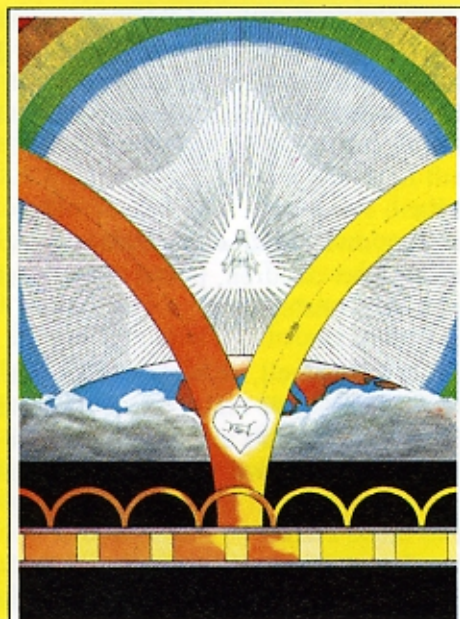


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THE IDEAL FOOD 2
POWER TO THE HUMBLE
PLANTS - WHO ARE THEY?
FUTURE ECONOMICS



In this issue ...

... the next instalment of "The Ideal Food" by Martinus, an article on the physical and spiritual life of plants by Harald Berglund, a report on an experiment in future economics by Olav Johansson and a reflection on Václav Havel's speech at Copenhagen University on 28th May 1991.

Power to the humble

by Mary McGovern

Václav Havel, the president of Czechoslovakia, was in Denmark recently to receive the Sonning Prize. In thanks he gave a speech on power and its temptations for politicians - a speech that, in my opinion, was relevant not only to politicians but also to all those who might be tempted to misuse power and its privileges.

He cited three reasons for wanting power: 1) an idealistic wish to improve the social order, 2) a conscious or unconscious longing for self-affirmation, and 3) an enjoyment of the privileges that - even under the most democratic circumstances - of practical necessity accompany a politician's life.

Permanently suspicious

What starts as pure idealism can easily become a desire for power based on a longing for self-affirmation or privilege. For this reason Havel said that he became more and more suspicious of himself for every prize he received, for every privilege he was given. Self-reflection and a critical distance from oneself are needed so that people in power, however good their intentions originally were, can differ between service to their countries and the pleasure offered by universal protection and privilege.

The problem with objectivity

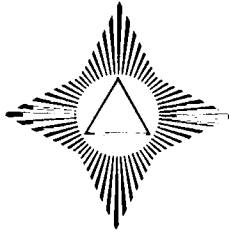
We are not all politicians. In our own small ways, however, we can possess power - the power of authority at work, power over children, power over those less experienced than ourselves, power over a partner in a relationship ...

We can imagine that we know ourselves well, so well that we can be sure of our "pure" motives for doing something "good". But do we really know ourselves that well? *Can* we know ourselves that well? Mr. Hyde is rather good at keeping himself well hidden. Havel's idea of being permanently suspicious about his own motives can certainly be applied on a wider scale.

Politics in the future

Many say that politics is a dirty business. According to Havel it is simply a job that demands particularly "clean" people, it being so easy to make it a dirty business.

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THE IDEAL FOOD

Part Two

by Martinus

Chapter 8

When the natural sense of taste is lost

Having drawn attention in the previous chapters of the present book to the disharmony that the consumption of blood, fat and meat causes in the spiritual as well as the physical organism of the human being the great question will arise for every earnestly seeking reader: *What is the ideal food?*

In order that the answer to this should not be too discouraging it will here be necessary to give a brief overview of the attitude of meat-eaters to the absolutely natural food for human beings. This food is so simple, so little sophisticated and devoid of spices and stimulants that for the habitual meat-eater it will seem just as boring and impossible as water or milk would be for the alcoholic or drunkard. Just as the latter has cultivated a quite unnatural desire as far as drinking is concerned, so have the adherents of animal nutritional products, even if unconsciously and over a far longer span of time, cultivated in themselves a totally unnatural desire as far as food is concerned. People, through a great many generations, have so accustomed themselves to the taste of meat-products that, where previously

they evoked natural disgust, they now evoke great unnatural pleasure. Just as the organism, through habituation to tobacco, alcohol and other unnatural stimulants, loses its natural ability to react to these poisonous substances, these thereby becoming "stimulants", so too does the organism, through habituation, lose its natural ability to react to the poisonous substances appearing in the form of animal food, whereby these, like tobacco and alcohol, evoke an unnatural feeling of pleasure. But even if the habituation to some degree hardens the organism against the effects of the poisonous substances, it cannot be denied that the organism in the long run becomes completely undermined. This undermining is visible mainly through occult sight, which can follow the individual through numerous incarnations.

Since it is the purpose of the sense of taste to create aversion or repugnance in the individual's consciousness to unnatural nutritional products and create a desire for natural ones, it is here evident that the meat-eater's sense of taste is lost since it does not create aversion to blood products, but on the contrary lets their taste, as previously mentioned, be a very great pleasure. But feeling

pleasure from things that destroy or undermine the organism and whose nature should therefore, by means of the sense of taste, be hostile to the individual, is the same as a vice. Breaking of the habit of eating the bodies or bodily parts of animals is thus the same as getting rid of a vice. But getting rid of a vice sometimes costs tremendous effort and willpower. Liberation from this vice consists in transforming the warped sense of taste so that it regains its natural ability to react to damaging stimulants. But transforming the sense of taste can only be done by getting used to natural products. What makes this process of habituation so difficult is that the natural products, because of the faulty sense of taste, are, if not disgusting, then boring or less satisfying for the spoilt individual. But just as tobacco, alcohol and other unnatural stimulants were repulsive and unpleasant before one became accustomed to them but gradually came to produce a feeling of pleasure, so too will it be possible for the natural nutritional products gradually, through a process of habituation, to return once more to promoting the real, healthy and natural feeling of pleasure in the individual concerned for which Nature originally created him. But training is required.

