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THE IDEAL FOOD 4

MARTINUS' MEMOIRS (EXCERPT)

LETTER FROM YUGOSLAVIA



In this issue ...

... the final instalment of *The Ideal Food*, an excerpt from Martinus's *Memoirs* and a letter from the Yugoslavian translator of Martinus's books.

Excerpt from

Martinus' Memoirs

... I had a piano in my room. I had never learned to play from music but I enjoyed playing short, easy pieces by ear.

One day I went to a music teacher. I wanted to learn to play the piano from music. I had my first lesson, and afterwards I sat the whole evening practising reading the music. But the next day, when I sat down at the typewriter, I discovered that it was impossible for me to write a single line. I realised that I would have to give up my piano playing if I wanted to go on writing. So I had to part with the piano. I passed it on to an acquaintance who undertook to pay the remaining instalments.

Now I had peace and quiet for my spiritual work in my little room in Pile Allé.

I became gradually more experienced in writing, and, as I realised that it was a great help for the readers of my analyses that there were some easily understandable symbols, I gradually produced about a dozen.

One of the symbols that I speculated about most was the one that is today known as the "main symbol". I had to make several draughts and sketches before all the details were in place.

One day, when I was standing at my drawing board putting the finishing touches to the symbol, I realised that I was not alone. On each side of me stood a figure dressed in white, a "spiritual master". Totally silent and passive they stood for a moment with folded arms looking at the symbol. Then they nodded and disappeared. From that day on I felt that I had the sympathy and support of the entire spiritual

world.

One day I bought a used slide projector, and with great difficulty I transferred the main symbol and some of my other symbols to slide plates. I had to get help from a photographer. He showed me how one could colour the slides.

And now I was ready to show the eternal world picture. I felt that the time was ripe to demonstrate it for a larger circle of people who were interested.

I knew a director, Carl Vett, by name, and I knew that he was very interested in spiritual matters. He travelled a lot to occult meetings and congresses. I now felt I should contact him. I wrote a polite letter to him enclosing the preface to "Livets Bog (The Book of Life)".

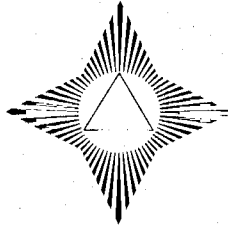
I received a friendly reply from him. He had read my letter with great interest and would like to introduce me to an old, wise man by the name of Bernhard Løw. He had been a manufacturer and lived in Ordrup. He had had a bell foundry. He was now the leader of the Anthroposophical Society. He would be without doubt aware of the value of my work.

For those interested he held meetings in his house (Kirkevej 23, Ordrup) every Sunday afternoon. The meetings took the form of a kind of study circle.

Now I was invited to their meeting the next Sunday. It was in September 1928. I travelled there by tramcar and had my slides and slide projector with me. I found the Løw family's house and rang the doorbell.

It was Løw himself who opened the

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THE IDEAL FOOD

Part Four (Conclusion)

by **Martinus**

Chapter 23

Why vegetarian food is a healthier source of nutrition than animal food

In accordance with the above one will in the new world culture go more and more into the question of *the ideal food*. As all the substances and materials with which we must of necessity come into contact are alive, and as we, by our co-operation with these substances, can inflict suffering and pain upon these life-units or give them a natural evolution and happiness in the same way as we, by our co-operation with the otherwise recognised, physically visible living beings or fellow beings can inflict suffering upon them or bring them happiness, I will here point out the substances whose life-units attain a natural evolution as nourishment in the human organism, and those whose life-units attain an unnatural evolution through the same process.

As I mentioned previously, vegetarian food constitutes a state of vibration which, by its nature, is adapted to the human organism's own vibration, while animal food(1),

with the exception of milk, constitutes a state of vibration which is too close in evolution to the human's own vibration. This in turn means that between the life-units of the vegetarian food and the life-unit that is made up of the whole human being or individual there is a suitable distance in evolution. The intrinsic vibration of this individual is thereby sufficiently superior to the vegetarian state of vibration. So there will be no particular, unnatural resistance for the human organism to overcome when converting the correct vegetarian products into nourishment. It is quite a different matter with animal food, whose life-units have come further on the ladder of evolution and are therefore closer to the human being's identity as a life-unit. As a consequence of this, these foodstuffs or substances represent a correspondingly stronger or coarser state of vibration than the vegetarian sources of nourishment. Since the human organism, as a result of its development, has reached so far that it is adapted or attuned to the vegetarian state of vibration, a state of vibration that is

1: *Translator's note:* Throughout this book "animal food" refers to food made from meat and other animal products.

coarser or relatively stronger than this will come to constitute a resistance to the human organism. The same organism has in reality grown away from the level of the beast of prey and does not have an organism that, like this being's, is built for the release of such a strong state of vibration that animal food does not constitute an unnatural resistance. But let me say in this connection that even if the animal food suits the beast of prey this does not, all the same, prevent the life-units in the same food experiencing being killed and mutilated when being absorbed as nourishment into the organism of the animal in question. But it is precisely this circumstance that constitutes one of the great factors making the zone of the beast of prey a lower plane of existence, an imperfect experience of life. And to the same extent as the human being represents the same level he too is also an expression of imperfection.

