

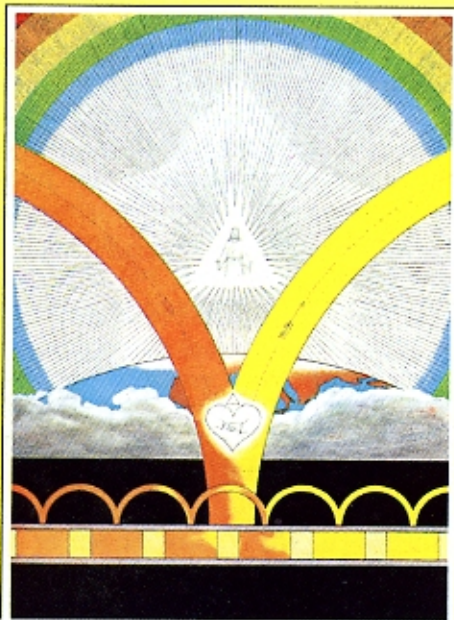
# KOSMOS

NO.2 MARTINUS COSMOLOGY 1991

THOUGHTS ABOUT EASTER

WAR AND PEACE

THE IDEAL FOOD 1



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## *Upbeat to a new epoch*

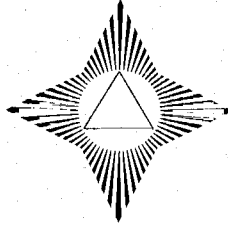
by Mary McGovern

"In the beginning was the pulse", my violin teacher once told me. "Without pulse, no life and without life, no music". We bounced up and down, flapped our arms, sang and swayed, clicked our fingers, nodded our heads trying to bring life into our musical universe. Everything pulsated with us: clouds and trees, the blood in our veins, night and day, high tide and low tide. For some few intense days on a violin course we throbbed with the heart of the universe.

*Thoughts about Easter* takes the pulse of the universe. The Earth oscillates between epochs of darkness and light nourished spiritually by waves of inspiration from a living centre in the Milky Way. One of these waves of nourishment brought Christ to the Earth as a living example of our future way of being - a kind of upbeat to a new epoch.

Part One of a new translation of *The Ideal Food* looks at nourishment of a more physical kind. Written in 1933 it was the second book Martinus published (after the first volume of *Livets Bog (The Book of Life)*). In 1965 it was translated from Esperanto into English. The 1965 edition is now almost out of stock. Instead of reprinting the old translation we are taking the opportunity to make a new translation directly from the Danish. Part One describes the mental and physical consequences of meat-eating for both the meat-eater and the animals being eaten. It points to the role of meat-eating, alcohol and drugs in causing mental deficiency and physical illness. Meat-eating is seen as a relic of our animal past, a habit that will gradually die out as evolution progresses.

The crisis in The Persian Gulf has inspired Poul Dyrholm to reflect in *War and Peace* on the limitations of linear, materialistic thinking and on the mental and physical liberation that are the result of cyclic, cosmic thinking.



# *Thoughts about Easter*

by Martinus

## **Chapter 1**

### **The Easter event is a mystery**

Over the entire Christian world, people are now about to celebrate the Easter holiday. I would therefore like to tell a little about one particular aspect of Easter, that is the basis for people celebrating this particular holiday. To the majority of the Christian world Easter is a memorial for an event that took place in Palestine, almost two thousand years ago. This event must have been of a special kind when it is still commemorated after so many centuries. Within the Christian religion all over the world, one hears sermons, masses, singing, pealing of bells and so on during Easter as on the other holidays, Christmas and Pentecost. But Easter is not just a tale of an event that took place in bygone days of long ago. The Easter-event is a mystery for unfinished man. That is why the event has not long since been forgotten. The same is, as mentioned, also the case with the other two holidays, Christmas and Pentecost. Each is an expression of a special mystery. In the churches the world over one tells only of an outer physical event, that, as mentioned, took place long ago. You all know the story of the crucifixion, death and resurrection of Jesus. But you know it only as a purely physical event, a fate that happened to a completely perfect

person due to the intolerance and jealousy of the religious authorities of the day. And apparently there is no special mystery in such an event. There are many people who have been crucified like Jesus. Crucifixion was a common method of execution in those times. All Jesus' apostles, with the exception of John, were crucified or executed. No mystery has developed around any of these others that were crucified.

## **Chapter 2**

### **Why a mystery developed around the crucifixion of Jesus**

What produced the mystery around the crucifixion of Jesus and not around the execution of any of the other people? One might answer that it was because he was "the son of God". But how did that belief come about that he was "the son of God"? It was, as we shall see, because enormously great cosmic powers were connected to his birth and his manner of being, which through him were formed in word and deed.

## **Chapter 3**

### **The earth is a microcosmic region in the organism we call "the universe"**

To understand these cosmic forces one must learn to understand that the universe constitutes one single great living macrocosmic

organism. In this organism suns, planets and galaxies are organic systems that work and promote the forces of life and distribute these in such a way that every planet, every life-system, every living being is charged with these cosmic forces, all exactly according to its needs. Exactly the same goes on within our own organism. This is in itself a miniature universe. This is just as full of living beings as the universe outside us is. Our organisms and organs have as their mission to promote, distribute and adjust the "life-nourishment" for all these small micro-beings, so their life and existence is protected. The earth with all the life that exists upon it constitutes a microcosmic region in the large and infinite organism that we call the universe.

#### **Chapter 4** **The earth's physical and spiritual Nourishment**

But in order to maintain its experience of life, or its ability to live, it must have life-nourishment. This life-nourishment consists of two kinds of processes of nutrition: the physical and the spiritual. It gets its physical nourishment from the sun and those particles, meteors and other phenomena in the form of matter it accumulates and digests by means of the ocean of air or its special physical atmosphere. It receives its spiritual nourishment from a spiritual nuclear system in center or interior of our milky way.

#### **Chapter 5** **The principle of world redemption, the world redeemers and the creation of a new culture**

It is this cosmic nourishment that manifests itself in the principle of world redemption through the beings we call "world redeemers". Every time the earth receives such cosmic nutritional impulses, a new epoch of development with higher ideals arises. The ideals are formed by the aforesaid world redeemers who simultaneously incarnate in mankind's sphere of life bringing the people who are mature enough for it into contact with these new ideals, which usually become a new religion that in time will form

the foundation of a whole new epoch of culture. In our time the new ideals will not form a religion but a spiritual science, which will in time form the foundation of a world culture that will abolish war and make the whole world one kingdom, one people; in which kingdom the Godhead, immortality and love are science, beauty and the everyday manner of being among all people on Earth.

#### **Chapter 6** **Jesus Christ's view of life and manner of being**

Jesus Christ was thus incarnated in the spheres of the earth simultaneously with such a cosmic world impulse. In him the real, great, cosmic truth was incarnated. He belonged to a perfection and a stage of development that did not yet exist on Earth. His kingdom was not of this world. His manner of being was therefore quite different to that of other people. His home was not the earth but a much higher sphere of development, a plane of existence on which one loved one's neighbor as oneself and where the ideals from his sermon on the mount were universally accepted matters of course regarding everyday conduct. Jesus Christ was thus a human being from a higher world, the ideals and foundation of life of which were incarnated in him as innate abilities and talents in his earthly existence. He could therefore not avoid being different from terrestrial man in his view of life, way of thinking and his manner of being. The morality of life in the world, "an eye for an eye and a tooth for a tooth", was for him a very primitive and imperfect manner of being. His manner of being was to love God above all things and his neighbor as himself and so too to love his enemies; that is a manner of being which to this day even within the so-called Christian world religion is by millions of ignorant people considered abnormal, maybe even insane.