The fact that this vice is universal - one's parents, brothers, sisters, grandparents, great-grandparents, friends and acquaintances and so on as a rule being also victims of this - does not change the principle or cancel out the effects of the vice, but, on the contrary, in many cases blinds the individual's sense of reason so that he does not see clearly in the field concerned, indeed, is sometimes simply suggestionized by these circumstances into believing that the entire problem of faulty nutrition is not a problem but absolutely in harmony with Nature and therefore also in harmony with health. And it is a matter of course that this attitude of consciousness is absolutely fatal for the desire for what is natural. Such refined individuals would therefore never come out of this suggestion, and therefore out of the vice, if the eternal laws on which Nature is based did not have the effect that a vice can

never in any case whatsoever exist without being identical with the undermining of the organism in question, quite unaffected by the extent, however great, to which it may be a pleasure for the individual concerned. And it is this undermining that, in the form of all existing organic illnesses, is the greatest instigator for people's evolution towards the true human food. As the illnesses increase to the same extent as people's nutritional aberrations increase, and as absolute health or an existence free of illness is thereby impossible as long as the vice or the narcotic-animal source of nutrition is maintained, all people, through their organic sufferings and illnesses, will ultimately be led to a purer source of nutrition, to absolute health.

The main factor in the leading of mankind towards the real human food, towards health, is thus not ordinary propaganda in the form of speeches and writings, for, even if these were totally lacking, mankind would all the same inevitably be led forward to being in harmony with Nature. The mainstay in this leading of mankind is the sufferings or illnesses. But the written or spoken information is a splendid supplement to the sufferings and makes evolution progress more quickly for those beings who have reached so far through the sufferings that they have become receptive to the theoretical form of influence and want to, and have energy to, comply with it. For the other beings all teaching or theoretical influence is quite without meaning. For these the narcotic-animal source of nutrition based on their faulty or unnatural sense of taste is still a kind of quagmire, a kind of fly-paper, from which they cannot free themselves. Illnesses or sufferings are therefore for these beings the only telling or effective language. And it is up to everyone to be tolerant and understanding towards such beings, for they have not yet the ability to grasp or understand the seriousness of the situation.

Chapter 9
The effects of unfortunate nutrition can pursue the individual through numerous incarnations

The difficulty for the adherent to the old form of consumption or of nutrition will thus consist in the transformation of his sense of taste, the overcoming of an all-too-strongly developed desire for food, which for him has become nothing less than a form of amusement or entertainment and thereby a vice. He must accustom himself to the fact that a meal that is in harmony with the divine laws, which means a meal that is absolutely beneficial to health, thereby preventing illness, cannot possibly consist of so many different kinds of conventional dishes (in many cases each involving highly unscientific chemical compounds damaging to the organism) or so many different kinds of more or less alcoholic or poisonous drinks. He must realise that a table "well-provided" in accordance with the highest fashion of today constitutes a road, hidden in silver, crystal and flowers, to the hospital, a festively decorated short cut to death. It is the cause of organic disorders and calcification. While the disorders are directly destructive factors for one's mood and temperament, calcification has a restrictive influence on all spiritual functions.

The aforesaid table also promotes obesity. The artistic slim line intended by Nature as the contour for the human bodily form is to an all-to-great extent lost; it is thus a rarity in individuals who are over forty years old. Here one often sees a physical outline that is just as glaringly unnatural as the "well-provided" table that is its cause.

That "the fair sex" tries to recapture the lost natural line by means of just as glaringly unnatural, but well-advertised, slimming remedies does not improve matters. The metabolic organs once destroyed do not allow themselves, at the wave of a hand or by a "magic formula" in the form of "pills" or "powders", instantaneously, as if by a miracle, to be restored to their normal function.

For cosmic sight it appears that such a destroyed metabolism in the worst cases can pursue the individual through numerous incarnations. In these incarnations the individual has thus an abnormal metabolism from birth. The individual shows already at an

early age tendencies to an overriding obesity. Here it will perhaps be claimed that these tendencies are inherited from the parents. But why is the individual born with precisely such parents and not with parents where these unfortunate tendencies are not to be found? A birth, which for the spirit of the individual would determine an unnatural existence, indeed a downright imprisonment in fat, would be an expression of the highest injustice or darkness if there were not something about the individual concerned that for the occult observer shows itself to be identical with the individual's own creative ability from a previous existence appearing in its body of eternity. This body of eternity constitutes a spiritual body in which the I of the individual appears, regardless of whether it is incarnated in a material or physical body or discarnated. Through excesses, through accustoming oneself to faulty or unnatural tendencies in a material existence or an earthly life, the individual to a corresponding degree reduces or destroys this creative ability.

As far as the aforesaid unfortunate nourishment is concerned this can also so affect the creative ability of the individual that he or she, among other things, becomes unable to build up normal metabolic organs in his or her physical body in a new incarnation. The effect of this is that the body right from the creation of the embryo is subject to excessive obesity. The fact that such an individual is as a rule born to parents with similar tendencies, or if he has destroyed his creative ability through drinking and thereby is as a rule born to parents who are dependent on alcohol, or in other ways is born to parents who have the same good or bad tendencies as himself, is due quite naturally to the law of attraction and repulsion. But in order to understand this we must go right back to the discarnated state of the individual in question, which means his spiritual existence before his present birth. In the existence mentioned, besides appearing in certain subordinate spiritual bodies he also appears in a general or main body. This body is described in "Livets Bog (The Book of Life)" as the individual's "Body of Eter-

nity" or "X2" and is the main seat for the creative ability of the individual and is the basis for the manifestation of the individual and his ability to be reborn. This body is also the most profound eliciting factor in the individual's creation of a new physical body. Through the former body, which itself represents the seventh basic energy, the individual corresponds with the six other basic energies of existence, which means his daily life and activities, his building-up and breaking-down of matter, his youth and old age, his physical and spiritual existence. Since the same body thus appears as the seat for a constantly changing combination of the basic energies, it thus represents at any given time a corresponding form of radiation. This radiation can in turn be expressed as the individual's "spiritual halo". This halo consists of spiritual energy. But, since spiritual energy, according to "Livets Bog", comes under the term "electricity", the said halo will thus be of an electrical nature of one sort or another. However, a quantity of electrical energy appearing in a particular limited form can be expressed as a "wavelength". But a "wavelength" can in turn be directed only by attraction and repulsion. Attraction and repulsion in turn can be elicited only through "apparatuses". For the spiritual or unborn being these "apparatuses" consist to a certain extent of the physical bodies of incarnated beings. When a male and a female being through their physical bodies enter into a sexual connection, and this connection is perfect, which means that fertilisation takes place, these beings, even if unconsciously, have attracted the spiritual halo of a discarnated individual. Through their sexual intercourse the two beings have thus acted as a "receiver" for the halo or "wavelength" of an unborn individual. This "wavelength" is in turn directly secured by the "receiver's" "condenser", which means the female being's organs of fertilization. After this connection has been made, the energy of the

unborn or discarnated individual, by virtue of the above-mentioned organs, begins to vibrate in physical matter. And the result of this is what we call "embryogeny (the creation of the embryo)". The female being thus acts here as a direct medium or tool for a discarnated individual or spiritual being who is now materialising or creating a new physical organism for itself. When this body reaches a certain adequate position it is separated from the physical body of the medium, by the process we call "birth", after which it becomes visible on the physical plane as a "newly born" world citizen. For this individual the female being is the "mother" and the male being the "father".

I naturally cannot go into the details of such a comprehensive problem here but must refer the reader to future volumes of "Livets Bog".(1) If I here give these few vague outlines of the problem it is merely in order to show that no innate tendencies are innocently inflicted, but that these in absolutely all cases will be identical with the results of the individual's own conduct in previous lives or existences. For, as every discarnated individual constitutes a "wavelength", and the character of this wavelength consists of the habits and tendencies, the edification and disintegration of the ability to create that the individual has cultivated in his immediately preceding physical incarnation and the particular limitation of the "apparatuses" for its "reception", the "spiritual halo" of the discarnated individual cannot be attracted to any "apparatus", which means, a medium or parent, that is not in one way or another tuned into the same "wave-area".

It is this divine arrangement that determines that cows cannot give birth to bear cubs, that bears cannot give birth to elephants, that elephants cannot give birth to people and so on, but that each species of living being gives birth to those individuals particularly appropriate to it. But, just as the eternal laws thus determine or guarantee

1: *"The Ideal Food"* was written shortly after the completion of Vol.1 of *"Livets Bog"*. Vols.2-7 followed later. MMcG

the right births for the species, so too do these laws determine that the defective and the perfect individuals each get births specially suited to them so that no tendencies, good or bad, of which they are not themselves the original source, can be inflicted on the individual through heredity. The law of attraction and repulsion determines that each individual always has the threads of his own fate in his own hands and can unceasingly work on his own deification. The most important point for this individual is to recognise his own paramount divine power in order thereby to use it in the guiding of his own fate towards the highest peaks.

Chapter 10

The necessity of the transformation of the sense of taste

The individual's innate good or bad tendencies are thus not inherited from the parents but are a direct "inheritance" from his previous existence. This "inheritance" is stabilised or elicited through the fact that the individual is attracted to parents within the same "wave-area" or with the same tendencies.

When the individual is born with tendencies towards being overweight it is likewise his own "inheritance" from previous existences that is manifesting itself. Regaining the natural line or slimness can thus happen only by becoming accustomed to *natural food*. Such a process of habituation can of course not be achieved in days or weeks, but only in months or years for individuals in whom such tendencies are innate. For those individuals who suffer only from tendencies from their present life the matter is much simpler. For both parties, however, the way to health and vigour does not go through artificial medication but on the contrary exclusively through the transforming of the erroneous sense of taste of all the individuals so that all unnatural food or products harmful to the organism, through this sense, give rise to a feeling of disgust, while the products that are absolutely healthy for and beneficial to the organism likewise through the sense of taste give rise to a natural feeling of pleasure and satisfaction.

As an erroneous sense of taste and its ensuing unfortunate tendencies are universal, the following question is of immediate interest - how does one change this sense of taste? The answer to this is quite simple; it is of course - through training.

This training consists in getting oneself used to eating natural products, which I will here show constitute *the absolutely right food for the human organism's state of vibration*.

When the individual has so accustomed himself to it that the taste of these products is the only appetizing thing in the world, then he is liberated from the lethal food that now, because of the force of habit, binds him like a chain to a primitive view of life, to illness, sorrow and mutilation.

Chapter 11

Why vegetarian food represents less killing than animal food

Since meat or blood produce, as the reader already knows from previous sections, does not constitute the natural food for the human being, that food which must be pointed out as the right one can be found only among those substances we term "vegetarian".

This means that the human being's natural food can stem only from the plant kingdom.

Now here objections could be made and it could be emphasized that plants are also living beings and that their destruction or their use as food is just as much against the great commandment "Thou shalt not kill" as the use of meat is. And I must admit that this is really to some extent true. But, as the following will show, the plant beings are not so far advanced in evolution on the physical plane as the animals. This means that they do not have such a complex or sensitive nervous system as the animals and consequently do not experience pain in the same sense as they do. As the physical area of the plant being's consciousness still constitutes merely its "subconsciousness", it has no day-consciousness on the physical plane and its defining of happiness and unhappiness is felt not as realistic fact but, on the contrary, at the very most as a vague feeling of pleasantness and unpleasantness. The

plant is thus, unlike the animal, not at a stage in evolution where it has a completely functioning day-consciousness on the physical plane allowing the analyses of its fate, as rows of thought promoting conscious terror and anxiety, happiness and well-being, to file past its inner I. It can therefore feel its physicality only in terms of the two definitions: a vague feeling of pleasantness and a vague feeling of unpleasantness. It has admittedly a day-consciousness but, in relation to the animals', it is microscopic and, according to "Livets Bog", corresponds merely to the sixth plane of existence, namely "the kingdom of bliss". It is the divine atmosphere of this kingdom, converted into physical form, that gives the plant kingdom its array of glowing colours, beautiful smells and pleasant sounds. The plants are thus, according to the highest occult analyses, spiritual beings whose descent into darkness, the material plane or the zone of "the killing principle", is not yet so advanced that their shining halo of bliss has been covered by or shrouded in rough physical material but still casts its divine enlivening radiance over the continents of the earth as well as under the waters thereby transforming these immense deserts into gardens for everything living.

As the plant being is not so far advanced in physical evolution as the animal beings and does not therefore suffer as much through killing or mutilation as they do, since the plant cannot feel anxiety or terror and cannot experience pain realistically but merely in the form of a vague feeling of unpleasantness, it will be obvious that by killing animals one creates greater suffering than by killing plants. Of two evils one must choose the lesser. And in the present case it would be the lesser evil to kill plants. By choosing vegetarian food one will thus to the least extent break the fifth commandment. This choice will furthermore result in a great advantage since vegetarian food to a certain extent can be produced entirely without killing or mutilation. The vegetable

area includes in its highest examples substances that are simply designed to be absorbed as nourishment in organisms. This in turn means that these substances are in such a state in Nature or are under such conditions that their absorption as nourishment in organisms means life and evolution instead of killing and mutilation. It is the emergence of these substances that will replace "the killing principle" on the earth and make it possible for the old saying "one being's death is another's bread"(1) not to continue being valid on our planet.

Chapter 12

"The thought process from below" and "the thought process from above"

In order to show the true relations between the terrestrial human being and animal and vegetable food, it will now be necessary to lead the reader through some cosmic or occult analyses. These can perhaps be somewhat difficult for the untrained researcher, but, for him or her who has the ability, energy and interest to really think them through, they will be irrefutable proof of the unshakable harmony of my book with the absolute facts or the true circumstances.

It is thus not my task to demonstrate the above-mentioned sources of nourishment in the form of chemical analyses or in modern, current terms such as "vitamins", "calories", "acids" and so on. For the spreading of that form of knowledge mankind already has a whole host of competent scientists. It is likewise not my mission to write a series of new vegetarian recipe books. The world is beginning to be well supplied with these too. But while modern scientific research as well as recipe books are based on and constitute a result of "the thought process from below", the information that I have to give is a result of "the thought process from above" and thus expresses the highest occult analysis of the above-mentioned two sources of nutrition, which means the analyses of the living life itself in these sources of nutrition.

1: *A Danish saying.*

By "the thought process from above" is to be understood the highest sensory perception or experience through "The Holy Spirit" where everything is perceived from the "aspect of life", "the thought process from below" constituting merely the experience through the rough physical senses where everything is seen only from the "aspect of substance". Modern science is, for the time being, based on the latter form of sensory perception, but evolution will result in its later coming to see things from "the aspect of life" too, thus becoming elevated above the many illusions and pitfalls that sensory perception from "the aspect of substance" represents.

I will now go on to demonstrate or show things from "the aspect of life", thereby giving the unshakable foundation on which all science of nutrition and authorship of recipe books ought to rest.

Chapter 13 **"Life units"**

The entire universe, everything that can be sensed or perceived, is, according to the highest occult analysis, living. But all life has two aspects, namely "the aspect of substance" and "the aspect of life". When we see something we call "substance" it is really something "living" we are seeing from "the aspect of substance". When we, however, see something we call "living" it is in reality the substance we are seeing from "the aspect of life". In this way substance and life become identical, but can be felt through two fundamentally different forms of sensory perception.

As the ability to feel life from "the aspect of substance" constitutes the most primitive form of sensory perception it is common to all living beings at the primitive stages in evolution. The ability to sense substance from "the aspect of life" is, however, not fundamental until the higher steps in evolution where the beings have gone through the "great birth" mentioned in "Livets Bog". For beings who do not fundamentally sense life from "the aspect of life" but merely from "the aspect of substance" all life appears as "substance" or "matter".

This matter is in turn identical to energy, power, movement or vibration. The vibrations represent in turn an endless world of variations appearing for the senses as colours, sounds, rays, and bodies; in brief as everything we know of as "created things". Since everything that can be sensed from "the aspect of substance" is movement or vibration, nothing from this aspect will be seen as eternal but only as changeable. Everything is therefore temporal. If one, however, senses from "the aspect of life", everything becomes life or "living beings". As one does not sense matter from this aspect "living beings" cannot appear here in forms or bodies nor show any signs of change, since the movement or vibrations cannot be sensed here. Living beings therefore reveal themselves as eternal realities, which means that they have never begun and will never cease. As these eternal realities constitute those points from which all vibration or movement emanates, they are the only absolute "fixed points" in existence.

These eternal "fixed points" constitute the foundation for everything that can be sensed from "the aspect of substance"; they constitute the source of all creation; they constitute the eternal living kernel in every organism and determine that these organisms achieve identity as living beings. It is such a kernel of being we have come to know through "Livets Bog" as the "I". For occult sensory perception these "I's" or "fixed points" thus become the very highest and last direct analysis of everything that can be sensed. As they constitute the life itself or "the living" in the universe we will call these points "life units". These "life units" can thus through primitive sensory perception be perceived only as "substance", but through the highest sensory perception this "substance" becomes visible as "life units".

A "life-unit" thus constitutes the living being seen from "the aspect of life". The "life units" of which one has most knowledge on Earth are of course those constituting terrestrial human beings or those to which the individuals themselves belong. Next come the animals, then the plants and after them the minerals. While the primi-

tive or terrestrial sensory perception to some degree indirectly elicits the view of human beings, animals and plants as "living beings", or as here termed, "life units", it is significantly more difficult through the same sensory perception to experience the minerals as "living beings" or "life units".

These are, on the contrary, sensed more as substance, vibration or movement. But gradually, as the human being begins to be able to sense through "cosmic consciousness" or "the Holy Spirit", it becomes more and more evident that the materials or substances mentioned also constitute "life units". And it is on the basis of this evidence, which allows everything in existence to appear as "life units", that one can prove that it is not animal but vegetarian products that constitute the natural food for the human being, just as it is also from the same experience that one can show that cremation, as I have shown in another book, is flagrantly against the laws of Nature.

Chapter 14

"A list of sins" far longer than that for which one asks God for forgiveness

As all substance is thus in its highest analysis "life units", and our food, our flesh and blood, the air we breathe, even our skeletons, our nails and hair in reality also consist of "life units", just as the material for our clothes, shoes, furniture, houses, tools and so on consist of hosts of billions of "life units", one must naturally to a certain degree become acquainted with the "daily life and activity", so to speak, of these "life units" in order, through this acquaintance, to attain absolute knowledge about the harmony of our existence with the rest of life in the world. For without knowledge of the manifestation and living conditions of these "life units" we would not be able to know, for example, if the "life units" in the food we eat are killed or mutilated or if they gain life and development from our contact with them. There are, as mentioned above, "life units" whose absorption as nourishment in organisms means natural development and life, just as there are other "life units" for whom the same absorption means death and

mutilation. (By "death" one must here, as elsewhere in my books, understand a destruction of the living being's body, not of its I, for this is eternally indestructible, an absolute death being thereby impossible.)

People who, in the form of food and drink, consume "life units" for whom this consumption means unhappiness, death and mutilation, here inflict upon themselves a "list of sins" that, regarded numerically, is of such dimensions that the otherwise known "list of sins", for which they, through religion, the church and the priest, have asked forgiveness, is nothing in relation to this. It can here be at most a matter of some hundreds of individuals in their daily surroundings against whom people in one way or another have sinned, but the number of "life units" they have sinned against through faulty nourishment numbers billions. It is true that in the latter case it is merely a matter of microscopic beings. But in accordance with the eternal facts, for the divine or cosmic consciousness "one day for the Lord is as a thousand years, and a thousand years as one day"; for this consciousness microcosmos is consequently equal to macrocosmos. The eternal laws are valid for small things as well as large. The fifth commandment does not state that one may kill small beings. The results of this mass murder of "life units" through wrong nourishment do not fail to appear; they are the cause of the fact that the whole of terrestrial mankind is not healthy but to a great extent a collection of individuals more or less mortally wounded and mutilated by organic illnesses, who, in hospitals, clinics, and sick bays, are making their last efforts to regain the health, life and vigour that for them is a lost country.

The same mankind cries to heaven about "disarmament", about "the abolition of war", about "an eternal peace". But how can such realities be fulfilled by individuals, by units, who in themselves are active explosives against all harmony with peace as its foundation? World peace cannot be borne or maintained by individuals whose very innermost selves are battlefields for mass murder, war and mutilation, constitut-

ing the concentration of all contrast to the warmth of life itself or eternal love. The individual can never come to experience a lasting peace outwardly until he has rooted this peace inwardly in his own heart, in his own body or in the "universe" in which he is himself a Godhead.

When the individual reaches as far as choosing the foodstuffs for whose "life units" it is vitally necessary to be absorbed as nourishment in an organism, then the mass murder in his physical culture will decrease, then his illnesses will stop, then he will literally create "world peace" in his

own breast and can look forward to the karma or fate of coming to live in an outward zone of peace. Only such individuals can send out the vibrations or energies from which a fundamental world peace can arise.

TO BE CONTINUED IN THE NEXT ISSUE

Original Danish title: *Den Ideelle Føde* (1933 - Book no.5)

Translated by Mary McGovern, 1991.

Power to the humble

continued from page 2

"Politics is an area of human activity that makes increased demands on one's moral sense, one's ability to reflect upon oneself, one's sense of real responsibility, one's taste and tactfulness, one's ability to identify oneself with the souls of others and one's sense for moderation and humility. It is a job for particularly humble people." The same could be said of many other jobs and many other situations in daily life.

Towards a world government

In *Livets Bog (The Book of Life)*, Vol.1 and *The Eternal World Picture*, Vol.2 Martinus writes about the emergence of a world government. United Nations is the embryo of this administrative body that will reach moral and physical perfection within the coming centuries. This world government will come to consist of people who are experts not only in physical science, economics and so on but also in morality and spiritual science. Havel's hope of a political scene populated by people watchful and wary of their selfish tendencies will be fulfilled. Power will be in the hands of the humble.

Plants - *who are they?*

by Harald Berglund

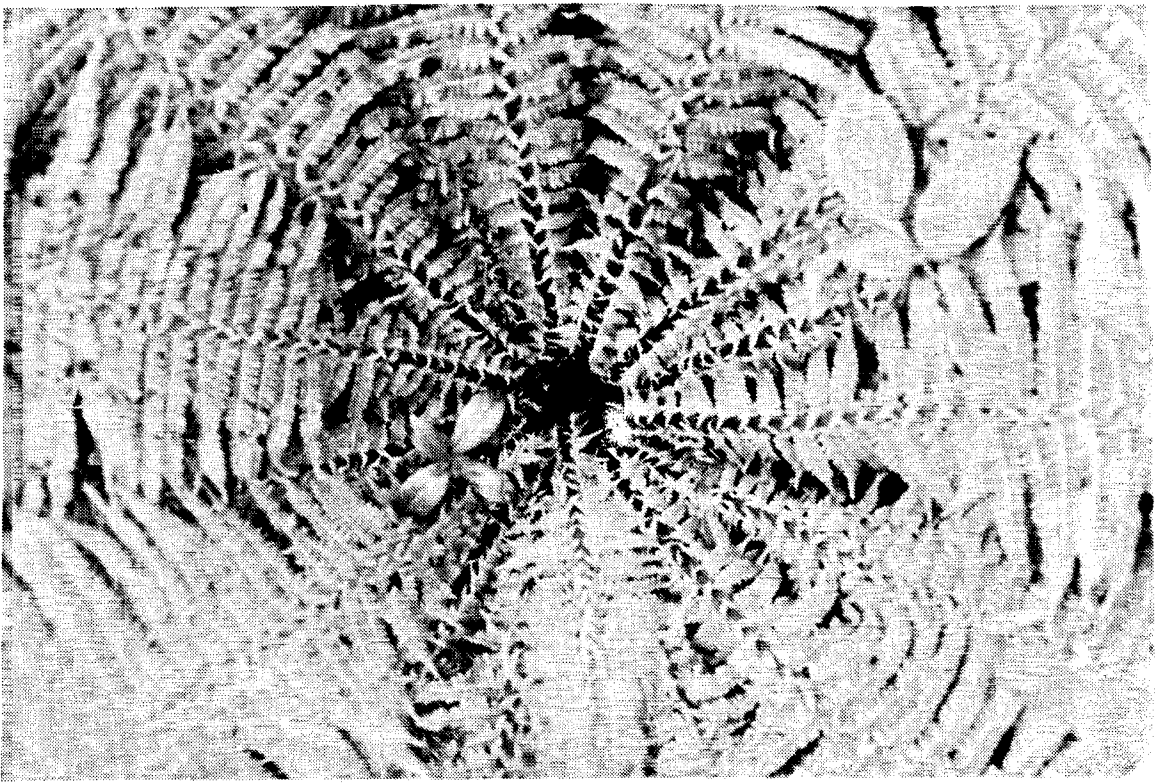
They greet us everywhere. They signal the coming of spring. They transform the barren winter into a symphony of colours and scents. Their beauty is unsurpassed in the physical world. Not only do they caress our senses bringing us joy and inspiration in even our darkest moments but they also offer us an almost unending variety of foods and provide us with shelter, building materials, materials for our clothes and so on.

There is no end to the usefulness of plants for animal and man. But who are these beings, these humble servants who are always there when we need them? Who is the flower on our windowsill, the tree in our garden, or the vegetable on our plate? In his work Martinus offers us an answer to these questions.

The plants are also "human beings" but at an earlier stage in evolution, just like the



Photographs: Mary McGovern

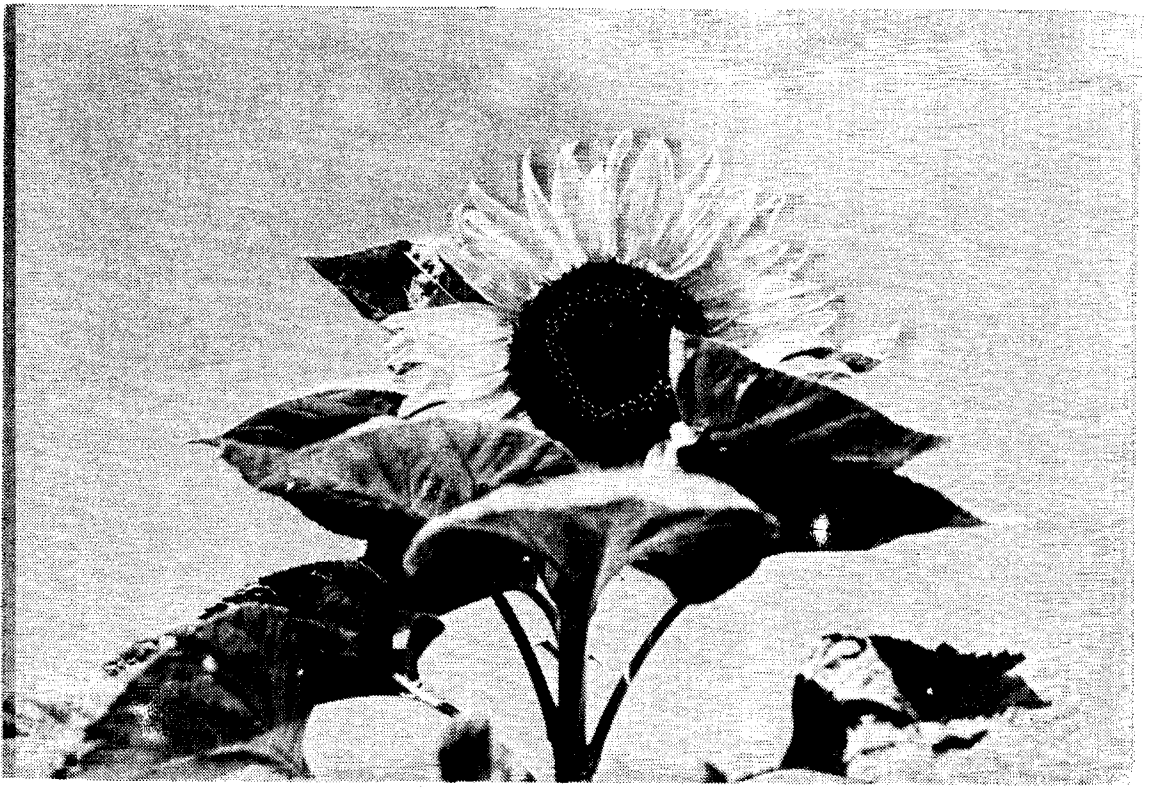


animals. They are our younger brothers and sisters. The plant being is the sleeping Adam of the Bible. He is the prodigal son about to leave his father's house. The plant is a being who has experienced the fulfillment of the law of love to such an extent that it can no longer benefit from this experience. It longs for the opposite of love and light. Its eternal soul needs to be watered by the opposites of love and light in order to maintain its experience of eternal life.

In his cosmology Martinus describes the living being as eternal. All individual living beings, whether they be plant, animal or man, have thus never been created. Their experience of life is likewise eternal. But for an experience to be eternal it has to be eternally changing. Absolute stillness cannot be experienced. A life that is not experienced is no life. Life therefore appears as a never-ending pattern of ever-changing cycles - spiral cycles. Such a cycle can be divided into six different planes of existence or kingdoms: the plant kingdom, the animal kingdom (including us terrestrial men), the

real human kingdom, the kingdom of wisdom, the divine world and the kingdom of bliss.

The beings constituting the plane of existence we know as the plant kingdom are the first beings on their way into a new cycle in the eternal and infinite spiral cycle of life. Prior to being plants they were in the kingdom of bliss, the physical side of which is known to us as the mineral kingdom. The kingdom of bliss is an inner world. Here the being lives in its memories of the previous spiral cycle with no contact whatsoever with other beings - apart from those in their memories - and with no outer, physical day-consciousness of any kind. But the experiences of the memories from previous physical worlds of long ago trigger a new longing for those worlds and their particular experiences. When we start perceiving the being as a plant it has just begun its creation of a day-consciousness on the physical plane, a consciousness that will be complete only when the being is no longer a plant but an animal.



In Genesis God is quoted as saying "Let us create man in our image, after our likeness". To be in God's likeness must mean to have the same qualities as God, to be all-knowing, all-mighty and all-loving. These are not characteristics we can use to describe present-day terrestrial man. We must therefore conclude that God's creation of mankind in his image on this earth is not yet finished. It is still an on-going process. It is a process that begins with the plant and is concluded with the cosmic conscious real human being, the Christ-being. Everything we can see and experience in the world in which we live is this process of the creation of man in God's image. In other words, God is creating consciousness. When one lives in a universe whose keynote is love, one cannot in the long run avoid acquiring this quality. In the same way we cannot avoid acquiring eyesight where there is light, hearing where there is sound and so on.

The plant has no physical senses and thus no physical consciousness. The experiences

it can have through its physical organism can be referred to only as vague presentiments and not as realistic experiences, as is the case with animals and humans. A plant cannot therefore experience suffering. At most it can have a vague presentiment of a physical impact on its organism - a presentiment it can discern as either pleasant or unpleasant. We can observe this in flowers that can actually turn their "faces" towards the sun, and likewise close their petals to the darkness and coldness of the night. This, by the way, is the beginning of the phenomenon we know in animals and humans as sleep.

We all know that there is a physical world around us, a world of light and colours and sounds and smells etc. It is only a matter of time before the plants will also know this. A long time perhaps, from our perspective, but the process is going on. The plant is under the influence of another world, the presence of which will eventually be perceived by all the senses as realistic experience. No other being in the world is

subjected to so much influence on its physical organism as the plant. But a being that "has fallen into a deep sleep" needs to be awakened with some force. And that is what happens to the plant. It must endure the climate in all its variations: wind, rain, snow, cold, drought; heat etc. It is stepped upon, it is eaten by animal and man, it is chopped down, cut to pieces etc. No being can "sleep" through all this. One day the plant will also be able to see, to hear, to smell, to feel, to move around and to suffer. And then we will call it an animal.

But having a physical organism, and experiencing life through this organism, also brings about a change in mentality. The plant, having come from a world of pure neighbourly love, must now, having incarnated in a physical body, being to fight for the survival of this body. The instinct of self-preservation becomes a part of its mentality. Egoism and selfishness begin to reappear. These qualities, which will culminate in terrestrial man, bringing about a longing for the opposite, that is love, make

their vague beginnings in the growing physical consciousness of the plant. We can see that some plants have developed various means of self defence such as thorns and poison. These thorns will one day become the sharp claws and teeth of an animal, and later the knives, guns and other weapons of modern man.

Of all physical beings (except of course the minerals, who are totally without consciousness in this world) the plant is the one with the most limited free will. Apart from not being able to see, hear etc., it is also rooted in one place. It has no freedom of movement. In order to acquire this it will have to develop another way of nourishing itself than through its roots. In the carnivorous plant we see the beginning of an organ for digesting food. First the food has to come to the plant, but later on the plant, now an animal, will be free to move to the food - other plants or animals.

Another change that starts in the plant kingdom, but does not reach its culmination until the middle of the animal kingdom, is

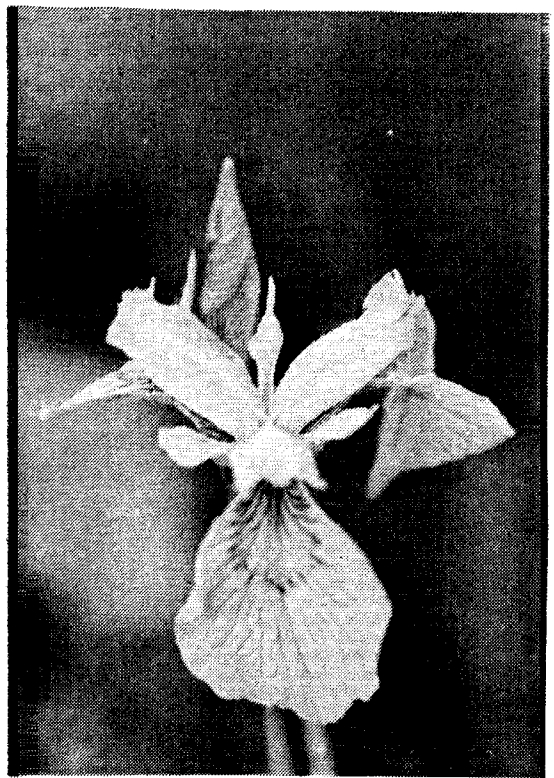


that of the being's sexual structure. It is in the plant kingdom that we see the first appearances of male and female beings, we see the principle of fertilization and the vague beginnings of the principle of reincarnation.

When we see a plant we see a fellow being in the cosmos, a cosmic traveller like ourselves but at another stage in the eternal cycles of life. The plant is a being who has descended, by its own free will, from a higher world of perfection, which could no longer provide the contrasts necessary for a continued experience of life, into a world of imperfection and ignorance. On the journey, however, it has brought along its cosmic consciousness and its unlimited ability to love, but in an unconscious or automatic form as instinct. The plant being knows only love but because it is unconscious this means nothing to it. But this love will, through the process of evolution or through "the eating of the tree of knowledge of good and evil", once again, in the mind of the human being, become a conscious act. And as we human beings consciously strive towards the goal of once again being in the image of God, being able to differ between good and evil and having the ability to love our neighbours as ourselves, we need to get to know these neighbours. The plant is one of them.

The plant is a being with a desire to experience life on a physical plane through a physical organism. So is the animal and the human being, as are the micro-beings in the animals and humans. Of all these beings the plant is the only one lacking the ability to experience realistic sufferings. The plant is therefore the true source of food for the developing human being. The fruits of the plant will eventually constitute the ideal food for the finished or perfect human being.

Although the plant being can have no realistic experiences of sufferings, there is no reason why one should unnecessarily deprive it of its physical body or parts of this. This organism, and above all the flower, is a reminder of, and a message from, a higher world. The purpose of the flower is to



bring beauty and joy into this world, to be there when our minds, darkened by sorrows and sufferings, need to be soothed and given hope of a better and more perfect. In Martinus's own words: "As long as there is a flower, the memory of a higher world cannot be extinguished".

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An experiment in future economics

by Olav Johansson

An American professor's ideas about a new economic system that can stimulate brotherly love and consideration are the inspiration behind present practical experiments in USA and Sweden. These ideas involve a practical adaptation of the cosmic principles for the social economy of the future described by Martinus in Livets Bog (The Book of Life).

"Everything is really a matter of love and consideration", said Edgar Cahn in an interview in *Svenska Dagbladet* (a Swedish newspaper) on 18th September 1990. Edgar Cahn, professor at Florida International University in USA, is the originator of an idea that has aroused great interest in various circles in USA, ideas that will now in all probability be tried in Sweden. In USA the idea is called "Service Credit Volunteer System". It is a system of care, paying for services with time instead of money. The idea of the system is that the time one uses helping someone else is registered in a data bank. One hour equals one point and every month one gets a statement of account. When one later needs help oneself one gets a corresponding time back from another member of the "time bank". Or one can give one's "points" or the time one has saved up as a present to someone who is in need of help.

Example of an experiment

Professor Cahn himself says that he sees the system as "a new kind of money". A currency based on time instead of money. In USA the Service Credit Project is in pro-

gress in several states; the intention is now that Sweden too should experiment with the ideas. According to the plans the project will be tested in one of Greater Stockholm's municipalities this year and, if it goes well, it can be extended to the whole country. Japan, Israel and several Eastern European countries are said to be interested in Edgar Cahn's ideas.

In USA the system varies in the various states. In certain states the whole project is built on a voluntary basis; in others the church, hospital, politicians and state governments are involved.

As an example of how it can work one can mention the experiment at a large Senior Centre in San Francisco. In order to be a member of the "time bank" there, one must be over 60 years of age and able to give at least 8 hours of one's time per month. One can also be exclusively a giver of one's saved up time or exclusively a receiver. Great emphasis is placed on the coordination of "givers" and "receivers". Every "credit hour" is entered into the account as an hour regardless of what kind of service is carried out. The services are divided into the following categories: "home services"

(companionship, cleaning, cooking etc.) and "outdoor services" (transport, escort, shopping, interpretation etc.).

With his idea Edgar Cahn wants to strengthen the idea of a "non-market economy" where it pays to help each other and where one says yes to the good in man.

An experiment for the future

It is inspiring to see how the new world impulse's ideas are blazing a trail through all areas of human life where "market economy" or "profit-seeking" otherwise seem to be at a higher premium than ever before.

For those who know Martinus's work Edgar Cahn's ideas are not new but they are, as far as I know, the first time these ideas have been tried in practice in our world. Professor Cahn's initiative can therefore be seen as an exciting experiment that will give valuable experience for the creation of an entirely new economic system in the future.

Martinus has described the principles for this system in Chapter 4 of *Livets Bog*, his main work. He shows there how in a future world state the money system will be done away with and replaced by what he calls "man's natural innate ability to pay". This "innate ability to pay" is quite simply the person's ability to work and to create. "Money" as a means of payment can be measured in kroner and ører, dollars and cents, pounds and pence and so on. But how can "work" as a means of payment be measured?

The only universal unit of measure that can be used here is "time", that is working time. Instead of paying with dollars and cents we will all in the future pay with hours and minutes as in Edgar Cahn's "Service Credit System".

The same value for the same value

Every individual, Martinus explains, will receive as payment for his work a personal work receipt stating precisely the working time he or she has put in for society or the world state. This receipt will be the individual's only means of payment giving access

to the goods and services to an extent corresponding to the receipt's work value (= working time).

How will it then be possible to work out how much, for example, one working hour gives access to?

Here the principle, as in the "Service Credit System", must be "the same value for the same value", that is "the same time for the same time". One hour's service of one sort gives access to one hour's service of another sort. This principle is simple when it is a matter of services since these cannot be measured or compared in any other way than in working time. How could one otherwise compare, for example, the work of a doctor and of a teacher?

But when it is a matter of goods it can appear to be more complicated. How many working hours should, for example, a TV cost?

It must depend on the time taken to produce it. If we assume that the production time is an hour (which is already the case today) then the TV will cost one working hour.

In the world state all values will thus be calculated and decided in a scientific way. It will not be as it is today where the desire for profit and "the law of supply and demand" decide the value or price of the goods. This will lead among other things to goods and services in the world state being incredibly "cheap" compared with today's prices. One can perhaps get some idea of the difference from the above-mentioned example of the TV. One can ask oneself the question - how many working hours must an individual with an average wage put in in order to pay for a TV at today's "market price"?

If we, to make it easy, assume that the average wage is 100 kroner per hour (which is considerably higher than the true average wage in society today), and that the average "market" price for a new TV set is 5000 kroner, then the TV today costs 50 working hours!

But its true value is, as previously mentioned, only one working hour, since this is

its production time!

One can then, if one finds it amusing, continue investigating one article after another comparing their "market price" in our present monetary economy with their cosmic value or production time, and finding out what this market price involves converted into working hours. In this way one can gradually begin to sense the difference between what Martinus calls "the false business principle" (the greatest possible value for the least possible value) and the true or divine business principle (the same value for the same value).

The "false business principle" means that most people are fantastically overcharged for their existence. This "overcharging" can normally be paid only by a life of work in slavery. Being forced to put in many more working hours in order to gain access to essential goods than they are worth is, from a cosmic point of view, an aspect of what the principle "greatest possible value for least possible value" means in our daily life.

When the principle "the same value for the same value" becomes the leading star for our social economy it will mean, among other things, that mankind - for the sake of its survival - will be liberated from being forced to sacrifice almost all its time and energy in the struggle for "the daily bread". We can then begin living instead of merely surviving.

On the road towards this alluring goal the Godhead is guiding us carefully with many small steps and impulses. Impulses that among other things manifest themselves in meaningful and inspiring examples of and experiments in new ways of living and organising human relations. The "Service Credit" experiment seems to have all the prerequisites for being such an example.

Sources: *Svenska Dagbladet* 18/9/90 and
Dagens Nyheter 17/5/89

Translated by Mary McGovern

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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

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."

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