For the human being animal food is therefore too resistant. This in turns causes the human being, in order to digest this food, to use a reserve of strength that he in reality, because of his development, is neither mentally nor physically any longer able to use without risk to health or the existence normal to his step in evolution. And it is the reaction of the production of this perpetual reserve of strength, this permanent overburdening of the organism that, as mentioned previously, is the basis of all organic illnesses. It is true that the human being is not yet so advanced that it can eat such vegetarian food as would guarantee him immunity to illness, *but vegetarian food, even in its coarsest form, will, nevertheless, reduce the percentage of illness quite significantly and produce a quite different powerful, healthy physical well-being than the animal food, and will thus be one of the inevitable main factors on the road towards a more beautiful, purer and clearer experience of life. It is the indispensable admission card to a glorified existence.*

Chapter 24

Why one boils food. "A life-units" and "B life-units"

As previously mentioned animal food constitutes an unfolding of vibration too strong for the human organism. So, in order for this food to be converted to nourishment, it must produce a surplus of energy, that is, an amount of energy that it in reality, because of its stage in evolution, has grown away from being able to supply without risk to health. So the digestion of animal food means a permanent over-exertion for the human being and ultimately becomes the fundamental cause of the majority of organic illnesses. It is in order to remedy this that the boiling of food has been devised. What then really happens during boiling?

In order to understand this we must remember that all substances consist of life-units, and that the step in evolution of the animal life-units is too near our own on the ladder of evolution. Being assimilated as nourishment in the human organism meant therefore an unnatural death for these units. And against an unnatural death all normal life-units fight. Through the assimilation of the animal life-units as nourishment into the organism, this organism must take up the fight against the resistance or death-throes of the life-units. Only when this is finished and the small organisms of the life-units are killed does actual digestion begin. But one must not believe that this digestion applies to the small killed organisms. On the contrary. These are decomposed in a quite natural way like all other corpses by a process of putrefaction. Corpses cannot be "digested", but these killed organisms contain a certain percentage of those life-units that are so far back in evolution that their life and well-being means being assimilated as nourishment in an organism. These cannot therefore be killed by this assimilation but instead, by virtue of this, acquire conditions favourable to life. So we are dealing here with two forms of life-unit. For practical reasons we will call the former "*A life-units*" and the latter "*B life-units*". A life-units are those whose organisms are killed, and B life-units are those whose organisms acquire life through assimilation as nourishment in an organism. Through the process of putrefaction of the organisms of the

"A life-units", the "B life-units" encapsulated within these are liberated. These are then guided in a living state by the being's digestive organs, in which they are assimilated as food, to the areas and localities in this being's organism in which they can each find their particular conditions favourable to life. The killed organisms of the "A life-units" on the other hand are guided by the digestive organs out of the organism again. And it is these remains of corpses or stinking products that we know as "excrement".

So animal products are in reality merely indirect food, as it is only these life-units' life-units that are direct food. And in order to liberate the latter life-units the former must therefore be killed. And it is a matter of course that nourishment based on this process of killing is far heavier or more difficult than nourishment where this is not needed. Here one must naturally take the individual's step in evolution into account. If we, for example, go down to the beast of prey we will see that the organism of such animals is to a particular degree based on and built for the promoting of the above-mentioned process, but as one reaches further in evolution the organisms become more and more refined, and more and more lose, to a corresponding degree, their ability to promote this process. *In human beings this ability is degenerating at a very rapidly increasing rate.* This therefore means that as a human being develops, it becomes increasingly difficult for the process of killing to be carried out through his organism. This has in turn resulted in his finding other ways through which this process can be promoted. The most fundamental or comprehensive of these is precisely boiling. In the boiling of products what happens is that the A life-units are killed, and only the B life-units are left behind, since these are to a great extent unaffected by boiling. So when people today cook their food it is to free their organisms from undertaking this process of killing. This process of liberation therefore means relief for the organism. The human being feels that he has not nearly as much difficulty in "digesting" the cooked products as he has in digesting the

raw ones. He has realised that boiling makes the products "tender". This "tender" state is due only to the fact that the "A life-units" are already killed before they are eaten or assimilated as food in the organism. But this does not alter the fact that they are all the same corpses that are eaten and that the life-units that are living and therefore constitute the true nourishment for the organism can, as previously mentioned, be released or liberated only through the putrefaction or decomposition of these corpses. As this process of putrefaction, in addition to liberating the "B life-units", just like all other processes of putrefaction, is a combination of all the substances that are destructive and damaging to the organism, such a permanent state cannot in the long run be free from damaging effects on the advanced organism. The goal of evolution is therefore, among other things, to lead individuals forward to a state in which they can more and more assimilate the "B life-units" directly and not indirectly through a prior process of putrefaction or decomposition of corpses through which the organism at the same time, to a corresponding degree, must permanently be a well of poison, a sewer or a residence for all materials, substances or vibrations lethal, detrimental or damaging to life.

Chapter 25

A temporary perfect food for the true God-like human being

The goal of evolution is therefore, as previously mentioned, the guiding of people away from such a primitive existence where a very great percentage of their digestion is a process of putrefaction and where the organism must extract the living life-units necessary for its maintenance from decayed or decomposed corpses. It is not the intention that the organism should continue being a rubbish dump for all the sources of organic illness. Evolution will thus lead people to a state where their organisms are transformed so as to be able to assimilate nutritional life-units directly from Nature, which means assimilating only such B life-units as are encapsulated in substances that must first be

decayed or decomposed for their liberation to take place, life-units that are liberated by Nature and wait only for their assimilation as nourishment in an organism in order that their further development can be promoted normally.

Do such life-units exist? