdom of Light to the same degree as he, during his most recent physical incarnation, has developed the ability to grasp it and to bear it. At the same time he has thereby also in his physical incarnation access to experiencing that neighbourly or universal love which he has been able to manifest towards his "neighbour": animals and human beings.

It is true that the physical world contains the vitally necessary darkness or hell. But for every caress the being gives his neighbour, he takes one step out of hell or darkness and thereby one step nearer the completion of his creation in God's image after His likeness.

Trans. MMcG



The Culture of Giving

Part 2

by Martinus

Chapter 5

The ability to give is the mark of a person's step in evolution; wealth or poverty is not

Since it is better to give than to take, many will perhaps think that the way to the salvation of the world must actually consist in suddenly dispossessing all wealthy people of their wealth or in depriving everyone of their "private property" in order immediately to share all the assets of the earth absolutely equally between every one of its people; but it is not like that. Such a division would also mean dictatorship.

The fact that the assets exist as "private property", that some people have appropriated the assets while others have none, is a consequence of evolution. The present circumstances are the specific expression of a particular evolutionary step, which means a direct average result of the temporary particular mental state of the aggregate people of the Earth on the scale of neighbourly love. It is thus the top point of everything that they, purely mentally, can give to one another.

This giving, in its present form, is not the most primitive imaginable, just as it is not the highest either. At the same time it is a fact that it is growing and that people are really developing towards being of a greater and greater mutual social benefit to one another. These facts makes it also a fact that it is a problem of evolution; which means that its transformation is analogous to a being's transformation from child to adult, and cannot therefore, any more than this transformation can, happen on command. Indeed, we would be witnessing the fact that if all assets today were divided equally among all the people of the earth, in the course of a very short time thousands upon thousands of people would languish in a state of ruin while others would be perishing in a plethora of affluence, abundance and gluttony. People would be on exactly the same step as before. To make laws with such a drastic requirement as that no one may own more than others would give birth to hopeless opposition, which would have Providence itself or the whole of Nature as its fellow-combatant, and would therefore

be just as inevitably victorious and invincible for the terrestrial human beings as the course of the moon and the orbit of the sun are inevitable.

Taking wealth from the wealthy and giving it to the poor would mean merely a transfer, not an ending of the circumstances. That the poor would manage wealth better, and be more generous, than the rich - who would now have taken over the place of the poor - in their affluence had been, would not be a universal fact. Does one not see in daily life that poor people who suddenly come into great wealth do not at all, in the majority of cases, become ennobled by it, but that arrogance or self-importance to a particular degree are manifested in their mentality? Indeed, sometimes to such an extent that they even avoid dealing with their parents simply because they are poor? They would be ashamed of them in front of their rich friends and acquaintances. No, the poor are not better than the rich, and the rich are not better than the poor. The beautiful residences and extravagance characteristic of the rich are not a real question of evolution but merely a question of money, and can be achieved by anyone who comes into possession of a fortune. The criminal can wear fine clothes just as well as the person who is morally developed.

It is true that "culture" and "refinement" go with luxurious houses and fine clothes, but this is in many cases not a question of evolution but only an acquired "training", a mental "varnish" or "veneer" with which one prevents "the proletarian" within oneself from becoming too apparent to one's "distinguished" circle of acquaintances. This "training" is merely a recipe that, up to a certain limit, can, if one has money, be bought and acquired by the undeveloped and the developed alike, for it is not a raising of the person from a real evolutionary step to another but, on the contrary, constitutes merely a masking by which one can give a lower step an outer appearance of being identical with a higher.

So being rich is not any favour of Providence, just as little as being poor is any punishment or disfavour from the same centre

of power.

Being rich or poor is thus not in any way whatsoever an irrefutable characteristic of or expression of being highly developed. The greatest wise man of Christianity expressed his economic situation thus: "Foxes have holes, the birds of the sky have nests, but the Son of Man has no place to rest his head"; while other wise men, for example Solomon, had great wealth, and Buddha was the son of a prince.

So judging people's true evolutionary step from their material wealth or poverty would be against all absolute logic and every perfect way of calculating or cognition. Anyone who regards these two factors exclusively as characteristics of or criteria for development must of necessity sooner or later give up this view. The most unmistakable characteristic of development (or evolution) shows itself not in the form of how much one owns but, on the contrary, in the form of how much joy one is able to feel by giving one's neighbour something of what one owns. Our relation to "giving" is our relation to evolution. From this it can be seen where one stands. From this can be seen how far the terrestrial human is from a "finished" being, which means the state of being which in "Livets Bog (The Book of Life)" is expressed as "the real human being".

The nature of the animal is the principle of "taking"; the nature of the real human being is the principle of "giving".

Chapter 6

The salvation of the world through the principle of giving, the destruction of dictatorship and the rise of democracy

So, since this "giving" is in reality the main principle in the evolution of terrestrial Man, is the axis around which all daily existence turns, it is inevitable that the course of this existence becomes jerky, noisy, jarring and unstable, bumpy and jolting, as long as this "axis" has no solid foundation but swings along with the dominating centrifugal force of the terrestrial human "desire to take". What terrestrial mankind today sighs and groans under is therefore this, the connec-

tion of its own existence to that unstabilised axis. And so "the salvation of the world", "the liberation of mankind" or "the redemption of the world" consists in getting this axis stabilised, so as to become the real central and solid regulating point of balance for all terrestrial human mental oscillations. Through this stabilisation all the so well-known terrible states of imbalance in that oscillation we call war, killing and mutilation, execution, robbery, plundering and punishment (with their bloodstaining of everything that is noble, peaceful and beautiful, loving and enlightening or vitalising) will cease, and a lasting peace and harmony can undisturbed come to replace the present spectacle of murder, and turn existence into song, music and creative joy.

The development of the principle of giving is thus the salvation of the world. And we then also see that this principle is the soul of all wisdom and, in a specially adapted way, is what is important in the present greatest world religions. From here it passes into the terrestrial human mentality as the basis for the formation of morality, resounding more and more in its jurisprudence, laws or judicial system, politics and social administration.

Since the principle of giving is the opposite of the principle of coercion, wherever it develops it will result in greater and greater freedom for society as well as for the individual human being. As an expression of this, we see throughout history how the despotic or dictatorial monarchies have more and more had to develop into democracies, free states or republics.

While the individual human being was, under the former kind of government, an absolutely powerless subject of an autocratic ruler over his life and death, and over his material position and appearance, he has, under the latter, become a participating unit in the government of society itself. He has gained the "right to vote"; he takes part in electing and deciding to whom the governing power is to be given, and the laws and provisions they may put forward. Despotism thus becomes a relic of the past, a mental museum piece.

That people in certain countries have nonetheless had to put such a "museum piece" in the form of dictatorship on the throne can be due only to an all-too-dominating majority of souls on the evolutionary step of the subjects of the past, beings who have not to a sufficient extent outlived the effects of dictatorial imperfection and who have not experienced that one single human being's unrestricted power over souls on highly various evolutionary steps can never in the long run lead to harmony, unless the dictator or the person in power has unrestricted insight into all the mental aspects of every single step on the scale of evolution that his subjects at any time must represent. But in order to gain such an insight a dictator must be being who is very highly mentally or spiritually initiated. However, as this initiation can be attained only through the total evolution of neighbourly love in one's innermost being, and as the complete outgrowing and degeneration of the desire for power must be consequences of this, and as this outgrowing must in turn have as a consequence the desire to create freedom for everyone and joy in creating this freedom, one understands that someone so highly initiated cannot be a dictator. But, since an initiate cannot be a dictator, such a position must always be filled by a non-initiate, which in turn means a being who cannot have perfect mental insight into the spiritual phenomena in the behaviour of the subjects over whom he has seized the right to unrestricted rule. He juggles with and orders and commands powers that he does not completely understand and whose laws he cannot therefore follow. The result of this must of necessity be a hazardous restraint of these powers. Since these powers constitute the mentality of the subjects his behaviour or way of being will mean oppression. Oppression of the mentality creates a desire or longing for freedom, longing for a sloughing-off of the yoke of the oppressed because it is an arresting of his life's growth; it is putting evolution in a straitjacket.

But as no armour is strong enough, in the long run, to be material for a hard-

wearing "straitjacket" for evolution or, in the long run, to stop the course of life, every such armour appearing in the form of dictatorship is ultimately bound to crack in the middle of all the apparently glorious lust for power. Life cannot be hindered.

It is true that democracy also represents a power that must sometimes be felt by many as coercion and oppression. But this oppression cannot approach being anywhere near as dominating and overbearing as unrestricted dictatorship, where every criticism, opposition or objection can inflict on its source the death penalty and is thus extremely dangerous.