#### **Chapter 7** **The courage of the world redeemer** Imagine the courage necessary to teach such a manner of being to the authorised priests

and scribes of the day, that is to say the experts in religion, morals and philosophy of that time. They were completely ignorant of the justification of such a new morality and saw in Christ a very dangerous being who preached a false doctrine and misled the people. The morality of their religion was "an eye for an eye and a tooth for a tooth". They therefore thought he ought to be stopped. And therefore they had to put him away. And they had him crucified like a "criminal" believing that the matter was now over and done with. But that was not what happened. The crucifixion of Christ was not something that sank into oblivion, as happened to the many others who were crucified or executed in those times. Who knows the name and data of those beings today? But the name and life story of Jesus is known even to this day and will continue to shine and sparkle with increasing radiance as mankind moves forward in evolution. It is as if this tale of suffering absolutely cannot die. Indeed, millions of people still commemorate it in our day in the form of the Easter celebration.

### **Chapter 8** **The Christ or Easter mystery can be solved**

How did it come about that a poor journeyman born under poor circumstances and who died young could create such a reputation that millions of people of today, nineteen centuries later, praise him with veneration? There must have been something about Jesus that brought about the fact that mankind has been unable to forget him and unable to let go of him, even after their disgracing him as a "criminal" deserving of execution. Great kings and emperors have lived and accomplished great deeds in terrestrial man's terms, but who venerates them today, who celebrates festivals or holidays for them? But Christ, who was born in a stable, became a mere craftsman and who was executed as a criminal, is today honored the world over. That is the mystery. Can this mystery be solved? This Christ- or Easter-mystery can be solved and will absolutely not remain a mystery for mankind.

But whether one can understand this solution is another question entirely. He who cannot understand the solution has to just go on considering the Easter event a mystery, if he can at all believe that such an event ever did take place.

### **Chapter 9** **The inhumane state of culture before Christ**

If one wants to learn to understand the solution to the mystery of Easter, one must think back to the religious conditions that existed among the Jews and among mankind altogether before the personal appearance of Jesus. It was a very inhumane and barbaric philosophy that dominated and guided people. It was highly moral to keep slaves, conduct war, conquer other people and their cultural treasures and make the people their slaves. In the Jewish religion one had thralls or slaves, and the supporting foundation in the religion and therefore in government and practical manner of being was thus even more inhumane than the principle "an eye for an eye and a tooth for a tooth". Here there was no understanding whatsoever of the human psyche enabling one to understand why "criminals" were "criminals", it therefore was thought that they had to be punished without mercy, indeed, executed if one thought it necessary.

### **Chapter 10** **The beginnings of the growth of Christ-consciousness concurrent with the inhumane relics of the cultures of the past in the modern world culture of today**

And is it not still here in the twentieth century a fact that the wake from this view of life is still very dominant within so-called good politics, good taste and manners and within the so-called Christian world religion? Are not death penalties and other penalties, torture and psychological dismemberment still sometimes used? But today the dark side of life occurs concurrently with a beginning humaneness. A sizeable amount of people today cannot agree to waging war, to taking part in murdering and to maiming,

indeed, they cannot even take part in killing animals. These people have developed to a quite different mental wavelength than that which is normal in the so-called civilised nations. What is happening? Is it not precisely the beginning of abilities and talents for a new world culture's manner of being, abilities and talents that were evident in Jesus' manner of being, morality and way of thinking and the ideals that he revealed to mankind? And was this way of thinking and manner of being not something new in mankind's sphere of life? And was this new manifestation not cosmic, mental powers from a higher world? Christ was thus a kind of transformer for the transfer of higher mental forces the sphere of consciousness of a higher world to the beginning creation of culture of a lower world. This transfer could be effected or take place by virtue of the fact that in the lower sphere there were people who had become so spiritually mature that they were receptive to the higher cosmic wavelengths manifested through Christ's structure of consciousness. By this contact the earth was thus spiritually fertilized by the thought climate of a higher world or sphere of consciousness or the shining ideals of the moral manner of being. These ideals were adapted to the people on Earth who were developed enough that they could be brought into contact with these ideals and thereby be motivated to make them their rule of conduct in their everyday life.

### **Chapter 11**

**Without the manner of being of Christ becoming the manner of being of people on Earth it will be impossible for them to obtain lasting peace**

But this manner of being was not just revealed theoretically but also practically. The crucifixion of the world redeemer had therefore to take place so that this event could stand as an irrefutable proof that such neighborly love as that which he preached could really exist in a being of flesh and blood. The loving and forgiving manner of being that Christ demonstrated became in reality the model for the manner of being

that is the absolute meaning of life for every being. And without this manner of being becoming the natural daily manner of being among the people on Earth they will never have the true experience of absolute and lasting peace. On the cross, in the middle of the most severe suffering that can befall a man, Christ showed that he loved his enemies and prayed that they should not suffer for brutally executing him. He pointed out that they did not know what they were doing.

### **Chapter 12**

**The necessity of the crucifixion**

But he also revealed by his manner of being and his prayer for his executioners that he experienced the Godhead of the universe as his real cosmic father. He prayed "Father, forgive them for they know not what they do". Thereby it was revealed how people of a higher sphere of consciousness experience the Godhead as a reality or a fact. With the experience of the Godhead as his father he knew no fear - not even of the crucifixion - when he realised that it was the will of God that he had to endure it. Such a mental condition had to be demonstrated for people if they were at all to believe in the existence of such love that can cause a being to voluntarily let himself be crucified and die in order to show other beings the road to the light and thereby become happy and become one with God.

### **Chapter 13**

**Christ's manner of being had to be planted in mankind's mentality and sphere of life**

This fate of Christ was thus a very great play between terrestrial and divine forces, which the eliciting of the principle of world redemption will always be. It was the creation of the contact between these two kinds of forces that caused the cosmic forces in the form of cosmic ideals to be planted in the consciousness of mankind. And it is by virtue of the assistance of this higher world behind the life and manner of being of Jesus that his life has not long since disappeared from memory, as have all the other beings

that were crucified and executed, but is now celebrated throughout the world. In him the totally perfect manner of being was incarnated. It had to be planted in the mentality or sphere of life of mankind in order to grow and make people perfect.

## **Chapter 14**

### **A certain area within the world culture has begun walking in the footsteps of Jesus**

And we do witness a certain area of terrestrial man's manner of being within the civilised countries that have begun walking in the mental footsteps of Jesus. For instance, what is the meaning of the large modern hospitals, sanatoriums and other forms of health care? Is that not the realization in daily life of the parable of the good Samaritan? What is all that comes under the category of "social services"? Is it not help from the state to people of limited means who, due to age, illness or affliction, have become needy? Is it not the fulfillment of the words of Jesus where he says that he who has two coats must share with the one who has none? Are there not also countries that have abolished the death penalty? It is indeed a step towards the fulfillment of his words about turning the right cheek when you are smitten on the left or vice versa, even though this fulfillment does not constitute the total fulfillment of his admonitions. The abolishment of the death penalty is a beginning tendency in the direction of overcoming the brutal, primitive or heathen side of man's perception of justice and punishment. This tendency will continue to grow in the footsteps of Jesus. Someday mankind will have abolished all forms of "punishments" because these are in reality identical to "revenge", which in no way can constitute true Christianity. This, of course, does not mean that one cannot protect oneself against the lethal animal nature that can be released towards one by one's neighbor. But this protection should be through neither hot temper, hate nor revenge. The modern police and judicial system is the beginning of this protection, but it is still far from fulfilling the purpose that it will come to fulfil.

## **Chapter 15**

### **The world redeemer as a model being for God's creation of "man in his image"**

So we now see appearing in mankind a lot of the Christ-consciousness, the consciousness that Christ revealed theoretically in his talks to the disciples and the people, and confirmed in his practical manner of being by virtue of his crucifixion. Here he became a model consciousness for the world and his being became a model manner of being. And it is thus his ideals of love, as revealed through his words and manner of being, that are the nucleus of all Christianity the world over. It is his manner of thinking and being, based on the Godhead and love that is manifested in the world as an example of the perfect man in God's image and after his likeness. It is this condition of consciousness, this intimate relation to the origin of the universe, the eternal father of all living beings that is God's destiny for all living beings' evolution, creation of fate and experience of darkness. It is out of this darkness that all living beings must rise in order to live conscious of and together with the Godhead in the highest spheres of life.

## **Chapter 16**

### **The fundamental essence of Christ's resurrection**

Through the life of the world redeemer we have seen that he rose from the horror or hell of the darkness, suffering and crucifixion to sparkle, shine and radiate God's spirit out over the world. Fundamental to his resurrection is not merely that his disciples and some of his other dear friends from his physical life were allowed to see him in a radiant, cosmic body during a few short meetings after the crucifixion or his physical death. This experience of theirs would relatively quickly be forgotten if this revelation of his radiant, cosmic bodily state was the only immortal part of him that existed after his physical death. What survived the crucifixion or the physical death was not merely Christ himself but the immortal spirit of divine wisdom and love, which was incarnated through him in physical matter in the



form of his divine words and sentences, his sermon on the mount and other talks to the people and his disciples. With the creation of these words, underlined by his divine manner of being, he has now for almost two thousand years after his physical death talked to millions upon millions of people thereby creating the beginning of a whole new world epoch. In this epoch all the generations of man will be blessed.

### **Chapter 17**

**Why should Christ's predictions of the coming epoch of light not become fact as did his predictions of mankind's epoch of darkness or Doomsday?**

He also predicted what would happen before this epoch. Terribly dark times, a state of doomsday and Armageddon would come in which the devil would rage with all his might. There would be wars and rumors of wars. People would rise against people. Religiousness and the worship of God would be despised, indeed, even persecuted. And what is it that man is experiencing in our century? Is it not the fulfillment of his predictions? What is death on the battlefields, in concentration camps, torture chambers, gas chambers, in the explosions of missiles and atom bombs? Is that not the essence of doomsday, directed and dictated by "devil consciousness"? But when the mental darkness that Christ predicted thus has come to pass before our eyes as a fact, why then should the great mental light that he also heralded, not likewise come to pass and become a fact for mankind? What has he predicted in this field? He has expressed these hard times as "the last days". That it is not "the end of the world" or the destruction of Earth that he expresses, becomes a fact by his predictions of what will happen on Earth to advance mankind, when these "last days" have passed. He heralds a great epoch of light that will come for mankind. His words, which is to say, the absolute and eternal truth in them, will be heard and known by all the people on Earth. And there will be one herd and one herdsman. That means that all the people on Earth will come to have only one single religion,

namely the eternal truth as science and a totally perfect manner of being resulting from this.

### **Chapter 18**

**Why the high ideals of Christianity were reduced to or transformed into constituting merely something in between the dark, heathen ideals and the totally perfect cosmic Ideals**

As a science, religion can be neither Jewish, Buddhistic, Moslem, Hindu nor in any other way bear the stamp of nationality. Indeed, it cannot even be Christianity as such because its current ecclesiastic interpretation deviates from its founder's spirit and heart. This is not intended as a criticism of Christianity or the other world religions. These high divine ideals could naturally at that time be neither understood nor accepted completely by the still primitive and heathen peoples to whom they were given. These ideals were therefore reduced to a dimmer brightness so they could form something in between, a transition to the high, pure ideals from the customary heathen ideals. It is not with war, atom bombs, missiles, gas chambers and torture camps that one fulfils the pure and highest existing ideals or commands of Christianity. It is not a glorious fulfillment of Christianity that its nations and states until now have been the world's greatest warriors and oppressors of other peoples on Earth.

### **Chapter 19**

**What the world redeemer foresaw**

It is not so strange that Christ understood that his incarnation on the physical plane was not sufficient to accomplish the world redemption or man's liberation or salvation from his inner animal mentality; he who with his cosmic consciousness saw that his pure teaching would not be victorious until after a doomsday or an Armageddon that could show people the hell, the lethal mental forces, the devil consciousness that would arise in a world where man for millennia would crucify his ideals by ignoring his preaching about God and the necessary love of one's neighbor. He also saw that man-



kind after this experience of doomsday would wake to its religious urge, which in turn would give rise to the great question: What must I do to be blessed? He also understood that this question could not be answered by any kind of information about physical matter or physical phenomena. By this time people would have had these questions answered ad nauseam. No, what people needed was really an answer to the mystery of life itself, an answer to or information about the intelligent power, that made its appearance everywhere as a scientific fact behind all Nature's forms of creative processes. What they lacked was the answer to all the invisible realities that constitute their own nucleus, self or I that they could not observe with microscopes or other optical instruments, indeed, they needed information about the whole world that they were beginning to understand had to exist behind the physical world but was quite inaccessible to their ordinary physical senses and thus were unable to research. He saw that the next process of world redemption had to be based on a science that would render people capable of researching into and observing for themselves the still mysterious world that they realized existed. And he knew that this science was the one from which he himself had given man the great ideals or solutions and commandments. It was nothing less than the so-called "holy spirit". Likewise he knew that the Father would reveal this science to man towards the final end of doomsday, towards the "last days" of the war culture. It becomes a fact through his pronouncements about "the Spokesman, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you."

## Chapter 20

### The world redemption of the twentieth century

As spirit is the same as thoughts and knowledge, "the spokesman, the holy spirit" is thus not a man that should come to the people. It is, on the contrary, thoughts and knowledge of the whole truth, that is, a science. When Christ says that "he will take what is mine and declare it to you" it means that it is Christ's doctrine in scientific form that is to be given to mankind. And it is this science that will glorify him. And it is the cosmic analyses of this divine science that is the world redemption of the twentieth century. It is this science about the eternal existence of the Godhead and the living beings, this science of God's eternal spirit that "moved upon the face of the waters" whose light sparkles and shines in the keynote of the universe as culminating love that is the solution to the mystery of life. It is the influence of this divine spirit in people's manner of being that will create "the kingdom of heaven" on Earth, which is, in other words, the same as the fulfillment of the Christmas gospel's peace on Earth and goodwill among men. It is not so strange that the memory of Jesus of Nazareth could not sink into oblivion or die, as was the case with the others that were crucified. With such an influx of divine light into the sphere of the earth, which the Godhead revealed and is still revealing through him, every human will eventually be compelled to acknowledge that he really was "the way, the truth and the life" and that everyone who follows him will become day-conscious in the Godhead and in his own eternal life.

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*Translated by John B. Nielsen, 1991*

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# War and peace

by Poul Dyrholm

## "First the war has to be won, then peace has to be created"

This statement from a powerful politician made in connection with the war in the Gulf reveals the philosophy and the world picture that is still valid for the majority of people today. This unshakable superstition that peace can be created by war, and that the strongest power has justice and moral righteousness on its side enabling it to wage war, and that the "enemy" is the cause of war, is the foundation for the downfall of every culture, of every nation and of every human being.

## The materialistic view of life

The materialistic view of life, where one fundamentally believes that the individual is not responsible for his actions and thereby not for his feelings and thoughts, his motives and intentions either, beyond his responsibility to the legal and judicial system of the land in which he lives, can be expressed very simply and graphically by a straight line:

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The truth about the straight line was aptly expressed by the Austrian painter, Friedensreich Hundertwasser: "In 1953 I realised that the straight line leads to the downfall of mankind. Nonetheless, the straight line has created an absolute tyranny. The straight line is something drawn cowardly with a ruler without thoughts or feelings; it is precisely that line which does not exist in Nature. It constitutes the rotten foundation for our doomed civilisation."

## The cosmic view of life

The cosmic view of life can be analogously described as a circle:



In the absolute sense the straight line does not exist. It will always be part of a cycle, and physically therefore part of a circle. The fact that we experience straight lines is merely an illusion, a matter of perspective. All thoughts and feelings and all ways of behaving that are emitted by people are fundamentally energies moving cyclically, energies that sooner or later - indeed, perhaps not until later incarnations - return to their source (karma).

Every "justified victory" over an opponent (a nation or a person) based on physical or spiritual "bombing", is therefore in reality, when seen from a cosmic point of view, a defeat.

"Turning the right cheek when smitten on the left" is therefore spiritual science. Reacting to war with war creates more war. It is lineal, time- and space-dimensional thinking. It is thinking in a temporal, local perspective.

Reacting to war with peace and understanding, and not retaliation, is thinking circularly, not in terms of time and space. It is thinking in an eternal perspective. This new model for solving conflicts will, when put into practice, result in an inner liberation and gradually also an external physical liberation and immunity towards all negative influences. It is the way to peace for the individual human being and so too for society. *Trans. MMcG*

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# THE IDEAL FOOD

## *Part One*

by Martinus

### **Chapter 1**

#### **The terrestrial human being's senses of nutrition are distorted**

Among the great rapidly developing problems is the question of what is the ideal food.

It has long been a fact for the developed spiritual researcher that mankind is undergoing an evolution, ascending from a primitive, coarse animal state to a more perfect or refined form of existence. It is likewise also a fact for this researcher that the more refined an organism is, the finer the sustenance or nourishment this organism must have. While the primitive human being can eat almost unconstrainedly from a dustbin or consume putrefied and stinking products, the refined, civilised human being can consume only so-called "fresh products" produced, preferably "untouched by human hands", under the most refined hygienic processes. However, it has to be pointed out that the evolution of the latter being's senses of nutrition, which in this case means the organs of taste in particular, are still far from being able to keep pace with the rest of its evolutionary state. The purpose of the senses of nutrition is to produce natural hunger and natural thirst. By natural hunger

and thirst must here be understood a healthily or naturally appropriate desire for those particular substances the organism must absorb and assimilate for its fully healthy maintenance. The countless instances of organic illness and considerable suffering that the civilised human being endures are a proof that the senses of nutrition of this being do not create a completely natural hunger and thirst but, on the contrary, to a great extent promote hunger for unnatural sources of nourishment and unnatural stimulants. From a cosmic point of view only a very small percentage of civilised people are absolutely healthy. But here other circumstances must also be taken into consideration, such as their relation to climate, exercise, sleep, fresh air, light, cleanliness and clothing. One's appetite for these realities must also be healthy; if not it is no use that the food is healthy. So it is no use if a human being consumes healthy food while living constantly in bad air and light or while wearing clothes that are far too thin, just as it is equally no use his living in fresh air and a healthy climate, and wearing good, warm clothes and so on while constantly taking into his organism unnatural substances in the form of food.

Originally, every living being is equipped with organs that develop normal hunger and thirst or normal appetite for that food which is absolutely natural for the organism, or for the fulfilment of the particular special conditions upon which its absolutely healthy existence is based. Generally, in the animals, these organs and this consciousness of nutrition are still in their purest form, protecting them almost one hundred per cent against errors in ways of living or to a corresponding degree bringing it about that only those forms of consumption and ways of living can be felt as pleasant that are absolutely normal for the evolutionary standard of the beings in question. Something quite different is the case for those beings we usually call "human beings", but who, according to "Livets Bog (The Book of Life)", are not completely evolved as such, and therefore to a certain extent still belong to the animal kingdom. The senses of nutrition of these beings are, to the very highest degree, distorted, degenerated and unreliable. This in turn means that the beings in question can sometimes have a very strong hunger or even a very strong desire for more or less unnatural substances; indeed, sometimes to such a degree that these in many cases become their daily food and drink.

Since unnatural substances are ones virtually indigestible by the human organism, which means matter whose actual food content demands for its extraction far too great an expenditure of energy on the part of the organism and is almost entirely without food value (just as it of course also sometimes represents an output of energy that is far too strong in relation to the organism and therefore shakes it to its foundation), these unnatural substances become pure poison for this organism. It is a matter of course that when the senses of nutrition or organs of taste of terrestrial Man are so poorly stabilised that they can sometimes dictate a daily or constant consumption of such poisonous substances, the organisms of these beings become to a corresponding extent sick, abnormal or miserable in appearance.

## Chapter 2

### When the individual has neither the instinct nor the intelligence to choose the absolutely perfect food

As for terrestrial human beings, they have, through religions, wisdom and science together with the other phenomena of life itself in the last few centuries, gone through a rapidly accelerating process of evolution. This has in particular caused an outstanding development of intelligence in the individuals. This development of intelligence has widened their sensory horizon and given them mastery over forces or realities of which they had no notion. As this new mastery is, of course, the same as an increase of so-called "free will", this "free will" of the human being has thus been raised a little above the ordinary, habitual, primitive animal form of "free will". While this latter form of will is largely directed by instinctive aptitude, the former form has now to a great extent gone over to being directed by intellectual aptitude. The terrestrial human being has thus to a certain extent raised himself above the ordinary animal kingdom by the conquering of extensive new spiritual or mental terrains. But to the same extent as the human being has in this way come into new spiritual areas, using intelligence instead of instinct, instinct of course degenerates; for it is an unbreakable law of nature that those parts of an organism, such as organs, limbs, senses and so on, that are not used, finally become unusable and degenerate, to be completely dissolved at last through the various following incarnations, and disappear; so they can be maintained absolutely only by being used. Since the animal's pre-eminent and developed instinct is thus degenerated in the human being, and this instinct was the basis for the ability to feel absolutely normal hunger and thirst, the terrestrial human being's ability to feel this is thus to a corresponding degree degenerated.

If the terrestrial human being's organism had not been refined at the same time as he evolved out of the animal kingdom but had, on the contrary, continued to be equally robust, enabling him to consume the usual

rough animal food, then his habitual consciousness would have been able to save him, for there would not then have been any change in his way of living. But the organism is, as previously mentioned, refined; and correspondingly refined substances are demanded for its maintenance or existence. But, as the terrestrial human being in his evolution has thus come into areas where his organism can no longer tolerate to the same degree as before the old animal food but demands new and refined products for its nourishment, and as his instinct in these new areas is in a degenerated condition, so this instinct can no longer guarantee the individual's desire for or choice of the right food as in the old areas. And the individual must then with his intelligence seek to arrive at an understanding of which foodstuffs are the right ones for his organism's present step in evolution. But since nothing in the organism can be born fully grown but can become usable only through gradual development, so intelligence too cannot be born fully grown but must be developed. Since intelligence can be developed only through experiences, so the terrestrial human being must, in those areas where he has lifted himself beyond being led by the old animal instincts, learn from experience the true realities. But experience arises on the basis of error; so the terrestrial human being finds himself in a zone of evolution where he, precisely because of his failing instinct and his as yet lacking intelligence, makes an immeasurable number of mistakes. By virtue of his developed free will he can choose what he wants to eat and drink, but he has neither the instinct nor the intelligence to choose the absolutely perfect food or that food which is absolutely appropriate for the evolutionary step of his organism. He therefore, to an exceptionally great extent, comes not only to choose foodstuffs that can only in a general sense be said to be foodstuffs but he even chooses realities that are absolutely *not foodstuffs*. Now, to take into an organism foodstuffs that are not appropriate to this organism creates disharmony in it. As disharmony in an organism can elicit only illness or pain, it is understand-

able that this has given rise, within terrestrial mankind, to such realities as "medicine men", "quacks", "wise men" and "wise women", "faith healers" and "doctors", all of whom constitute more or less successful repairers of undermined and overburdened organisms. Furthermore, it is the same circumstances that cause distressed mankind to cling to the innumerable "patent medicines" that flourish so prolifically, or to all kinds of powders and liquids, if only they have the label "medicine" stuck on them, quite regardless of how dangerous and undermining for the organism they are, according to cosmic analysis. Anaesthetics, which certainly relieve temporary pain but thereby in reality undermine the organism's recognition of the presence of these poisonous substances in the organism and its struggle or resistance to them, have likewise been discovered or invented. It is a matter of course that a form of life or existence that in the shape of unnatural food and drink so promotes a continuous accumulation of poisons within the organism and furthermore as "medicine" promotes another accumulation of poisons, which perhaps in certain cases can remedy the effects of the former (but on the other hand in many cases leave behind quite other harmful and incurable effects), finally undermines even the highest creative power of the individual or the "X2" referred to in "Livets Bog". According to eternal laws of love this undermining will culminate in a catastrophe. This catastrophe is admittedly terrible in itself, and appears as the very highest or most radical experience that exists, but, on the other hand, precisely by virtue of its strong effect, it stops total undermining and thereby brings the individual back to what is normal or natural with the will and the power never more within the present spiral of evolution to depart from the normal or divine ways within the area of nutrition.

This catastrophe is thus elicited through the individual's having for a while completely lost his creative power and, in the worst cases, through many incarnations being thereby completely unable to create a perfect or normal physical body; he must

therefore in such periods appear on the physical plane as a person whom we term "mentally handicapped". Here we must bear in mind that, according to "Livets Bog", the present physical appearance of the individual is determined by three sets of heredity in the form of innate talents or natural capacities - namely his own talents from a previous existence - and the talents or natural capacities of his father and mother, which to a certain extent are present in his physical body. While the natural capacities or tendencies of the father and mother to a certain extent dominate the individual during childhood, thereafter to decline up to the age of thirty, then the individual's own heredity or innate tendencies from a previous existence dominate his body from that age until and through death. And it is this inheritance from a previous existence that determines the normality of the individual's present physical incarnation. But this problem is too vast to be elucidated here, and for the study of this I must therefore refer the reader to my main work, "Livets Bog".

### **Chapter 3**

#### **Aspirants to future abnormal incarnations or existences**

So terrestrial people find themselves in a zone where they struggle with illnesses and sufferings based on their unfortunate choice of stimulants and sources of nutrition. This struggle is so dominant and the food consciousness so erroneous for a vast number of people that it is already now evident to cosmic consciousness that the beings concerned are well on the way to losing their normality or ability to create perfect bodies in their next incarnations, and therefore in these incarnations will be comparable to those beings who today fill our homes for the mentally handicapped, mental hospitals and hospitals. Such aspirants to future more or less abnormal incarnations or existences based on an erroneous food consciousness are identical with those who in daily existence appear as weak-willed "morphine addicts", "alcoholics", "smokers" and so on. Those stimulants that bring the beings into

these categories are all, without exception, realities that are pure poison for the organism and that are accumulated in this organism only because of an emerging or habitual hunger or thirst that is quite unnatural, since these substances have nothing whatsoever to do with nutrition; in their absolute purest forms, they are totally alien to the organism.

As substance is in reality the same as power or energy, and energy in turn creates movement or vibration, none of these alien substances or energies can be introduced into an organism without creating corresponding movement or vibration. It is this vibration that is the basis for taste. If substance were not concentrated vibration, one would never be able to be taste or smell it. When something tastes sour or sweet, this particular taste is only an expression of the reaction between the vibration of the substance and the vibration of the substance in our tongue or organs of taste. In the same way it is the reaction between the vibration of the substance and the vibration of the substance in our organs of smell that is identical with what we call the "scent" or "smell" of the substance. The continuous introduction of alien substances into an organism means the same as a maintenance of an unfolding of alien energy in this organism. But such an unfolding of alien energy can spell only trouble for the organism's normal and necessary unfolding of energy, since it cannot exist in the organism without resisting or restraining the normal functions of the organism. So the reaction arising between the normal energy and the alien energy cannot mean anything but disharmony for the organism. It is such disharmony we call "illness". When the alien energy is stronger than the normal energy and completely overcomes it, the physical body perishes and death occurs. Through death, or life in the spiritual world, the individual, by virtue of "X2" or his principle of creation, acquires the ability to incarnate or be born in a new physical body. But just as he has, by faulty ways of living, undermined or worked against his principle of creation, to that same extent will the above-mentioned

ability be lacking. And the individual will then, as previously mentioned, to a corresponding extent come to appear as abnormal or ill in his new physical existence.

Through these dark lives or profound experiences, however, the "I" is again led back to the light, but in a new, transfigured form.

## **Chapter 4**

### **Why the terrestrial human being eats mainly coarse animal food**

While the stimulants described here are all without exception in reality not food, and have therefore nothing to do with nutrition, it cannot be denied that the stimulants I will now mention to a certain extent really are food; but note only "to a certain extent". They belong to that form of food suited to organisms of lower or more robust and primitive natures than the human; in other words, they are foods from which the terrestrial human being has in reality more and more grown away - to a great extent without knowing it. The numerous abnormal states brought about by these foods have, however, given rise to the beginnings of a rapidly accelerating development of the individuals' food consciousness or tendencies to desire more refined food, more appropriate and natural to their advanced organism and elevated spiritual attitude.

So the foods from which terrestrial human beings have grown away, and to which they are therefore beginning to take a dislike, cannot be regarded as normal for these beings since they are also, to a certain extent, a manifestation of alien energies extraneous to large parts of the organism. Such foods include meat, pork, fat, lard, fish, lobsters, crabs, shrimps, snails, mussels and the like. These foods are suited only to beings with coarse and robust organisms such as lions, tigers, hyenas, dogs and cats. To the same extent as the step in evolution of the terrestrial human being lies above the steps or stages of such beings, these food products will be unnatural food.

If people nevertheless to a great extent consume these products as daily food, it is an expression of the fact that their food

consciousness and taste organs have not been able to keep pace with the evolution of the other parts of their organisms. These taste organs do not yet therefore cause the hunger or thirst proper to people's advanced step, or the normal desire for those food products suited to that step. In other words, the nature of the particular taste of these products is still not so pleasant or habitual for them as to out-distance the taste of the above-mentioned animal substances. Curiously enough, one therefore finds that people today choose the coarse animal foods or meats, which are in reality, as sources of nutrition, too far below that step for foods which, for the cosmic or occult sight, proves to be the proper one for the organism of the advanced terrestrial human being.

So present terrestrial mankind, which is otherwise to a very great extent modern or up to date, is thus within the area of nutrition in reality out of date or old-fashioned. The same being, not only within spiritual areas but also within the areas of nutrition, must be said to be, in the words of the Bible, "the prodigal son who eats with the swine". Indeed, he not only eats the above-mentioned primitive products, which he seriously considers necessary for the maintenance of life, but he has at times even turned this eating or the satisfaction of this unnatural hunger into the core of every form of recreation. So, in these cases, he lives in order to eat, while he in reality should eat only in order to live.

Since all the above-mentioned animal products are taken from the organisms of beings that have been killed, they must of necessity be termed "corpse-substances". And every form of consumption of these is therefore identical with "the eating of corpses", and can as such belong, of course, only to a primitive animal nature and absolutely not to a higher form of human culture or existence.

But let me here hasten to say that I of course do not put forward the present analyses in order to attack any meat-eater, butcher, hunter or fisherman. On the contrary, I think that the relation of every individual to the above-mentioned problems must be



decided by himself, in accordance with his spiritual attitude, abilities and development, and not by me nor by others. When I put forward these analyses it is because the question of nutrition is for mankind of such a serious nature that none of its individuals can become really healthy or have an existence really free of illness before it comes into contact with that source of nutrition which, absolutely without existing on the basis of murder and dismemberment, in accordance with eternal laws, is suited to the step in evolution of the advanced human being. I will therefore in this book show the evolution of the presence of such a source of nutrition on the earth, at the same time giving an overview of how the above-mentioned animal foods or products, besides meaning killing or dismemberment for the beings from whose organisms they are taken, also mean murder and suicide for the human beings who take them into their organisms as nourishment, and who are thus in conflict with the very law of existence or the eternal commandment "*Thou shalt not kill*".

## Chapter 5

### **The fifth commandment(1) and the blood- and meat-eating human being**

As mentioned in the previous chapter, animals do not provide the correct food for the human being. Since the terrestrial human being is a transitional being between the animal kingdom and the human kingdom, the particular, special natures of these two kingdoms will each be more or less represented in the manifestation of the said being. It is, of course, mainly the former kingdom that dominates, since the physical body of the individual is still an animal body. The terrestrial human being is a "mammal". His whole system of fertilization and reproduction is subject entirely to the laws of the animal kingdom. The finished or perfect human being is not at all subject to these laws but appears in a quite different liberated, independent system of maintenance, which,

however, I cannot explain here. Yet it is towards this completely developed human being or "Godlike human being" that the higher nature in the terrestrial human being is aspiring. Since the animal nature is the oldest or the most familiar, its manifestation has long since been transferred to the consciousness of the individual as firmly ingrained habits or tendencies. This in turn means that it demands no particular effort of will for its manifestation. It appears or is elicited quite automatically. Something quite different is true of the human nature in the individual. As it is of relatively recent date, it has only to a very small extent become habitual consciousness and is actually released only by an effort of will. It is thus for the great majority of people considerably easier to retort to an insult, easier to live for one's own advantage than for the advantage of one's fellow-beings, easier to lose one's temper or become angry than it is to elicit the opposite form of manifestation. This latter form, which means "turning the right cheek when one is smitten on the left", occurs only to a very small extent as a natural ability; it must in the great majority of people be enforced by will-power. Everything that comes under the term "love" stimulates this will-power. This love, in the forms of religion, idealism, morality and so on, influences people, contributing to the development of this will-power in every single individual on the basis of his sufferings and the ensuing beginnings of the development of feeling, gradually transforming the individual from animal to human being. This in turn means that the terrestrial human being is becoming less and less used to revenging, killing and dismembering.

Since most forms of religion and morality have attached far more importance to the intellectual and mental life of the individual, and to his behaviour towards his fellow-humans, than to his physical organism itself, his nutrition or food, his relation to animals, so this latter side of his conscious mental life is, as previously mentioned, still lagging very far behind in evolution compared to his

1: *Translator's note:* The fifth commandment in the Danish Bible is "*Thou shalt not kill*".

general state of life. This in turn is reflected in the fact that terrestrial mankind in the above-mentioned less developed fields of consciousness is living in almost incredible excess, under the effects of which, in the form of chronic illnesses and immense sufferings, it is today sighing and groaning.

Through the new spiritual or cosmic world-impulse, which is at present sweeping the earth, and from which (according to "Livets Bog") a perfect spiritual science, a purer and higher idealism, morality or culture than the present one will be created, terrestrial mankind's nutrition-consciousness will likewise be perfected. So one will now far more than before attach importance to the fifth commandment. Terrestrial mankind has now advanced so far forward in evolution that it literally cannot get any further until it has learned to respect and properly to observe this commandment.

Since the effects of every form of action sooner or later in the eternal existence of their source will return to this source, manifesting themselves as killing, mutilating or caressing and edifying, on the same scale as they were elicited by the individual, so no individual can attain to an absolutely perfect fate or become free of mutilating or killing energies as long as he himself is still the source of such and is, by virtue of this, tied to the home or plane of existence of these dark energies. One will thus come to revise one's understanding of the above-mentioned divine commandment. It does not, as we know, read, "Thou shalt not kill people" but states purely and simply, "Thou shalt not kill", thus implying absolutely no form of exception whatsoever. But people have not respected this commandment to the full and have, by virtue of their still undeveloped feeling and habitual animal desire for the consumption of blood and meat, made animals an exception. They slaughter, kill and mutilate them, indeed, in almost a darker form than even the beasts of prey. From these beasts of prey every animal has at least a chance to flee; they are as a rule overpowered only through their own lack of caution. But this is not the situation for the animals in relation to the human being,

since this being has multiplied his capabilities as a beast of prey with extensive technical aids including long-range firearms, traps and the like. But what is an even more ingenious manifestation of the beast-of-prey-consciousness is the artificial breeding and rearing of animals. Here the animals are already captured and sentenced to death before they are born, indeed, even before they are conceived. Here there is no possible chance of fleeing. The little baby animals are entirely within the power of their murderers from birth, everything in their existence being based solely upon their becoming either the best possible beasts of burden or steaks. Here the beast of prey has thus gained the power and the ability to slough off his real skin, appearing almost in the form of an angel as a "friend" and "protector" of the animal in order later, when a suitable opportunity has arisen, without any sort of mercy or compassion, to hand it over to slavery, slaughter or mutilation. In this way the human being deprives such an animal or living being of a smaller or greater part of its physical lifetime, sometimes many years, merely so its organism may become a meal. In truth, such a form of manifestation or existence belongs with the consciousness of those beings who are at the blood- and meat-hungering stage of the animal and who have still not to any degree felt the flame of universal love through their veins and who are unable to any significant extent within the given field to use the divine power we call "thinking".

Blood- and meat-eating human beings have thus a side to their nature that they have not yet managed to lift up into the zone of thinking and love where they are otherwise in reality situated, and which is the reason they can adorn themselves with the name "human being". And it is this permanent blood- and meat-eating that darkens the existence of the terrestrial human being, since the sun of love cannot possibly shine where the human being is devoid of all respect for the living being's right to life, having made it a pleasure to exist on the death and mutilation of other beings. This pleasure must therefore be the eliciting factor

for that reality we express as "Hell".

## Chapter 6

### The influence of unsuitable nourishment on the creation of the fate of its source

Hell is not a prison in the form of a glowing fireplace somewhere or other fit for the eternal incineration of living beings but, on the contrary, appears as a very well-known reality in daily life since all illness, sorrow and pain are hell. Absolutely no other hell exists. Since illness, sorrow and pain, or all misery, are the expression of the effects of elicited actions that have not been in contact with the eternal laws by virtue of which the universe is maintained, Hell is thus the same as the collected disharmony in existence.

As the terrestrial human being does not constitute a completely developed human being but in many fields is still ignorant of these eternal laws, he lives in a constant violation of these. As violation can occur only through a force radiating from the individual, and since no force or energy, according to "Livets Bog", can go in a straight line but must move in circular paths, of necessity returning to its source, the energy elicited by every form of violation will return to its source, causing this source a corresponding disharmony. This source will thereby become subject to, or the victim of, the same fate as that which he has inflicted on his surroundings or fellow-beings. Since all slaughter and all consumption of blood and meat cannot possibly take place without meaning unnatural death and terror for those beings whose organisms are sacrificed, then the blood- and meat-eater cannot possibly be exempt from sooner or later meeting the effects of this greater or lesser complicity in generating a dark fate for these said beings. Since the effects described, from the time they are elicited until they return to their source, must sometimes negotiate an immeasurably long passage or circular course in the universe, they are often several hundreds of years en route, despite the fact that they move with a speed far exceeding that of light and ordinary radio

waves. This in turn means that people who are today taking part in slaughtering or fishing, or who in any other way are killing animals, will not, in many cases, meet the main effect of their action in their present life, but in later lives. Here one must remember that all living beings are eternal realities and have thus always existed, but of course in successive organisms or bodies, since these consist of substance and therefore, like other material realities, machines and tools, must continually be renewed, for they gradually become old and worn out. However, when these effects return to the individual they will mix with his radiation and state of being, thereby causing pain and suffering. So they become the causes, albeit invisible to and concealed from the ordinary terrestrial human being, of his involvement in war, mutilation, manslaughter, murder and so on. In the same way the great majority of the people on earth in their present physical lives are subject to or victims of the main effects of their blood- and meat-eating in previous existences, at the same time as they are of course also subject to the effects of their other actions or manifestations from previous lives. No being can thus escape the effects of his imperfect actions. But this is nothing but divine. For if the opposite were the case, all evolution would thereby have ceased, and death, instead of life, would rule the universe.

It is a matter of course that I cannot here go into detail about the creation of fate itself and must therefore refer the reader to "Livets Bog". I must, however, point out that the above is not in any way mere speculation or theory but is real fact; the circular paths of the rays creating fate can be observed moving through the universe through higher occult senses with the same ease as physical realities can be observed through physical senses.

In addition to the main effect of blood- and meat-eating there is also a secondary effect. The waves of energy promoting these effects follow only very short paths. The said effects are therefore brought about immediately; that is, they begin at the same time as the digestion of the animal products

in question. These secondary effects are usually microscopic, so to speak, and are not noticed when the products are so-called "fresh goods". But through continuous consumption they have an undermining effect on the organism and are therefore all the more dangerous since they are concealed or hidden, appearing only in their culmination in the form of organic illness. These effects are produced by the excessive difference between the internal vibration of the "corpse-substances" and the vibration of the living organism in which they have been absorbed as nourishment. When this difference is maintained constantly, which occurs through a continuous consumption of blood and meat, the vibration of the corpse-substances will finally overcome that of the organism, the individual concerned thereby to a corresponding degree losing control over the normal functioning of the organism. Where the vibration of the corpse-substances is the stronger the organism is defenceless against the invasion of foreign bodies (germs and bacteria), since the vibration of these are in harmony with that of the corpse-substances; they have thus nothing to overcome in order to take over all or part of the organism. And where the organism has in this way become defeated it displays a more or less conspicuous life-threatening organic illness. And it is such an undermining of the organism's normal vibration, partly in the form of blood- and meat-eating and partly in the form of drug-use and other unfortunate forms of nutrition and care that are the absolute cause of any form of illness whatsoever, whether it be tuberculosis, cancer, abscesses, arthritis, gall stones, kidney stones, excessive obesity, heart weakness, abnormal blood pressure, anaemia, digestive and eliminative problems or the like.

Neither narcotic stimulants in all their forms nor the consumption of blood and meat can exist without the promotion of one's own all-too-premature death. But a being precipitating or promoting his own death is committing "suicide". Every human being who has not yet come into contact or harmony with the natural source of

nourishment is thus, by virtue of his consumption of blood and meat, not only taking part in murdering his fellow-beings but is also taking part, even if slowly, in murdering himself. He is both a "murderer" and a "suicide", and so to the greatest extent represents the breaking of the fifth commandment and the undermining of the eternal basis for perfect life: *Thou shalt not kill*. Such an individual is still the expression of, or the representative of, heathendom and must to a corresponding degree be subject to the laws and consequences of this; he must be encumbered with illness and sufferings quite regardless of whether he is a "priest", a "bishop" or a "pope", or how much he calls himself "Christian", "holy", "converted", "blessed", "orthodox" or the like. No individual will experience the really great overshadowing by "the holy spirit" or the fundamental form of "the great birth" and the glorified existence as a "God-like man" elicited by this as long as he is still hungering for the flesh and blood of other beings, as long as he is still both a murderer and a suicide. And this being must therefore in the same space of time to a corresponding degree still lack "cosmic consciousness" or the real ability to "see God".

## **Chapter 7** **Objections against the discontinuance of animal and narcotic food, and their refutation**

For many of my readers my pointing out incorrect nutrition will quite naturally give rise to various objections. There are people who think that there would be far too many animals if people did not eat them. But such an objection can arise only from sources who have absolutely no profound insight into the divine world order, for, if they had, they would see that the number of living beings is regulated in completely different ways. The same forces that regulate the animals in the sea, the hosts of insects and the myriads of other beings outside the reach of mankind also embrace and regulate the beings within mankind's area and field of activity. That people should be overrun

by sheep, cattle and pigs because they stopped eating them could never become a fact reality, particularly since all artificial breeding of them would stop. What has fallen to mankind's lot to regulate of the number of living beings on the earth is in reality but insignificant beside the true regulating factor - the spiritual atmosphere of the earth - since this is the direct promoting factor in the earth's ability to attract and repel, this constituting in turn, according to cosmic analyses, the basis for the earth's astronomical position and thereby for its climate. Consequently, the spiritual atmosphere becomes decisive for all nutrition and possibilities for existence, and thereby for the number of living beings on the planet as well.

Another strong objection will be concerned with the question of what will happen to the means of existence of the many thousands of people whose livelihood is based on employment within the large businesses or concerns providing the population's supply of those stimulants containing drugs and alcohol, and their supply of animal products. Those who raise this objection are victims of the notion that all these people would become destitute if everyone suddenly turned away from narcotic and animal sources of nutrition. But such a notion will, on closer observation, likewise show itself to be an expression of quite a superficial view and has nothing to do with absolute reality. Evolution takes place according to particular, eternal, hair-fine, unshakable laws. Among other things this means that it cannot occur by fits and starts but absolutely has to follow a quite slowly ascending scale of small steps from imperfection to perfection. Of these steps, which are so microscopic that a single one can hardly be distinguished from the one lying immediately above and the one lying immediately below, none can be jumped over, but must be experienced by every living being. A lion cannot suddenly become an ape just as an ape, cannot suddenly become a civilised human being. Such a process of transformation can take place absolutely only through an immensely long and, in a single incarnation, quite unnoticeable process of evolution or