In a democracy every social provision, every law is a result of the representatives of all spheres of interest. If a provision becomes too much of a hindrance the desire for its abolition affects the voting majority that can eliminate it. It is a matter of course that such a form of government where everyone, through their right to vote, has access to making their insight tell and has the right to participate in decisions for or against the implementation of a decree, a misuse of state power cannot come to expression to the degree that it can in a dictatorship where the power is unrestrictedly given to a single being, and where every single one of the state's remaining citizens is therefore completely robbed of every form of influence or right to participation in decision-making on the form this state should take. It therefore becomes a fact that this cannot possibly be anything other than an expression for the whims and ambition of the dictator or ruler, his naivety as well as his intelligence, his bad as well as his good characteristics. A single wrong impulse from him easily leads a people to destruction. Dictatorship can therefore never in the long run become the bulwark against ruin and degradation that democracy is, where every great decisive impulse from the government has no influence or power before it is sanctioned by the majority of the people who have a voice. And before it reaches such a stage it has of necessity to be a result of the consideration of the majority for and against, and becomes thereby to a greater

extent guaranteed to be the expression of sober reflection and consideration than when it is the expression of the dictator's sudden decision, which is not permitted confrontation by the insight or consideration of others.

Now one may perhaps object that democracy's form of government is far too slow, and that the fact that everyone has the right to be consulted creates only a tug-of-war delaying and prolonging all decision-taking. But is a cultivated people so busy that it does not have time to let its decisions or resolutions go through the fullest possible consideration or deliberation but must blindly leave it to one of its millions of brains? And can such business be an expression of culture? And can a people or society grow in culture and spirit by binding its millions of brains to an already ordered, regimented way of thinking? Does it not thereby choke its intellect? Is it not a fact that organs that are not used degenerate and perish? If one never used more than one of one's ten fingers, the other nine would inevitably wither, become unusable or die. If one never talks, one loses the ability to talk. Does one not also believe that one will ultimately lose one's sight if one is forced to live for years in total darkness? Indeed, life does not tolerate anything superfluous. Everything that is not used must die. And does one not pay dearly for the speed the dictator can achieve in his process of government when it can occur only on the basis of putting the country's millions of brains, and thereby the main part of its intellect, in straitjackets? Can a people grow culturally by reducing or limiting its ability to think? Is it not just as foolish as claiming that a man is running up a staircase at the same time as he is running down it?

The way to the development of all intellectuality and culture goes through freedom to think, freedom to criticise, which means to point out shortcomings or faults, freedom to put forward ideas and notions that do not lie precisely within the authorised horizon or what has become official practice, together with absolute freedom, with one's right to vote, to be freely and openly for or against any projected proposal; therefore in

the ruling of the state or the social order, no dictatorship could ever be identical to a really cultured state for it exists only by virtue of imprisoning or limiting the freedom of the intellect, which is the essential vital nerve, impulse or the unshakable foundation for every really civilised culture.

That dictatorship has such highly developed technology and great factory-complexes is not an expression of true culture; it is merely an expression of what can be learned; it is merely the result of recipes. These results become expressions of culture or true civilisation only through what they are used for. If the brilliant technology, if the great factory-complexes are very widely used for the creation of instruments of murder, refined explosives and firearms, bombers and submarines, poisonous gases and so on, then they are only an expression of the fact that their sources are merely "primitive people" who have put on "modern clothes". Then it is the "bushman" or "Fuegian" who has acquired modern weapons. Then it is the conquest-seeking wild tribes of the past who are today hiding themselves in military processions and parades. And so one better understands that these must have dictators. The worship of the chief is still not outlived in their consciousness, just as it is essential in any warlike manifestation; here one must have a dictator; on a battlefield one cannot parley about the plan of campaign; that would only give the enemy an initial advantage. Here the soldier must blindly obey the general; here it is a matter of speed. Here it is the taking by surprise or the total crushing of the opposition or "enemy" that is the joy of living. But can a people be regarded as cultured or as really civilised simply because it has transferred this, the life-form and war-discipline of the wild tribes, to its own form of government? I can only see that such a nation in reality has become merely a "barracks" seething with superior "generals" or powerful henchmen of the dictator, and downtrodden, "tamed" slaves in the form of insignificant "privates".

As dictatorship can only exist at the cost of the loss of liberty of the subjects, it must

always be in a state of war. It is not a part of living beings' nature willingly to let themselves be mentally or materially bound. So dictatorship must all the time combat this nature, which is not simply mental resistance but, on the contrary, the growth of life itself in the mentality of the subjects. Nor can this growth be stopped, but it will, as previously mentioned, ultimately burst the straitjackets of dictatorship.

Dictatorship is thus a fight against life and evolution themselves, and so is the greatest contrast to the principle of giving. It is a regime of force, which has its domicile only in zones where "Valhalla", even if unconsciously, is still the all-overshadowing, shining and glorious ideal against which everything in existence must pale, zones in which "right" is still but a nebulous idea. To the extent that beings still find themselves on these evolutionary steps, where "might" and not "right" is the absolute leading ideal, they can praise dictatorship. But if they have reached zones in evolution where "right" has begun to go before "might", then the morality of the sword will disintegrate and the seeds of a new world in which "right" and thereby freedom for the growth of all higher forms of life will be visible in the distance.

Since this new world is one of freedom it is the world of the principle of giving, for no form of gift whatsoever can exist without being an expression of some kind of liberation. Any gift whatsoever is thus the same as "liberating". The first more or less visible result of such an atmosphere of freedom on terrestrial human society, bound as it is by the animal traditions of might, is what we today call "democracy". That this democracy in its present form is far from representing evolution's final goal for democracy is naturally a matter of course. Democracy is, so to speak, only in its infancy from a cosmic point of view. It must fight against individuals' still strong dictator-tendencies both within and without its present area of power. The animal traditions can be changed just as little by sudden liberation as by sudden force. The true liberation of the being can only be brought

about by its own evolution. True mental freedom is thus something that comes with growth, just like a being's transformation from child to adult. It cannot be dictated or conjured up instantaneously by experiments or commands.

But democracy has the advantage over dictatorship that it lets life adapt to evolution by virtue of the right to vote or participate that it guarantees every single one of its citizens. As they change their point of view and get more insight and become more intelligent, their voting interests change. And by virtue of their right to vote they have an influence on the object of the vote, bringing it into contact with the changed interest. In this way democracy is a form of government continuously and bloodlessly transforming itself in contact with the growing mental changes and demands that evolution at any time must result in.

Since dictatorship cannot possibly give its citizens this freedom or right to participate without ceasing to be a dictatorship, it can never be any more in contact with evolution than it is on those steps in evolution where the mental life is still so little developed that it does not feel oppressed or restricted by the regimentation of dictatorship.

But the mental life grows. Since the result of evolution is an increasing freedom, and since dictatorship is coercion there will inevitably come a time when all dictatorship will have to cease in favour of democracy, which with its changeable and movable structure can follow evolution and with its liberating nature can keep abreast of the growing mental demands or obstacles, whether they be in the artistic, the scientific or the purely economic area. Dictatorship is thus a thing of the past. Democracy is the future.

As democracy gives its citizens freedom to change themselves according to evolution, as their voting majority grows and wants this change, and as this freedom must normally take into account, or be somewhat suppressed by, the citizens of the same democracy's voting minority or opposition, there thereby arises a certain guarantee that rashness cannot occur, thorough deliberation

being unavoidable. Democracy becomes in reality a cultivation, on a level corresponding to evolution, of life's own granting of freedom to the growing terrestrial human mentality. Democracy is thus the only means through which the granting of the growth of life, or the transformation of the flock from animal to human being by the cosmic principle of giving in the most bloodless way, can be revealed or practised. True democracy is thus a creation, growing in freedom, of an opening in the terrestrial mental sphere through which the flock in a suitable way can finally be given unhindered access to the greatest gift of life: the widest possible, unrestricted evolution in spirit and culture, in wisdom and love and the thereby unshakable creation of all-outshining peace and harmony as fact in the daily life on earth.

Chapter 7

The principle of giving and the cycle of nature. Democracy and world redemption

We have now touched upon the principle of giving or the principle of liberation, and seen that it is Nature's own method of working, and that where people go against this principle there arises coercion or resistance. There arises here a loss of liberty, whose direct effects can absolutely exist only as "crippling" or "deformation". We have seen something of this truth through our contact with dictatorship and democracy. We have seen that dictatorship is a manifestation in which the mental powers of life, which means the people's thousands of brains, are almost all put out of action so that the meagre function of one single brain (the dictator's) is allowed to unfold itself in the great body of the nation, whereby this must of necessity ultimately wither or languish from a purely cultural point of view, even if it perhaps in the first instance as regards power or conquest appears to be outstanding. We have also seen that democracy is a body in full health and spiritual activity, all its brain-centres being able to unfold and through their sources' right to participation more or less finding expression in

the life of society, in this way becoming an ocean of new ideas, new manifestations or movements upwards in spirit and culture. We have thus seen that the principle of giving or of liberation makes democracy one with life, while the principle of coercion makes dictatorship identical to death.

But since the principle of liberation has such a paramount effect on the flock, it is understandable that mankind's great leaders, prophets and wise men, founders of religions, and world-redeemers, through religions, books and behaviour unceasingly express the one reality - love - as the absolutely most important reality. Love is the principle of giving or of liberating in its purest form. "Love seeks not its own" means that love is a mental attitude whose direction of thought releases joy in letting the welfare of others go before its own. It is a way of existing that can elicit only the highest feeling of happiness in "sacrificing oneself for others", the perfect one-hundred-per-cent giving of oneself to life or the environment, the perfect one-hundred-per-cent giving of freedom to all other living beings' development and experience of life.

But who within terrestrial mankind has reached as far as this? Here the answer must be very negative. The mentioned society is on a step where almost no one is so developed that he or she can be the subject of such an all-outshining cosmic gift that all other people would sacrifice themselves for that person; for which reason there is likewise almost no one so developed as to be able to give this gift or to such an overwhelming extent give himself for others. But we will shortly go into this problem in more detail so that all who are interested can see for themselves how much they are in contact with love or the greatest principle of life, so that they can thereby check their real spiritual position in their course towards the highest happiness.

That the principle of giving has gradually become a factor one cannot ignore in modern society cannot be unfamiliar for very many. We live in a time where the social conditions are such that it has become quite common, indeed very common, that "gifts"

are "given" and "received". There are philanthropic institutions, there is social welfare, there are collections through church collecting boxes, there are collections for missionary workers, people donate money for Christmas dinners for the poor and for holidays for children of the poor. Large, wealthy firms and people as rich as Croesus give fortunes away to public authorities, to art, science, expeditions and so on. We will not go into these forms of giving in more detail, but merely hint that it cannot be disputed that they are irrefutable proof of the penetration of terrestrial human egoism by a new and better world. It is Nature's own great principle of life "rather to give than to take", thus publicly and privately beginning to break through egoism's animal principle of obstructing, "rather to take than to give".

Although this latter principle is, to the level of genius, so well organised through business and the advertising industry that it controls the economy of the masses, getting the meagre savings of millions of poor people to flow into its banks and financial institutions or financial concerns, there to accumulate billions of assets, Nature's own great principle of giving forces these assets, in the form of the above-mentioned social gifts, to flow back to society.

Even if this returning of assets to terrestrial society is, as mentioned, naturally still only in its beginner or embryo stage, it is, however, sufficiently evident to let one see here the great basic principle of life itself: the cycle. Just as the ocean cannot retain the mass of water accrued from the continents through rivers and streams, but in the form of rain, mist and morning dew must give it back to the soil, neither can the oceans of money in the long run continue to retain the masses of assets accrued through the streams and rivers of business and advertising; it must, in the form of the aforementioned public and private varieties of giving, begin giving these back to society.

The mission of democracy is to make this returning, or this cycle, perfect, so that all zones get the necessary economic moisture, summer rain and morning dew,

whereby the financial desert state, meaning poverty, can become a problem of the past. And this mission is thus the opening of the gate of freedom, which is absolutely the only thing through which a rational and practical world redemption can reach its culmination on the continents of the earth.

Chapter 8

True giving

Knowledge of our own harmony with nature and our position in the above-mentioned cycle also belongs to "the one thing needful". Establishing this position can only come through a thorough analysis of how one in reality gives one's gifts. There are various forms of transfer of assets from one person to another that go officially under the term "giving", but there is in reality absolutely only one single way in which a transfer of assets from one person to another is, from a cosmic point of view, giving in the absolute sense. This way is manifested only when the giving is identical to an absolute one-hundred-per-cent liberation of an asset's transfer from the giver to the recipient. If there is even the very least shadow of expectation of return in some way, then the transfer is in reality merely disguised business. Then the "gift" is merely a commodity for which the expected return is "payment". And is it not precisely the failure to deliver this expected "payment" that creates so much unfriendliness and bitterness between beings? Does one not often hear people indignantly say something like "Here I have gone and done so much for him or her, here I have helped him with this or that, here I have done him so many services, and he then nevertheless thinks nothing of me; he can very well be considerate to others, but I am never paid any attention"? But what is it that we witness here? Is it not precisely that the gifts of the person in question were not one-hundred-per-cent a liberation, but had secret clauses? Does this indignation not reveal expectation of "payment" in the form of a pleasant return? And is this indignation not due precisely to the absence of this "payment"?

If the giver had openly told the recipient

of the gift that its giving was only on the condition of the expected return, and the recipient had agreed to receive the gift in this special way, then it was business pure and simple. Then the indignation of the giver over the lack of return would be more justly founded. But as the gift was given without any open clauses or conditions whatsoever, and therefore for the recipient must be masked as a "gift", this "giving of a gift" was a fraud against the recipient. And it is thus not the recipient who is the "sinner", but the giver himself. He has, in the case in question, not the least right to feel disappointed or indignant towards the recipient of the gift, who has not promised anything and has not received the gift with any preconditions, and who possibly might never have accepted it if he had known the secret clauses.

If a gift can result in even the very least subsequent regret or indignation in the giver then this will be an absolutely unmistakable sign or proof of the fact that the "gift" was absolutely not a "gift" but a secret "prepayment" for some expected advantage.

The truly absolute "gift" is holy and can never give rise to anything other than joy for its giver, since it, from a cosmic point of view, can only be a release of culminating love, which means a one-hundred-per-cent feeling of happiness exclusively from giving. Love has no connection whatsoever with demanding payment; "it seeks not its own". For this reason the perfect givers will never show bitterness, ill-feeling or animosity towards those they have supported or to whom they have given gifts, for they have never expected as much as the least shadow of personal advantage or favour from this.

When he has not had this expectation a giver cannot feel disappointed, not even in the worst cases where the recipient does not show any gratitude or goodwill at all towards him but, on the contrary (as occurs at times) becomes demanding. The perfect giver is happy enough in the consciousness of having done something really good. His happiness lies not in the reward for the good thing he has done, but on the contrary in the

full feeling of that bliss which is an inevitable consequence of every unselfish act or manifestation that vibrates in complete contact with the impulse of life itself or the very highest leading forces in the universe, quite independently of how much material gain or loss the act concerned may have caused in other areas.

For the real or true giver no expectation of reward or return is the principal or eliciting factor; on the contrary it is the feeling of the action in the consciousness as a highest divine experience. And so the being in question reaps in the divine act itself an abundant reward.

For the primitive or false giver it is, however, the secret gain or reward that is the eliciting factor. And one therefore well understands the disappointment and bitterness in such a being when this is not forthcoming.

But this bitterness reveals clearly that he is not a giver at all, but that the principle of giving in him is, on the contrary, merely a conscious or unconscious method for attaining the satisfaction of egoistic or selfish desires. But as such a method is a misrepresentation or disguising of the actual circumstances, thereby becoming a kind of pit-fall for the recipient of the gift, it is a fraud. And every gift that is more or less elicited or given in such a form can only belong in the underworld of civilisation. It thus prevents whoever may be its source from being a truly civilised human being. Such a being is as yet a spiritual proletarian.

The way in which a person gives his gifts is thus the yardstick of how far he has come in true culture or spirit. If one is able to give without its being on the basis of the very slightest expectation of return, but on the contrary gives it with total freedom for the recipient, which means, gives it with a secret, holy duty to oneself never, because of the giving, to feel the slightest grain of bitterness or indignation towards the recipient, quite regardless of how he may act towards one in the future, regardless of whether he in one way or another ignores one in favour of others, in whose company he may find pleasure or towards whom he may feel

desire to give his sympathy or goodwill, then one's giving is a real gift, regardless of what the gift may have been, regardless of whether it has been a gift of purely physical or mental work-power, or whether it has been material objects, goods or gold. For then one has really reached a step where love, and not selfishness, has been the highest dictating factor in one's consciousness. Then the giving has already paid for itself in the form of the divine feeling of contact with life, the feeling of being "one with the Father".

To the extent that a gift deviates from being given under these conditions, to the same extent is it a falsification and thereby cannot be an expression of true culture, and will thus irrefutably be identical to one of the many realities that still hold people back in primitivity and degradation, persecution and suffering.

But, through the tears of adversity, selfishness will be crushed, and the Prodigal Son will be led back to the course of life, will learn to give in the right way, will come into contact with the universe, join the flock as the Godhead's tool for the greatest and most perfect gift: the all-forgiving eternal love. And thereby the following words become a reality: "It is more blessed to give than to take". *For only in every perfect unselfish gift to one's neighbour does the halo of the eternal Father become visible. And no one comes closer to him than he who has such great love that he risks his life to save his fellow-beings. It is life's greatest revelation of the principle of "giving". It is the model for all perfect behaviour. Only through the culmination of love can a real gift be born. And only through beings' mutual giving of such a gift to each other can a lasting peace and perfect harmony come to shine, revealing "the human being in God's image".*

Original Danish title: *Gavekultur* (first published in 1938) from Book no.12 "Vejen til Indvielse"

Translated by Mary McGovern, 1990

JOY

by Kirsten Alstrup

What is joy? Is it something that exists right now? Or something that existed at some time in the past? Or is it something that will come in the future?

We have joy within us, even if we sometimes have difficulty in bringing it to the surface. At other times we are simply bursting with joy. Perhaps over something we did well. Perhaps we have no idea ourselves why we suddenly experience everything as light and sparkling.

But we can train ourselves to bring this joy to the surface. Every time we succeed in seeing through a dark situation, and in reversing it, we have to acknowledge that there was something we had to learn from it. And even if the learning process hurts, I, at any rate, have never wished that it had never happened because I would not like to be without the experience it gave me. And when one has reached as far as being able to survey the situation from several points of view one experiences the joy too. Joy in seeing that what one previously saw exclusively as a problem has now become an area in which one can also see the positive aspects.

We can also rejoice over previous experiences. Regardless of our present age there must be events we remember with joy. Memories we recall from time to time in

order to feel the sensation of joy stream through us.

And who does not know the joy of expectation? The joy of looking forward to something? Indeed, sometimes the experience itself cannot live up to the expectation. We get disappointed. Our expectations have been too high, and it it up to ourselves to turn the event over in our minds so that we can see what we ought to learn from it. At least we experienced joy as long as the expectation lasted.

Various books are written on the influence of positive thinking on our mood and any illnesses we might have. Martinus analyses the influence of thoughts on the micro-individuals in our bodies in many places in *The Third Testament*, in *Bisættelse (Funeral)*, Chapters 43 - 45 among other places. We enrich our micro-individuals when we think happy thoughts, and we "infect" our fellow human beings - more or less. As long as we are filled with joy we have the effect of small suns. We shine on everyone whether we think about it or not.
Trans. MMcG

The excerpt from *Bisættelse* mentioned above follows on pages 13 & 14.

Extract from Bisættelse (Funeral) by Martinus

Thinking as the highest foundation for the creation of the blood and thereby for the health of the organism

What is then *thinking*, since it plays such a great role in the existence of the individual?

Thinking is a concentrated release of "*superphysical*" forces through the organs of the brain and nerves of the individual. According to Livets Bog (*The Book of Life*) "*superphysical*" forces are in turn the same as higher electrical waves or vibrations. The reception and transmission of these waves through the organism is sensed as "thoughts". This sensation is in turn the same as the experience of life. When an individual thinks, it means that a stream of electrical waves travels through its nerves and organs of the brain, which in this case can be regarded as a "radio apparatus" of exceptionally fine construction, which in relation to the usual radio waves is very microscopic. While this stream is experienced inwardly as thought, as a sensation of life, it shows itself outwardly as "magnetism", which in turn in this case is the same as what we call "vital force".

As thoughts are thus the same as *fine electrical waves* that stream through the organism, every kind of thinking will be identical with one form or another of "*electrification*" of the organism, which in turn in this case means a *charging with "superphysical" power*. This "*electrification*" or *charging with power* is elicited directly in the blood. *Thinking thus becomes the highest foundation for the creation of the blood, and its quality must thereby stand and fall with the nature and quality of the thought. As the blood in turn thus constitutes the principal foundation for the creation, maintenance and well-being of the organism, thinking thus becomes the very highest manifestation-factor of life. What a being thinks, it becomes. If it has sick and abnormal thoughts its organism becomes sick or abnormally magnetised, whereby it to a cor-*

responding degree must appear as unhealthy and weakened, while with light, healthy and normal thoughts it will inevitably come to appear as an expression of the highest normal well-being.

Thought is identical with all power and movement in Nature as well as in the organism

The fact that thought constitutes a force that binds or maintains the organism in a particular state become evident through, among other things, the individual's facial expressions. Merely the fact that these can vary shows that there exists a force behind the face deciding the expression of the facial muscles. A face can express anger and hate one moment, and mildness and love the next. It is a fact for every normal human being that there are angry thoughts behind anger, and that there are loving thoughts behind love. But if these thoughts were not a force, an energy, they could not influence anything whatsoever, and thereby not the facial musculature either. They would not, as is now sometimes the case, be able to make the blood "*rush to the one's cheeks*", make the heart beat more strongly or make the individual *blush* or *go pale*. Every face would be as stiff as a statue; it would be equally impossible to move the arms and legs. If a thought was absolute "*non-movement*", absolute stillness, it could not possibly affect the brain and nerves, and could therefore not possibly be sensed or experienced, for an affect cannot possibly take place without being identical to a movement.

So without movement there is no thinking, and without thinking no experience of existence. An eternal stillness, an eternal death would exist instead of life. The universe would be an unremitting "nothing". But as this is the opposite of what is a fact, thought is thus unshakably identical to movement. All movement in existence,

whether it is the flight of the clouds, the breakers of the ocean, the cycle of the planets, the rush of the blood in our veins as well as our speech, action and appearance is thus the manifestation of thought, for "thought" is solely the I's sensing of the energy and movement surrounding it. When energy appears in vibrations or waves of such a nature that it goes directly through the brain and the organs of the nerves, and is thereby felt as identical to consciousness, it is experienced as "thought". When it on, however, appears in other forms, it can be experienced only indirectly or as something that is outside the organs of thought or separate and appears for the individual as "movement". "Thought" thus constitutes the innermost feeling of movement. "Movement" constitutes the outermost consequence of this feeling.

The terrestrial human being sometimes uses a climate of thought belonging to an environment it has long outgrown

As thinking is that magnetism, that vital force on which the consistency and quality of the blood, and thereby the individual's entire real happiness and well-being, is based, the kind, nature and quality of the thought is the main factor in every form of a living being's normal as well as abnormal appearance in existence. If the thoughts or thought-climates passing through the individual's organs of thought, thereby creating its way of willing or acting, are abnormal in character, the magnetising of the individual's blood or the transference of vital force, and thereby its organism, will as previously mentioned also be abnormal, as this transference of vital force is identical to thinking. As the development of terrestrial people in more recent decades has gone disproportionately quickly, these people find themselves to a corresponding degree in a zone of evolution with whose normal thought-climate they have not yet become familiar. The consequence of this is that they to a great extent use exceedingly old thought-climates (ideas) whose energy-releasing nature can be regarded only as normal magne-

tism or vital force for the organisms at low primitive animal stages, which the terrestrial people, with the highest part of the consciousness, have actually long since left. Between the terrestrial people's organisms and thought-climates there is thus to a corresponding degree a certain disharmony. A certain form of abnormal thinking and thereby transference of a corresponding abnormal vital force to the organisms will therefore be prevalent. These organisms become thereby to the same degree sick, weakened, non-resistant to infection and so on. The organisms are stamped with pain and suffering. "The fires of Hell" blaze over terrestrial human existence...

Why one should love one another

The final and absolute happiness-creating climate-thought exists only in its purest form when it represents a one hundred percent experience of the reason or intelligence or existence or life itself regulated by a feeling equal to thus intelligence. When a thought-climate of this sort, which is in turn the same as *the holy spirit*, becomes the daily release of energy through the individuals organs of thought, its blood and organism thus becomes pervaded by the highest magnetism or vital force in existence, and thereby comes to be an expression for the highest health. But as this vital force through the organs of thought become identical to the very highest science, wisdom and love, the individual's spiritual bodies also become an expression for the highest health. The highest thought-climate thus unmistakably produces "a healthy mind in a healthy body", which in turn constitutes the irrefutable main condition for experiencing *the real life* behind the illusory world. Only "the pure" of heart can "see God". And the meaning of the great commandment "Love one another" here once again becomes unshakably confirmed.

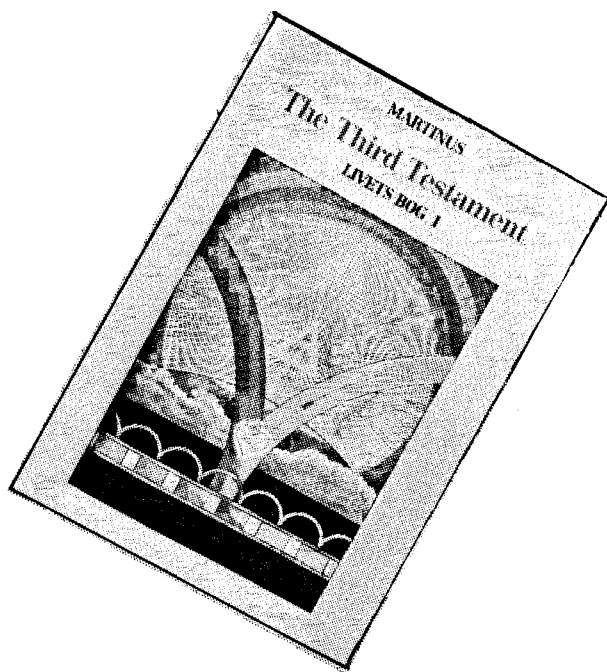
Chapters 43, 44, 45 and 47 from *Bisættelse* (Funeral) - first published in 1934.
Translated by Mary McGovern, 1990

BOOKS NEWS

News for New Zealand

Martinus's books are now available in New Zealand from:

**The New Zealand Section of the
Theosophical Society,
National Headquarters,
18 Belvedere Street,
Epsom,
Auckland 3.**



MARTINUS CENTER

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

Subscription

6 issues per year:
£ 10.50, 16 US\$,
115 Dkr incl. postage.
(Air mail: 3 US\$ or
24 Dkr extra).
Loose sale £ 1.75,
2.60 US\$, 19 Dkr.

Publisher

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ISSN 0107-7929