transformation. As people's conditions of nutrition or consumption are also a question of evolution, these too cannot possibly be changed in an instant. Little as the narcotic-animal source of nutrition and the great firms and expensive installations connected with it, which in technical skill are approaching the highest form of genius, could have come into existence in one day but have done so through the daily life and activities of many generations, just as little can the new source of nutrition suited to and adapted for human beings, together with the firms and installations suited to this, come into existence suddenly, but only through the gradually ascending evolution of generations. There are therefore no tobacco companies, no breweries of alcoholic beverages, no slaughterhouses, no cattle-breeding businesses or any other form whatsoever of the firms pertaining to the narcotic-animal sources of nutrition that will be ruined or go out of business because of mankind's sudden transition to the new source of nutrition, for such a sudden transition is an absolute impossibility. People are spread over far too many different steps in evolution for them to change to the new source of nutrition at the same time. The transition to this can therefore occur only gradually by one person after the other, as they reach further in evolution through their disease and sufferings, through their experiences, through their intelligence and feeling, coming to feel and experience the imperfection in the old and animal source of nutrition. However, this gradual transition is no new phenomenon but a reality that is already developing fully and is apparent in daily life. To go against this is hopeless; it would be the same as going against the thunder and lightning; it would be the same as trying to change the course of the earth and the position of the sun in the universe. Everyone has therefore reason to feel quite calm, for the transition to the source of nutrition will not take shape in such a way as to become a nuisance or something unfortunate for people. It is a natural process that every terrestrial human being inevitably must meet and go through in order to become the true "God-man" in

the same way as he once had to meet and come to know the animal source of nutrition in order to be an expression of genius in the animal form of existence.

Pursuant to my description of the consequences of the animal source of nutrition, the question of how "everything can be very good" if these consequences are true might arise. But here I must refer the reader to "Livets Bog". I can, however, say that all beings must of necessity go through darkness and sufferings, for without the experience of darkness, there would be no experience of light. Darkness is thus a divine arrangement. The question is only: Who should elicit or manifest this darkness? Providence or the Godhead must use those beings who by nature are best suited, which means those beings whose ability to love is still so primitive or latent that this way of manifesting darkness is still their greatest pleasure or happiness and thereby a vital necessity for them. By virtue of their unfolding of darkness, however, these beings are bound to the zones of darkness or suffering. But, as the effects of their dark way of manifesting or existing fall back on themselves in the form of great sufferings and states of unhappiness, a weak longing for a more perfect and purer existence will begin to develop in them. A vague feeling of a higher plane of existence will thus begin to dawn in the innermost layers of consciousness of these beings. And it is for the beings at this dawn that these lines are written. In the obvious beasts of prey no such dawn is to be found, and not in the consciousness of the most primitive human blood- and meat-eaters either. Here the notion that the human being cannot live without meat is still unshakable; that is, he is in the same condition of existence as the beast of prey. Talking to these people would be hopeless, but one can naturally be entirely tolerant towards their view of life, for they have too small an ability to love to be able to understand, and they must therefore for a time elicit those causes, in the form of blood- and meat-eaters, that will sooner or later overshadow them with that quantity of suffering they still lack so that they can have a perfect

ability to love and thereby an absolute disgust with being instruments for the eliciting of the killing principle or suffering. This book would thus not be understood or accepted by these beings and is therefore intended only to be received by those beings who have already begun to feel antipathy or disgust towards all slaughter and killing, but who, because of insufficient information, still find themselves within the ranks of corpse-eaters. My words are thus directed towards those beings who long for a higher and purer form of existence and whose entire attitude of consciousness is concerned with transforming themselves so as to be fit for being pervaded by the very highest energy of consciousness or "the Holy Spirit"; to beings who have a real hunger and thirst for knowing "what they should do in order to be blessed". My words are for those beings who want to train themselves to be the highest instruments for the unfolding of wisdom and love, and who wish to take part in making "the kingdom of God" or the real human kingdom a fact on Earth. For those that have the ability to see it, my words are a scientific supplement to those of Christ to Nicodemus - "Without being born anew of water and the spirit one cannot enter the kingdom of God".

"The kingdom of God" is that kingdom in which there is no "cry or torment", it is that kingdom in which "righteousness lives". This in turn means the kingdom that I, in "Livets Bog", refer to as "the real human kingdom".

As the individual's physical body consists mainly of water, being born again of "water" is the same as being born in a new physical body. But a new physical body does not mean merely a new incarnation but a new kind of physical body. This new kind of physical body is "the real human body", which is at the moment developing rapidly, precisely because of the very disgust growing in the individual for the eating of corpses, or blood- and meat-eating. "The real human being" can only love his neighbour as himself, and, as a consequence of this, cannot possibly have, as a condition of his existence, the eating of the organisms

of his fellow-beings, or their death and mutilation.

As spirit is the same as consciousness, being born anew of the "spirit" is the same as being born with a new consciousness. But if this new consciousness is of the same kind as the old one, it will, just as well as the latter, be without influence on the incorporation of the individual into "the Kingdom of Heaven". The words of Christ express therefore not only a new consciousness but also a new kind of consciousness. This new kind of consciousness is "the cosmic consciousness" or "the holy spirit". As "holy" is a term for the highest purity, and this in turn is the same as true love, and love in turn is the highest life-giving principle and the opposite of the killing principle, which is a vital necessity in the animal consciousness, being "born of the spirit" is the same as being born to "the real human consciousness". The words of Christ converted to a modern scientific form can be expressed as follows: "If the physical body of the terrestrial human being is not changed from an

animal body to a human body, and if the same being does not change his animal consciousness to 'cosmic consciousness' or 'the holy spirit', he can never become a perfect subject in 'the real human kingdom' but must still belong to the zone of the killing principle or the animal kingdom and there be subject to its dark form of existence."

For this reason the divine voice says to today's mankind: "Blessed are they that turn away from the killing principle and have begun to make love a vital necessity, for they are on their way towards a glorified existence. Through them the 'kingdom of God' will arise on the Earth."

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TO BE CONTINUED IN THE NEXT ISSUE

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Translated by *Mary McGovern, 1991*

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## LITERATURE

**Martinus (1890–1981)** was a Danish writer. His entire output is known collectively as "The Third Testament", and comprises "Livets Bog (The Book of Life)" in 7 volumes, "The Eternal World Picture" in 3 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) Vol. 1

The Eternal World Picture Vol. 1

Logic

Easter

Marriage and Universal Love

Meditation

The Fate of Mankind

The Ideal Food

The Mystery of Prayer

The Road to Initiation

The Road of Life

Martinus Cosmology – An Introduction

## COVER SYMBOL

The symbol on the front cover, which is called "The perfect man in God's image after His likeness", shows the perfect way of behaving or what it means "to turn the left cheek when one is smitten on the right".

At the bottom of the symbol we see the course of evolution through many lives from animal (orange) to the perfect man (yellow). The rectangular areas symbolize our physical earthly lives from birth to death. The smaller pale yellow areas between these show that we find ourselves in spiritual worlds between our physical earthly lives. After each stay in these worlds a new earthly life begins based upon the qualities and talents we have developed through previous physical lives. The orange and yellow arcs show that our fate is

a result of our own actions from previous lives as well as our present life. The large orange arc which stretches from the left side to the middle symbolizes an unpleasant or so-called "evil" action which is sent out towards someone. This is answered by friendliness and understanding symbolized by the heart and the yellow arc. The symbol therefore shows the perfect man's total initiation into fate and the mystery of life, his understanding of eternal life, evolution and the law of fate: "as thou sowest, so shalt thou reap".

Through this eternal law we will all learn to differentiate between what is evil and what is good. We will become perfect; we will become "the perfect man in God's image after His likeness."

## KOSMOS

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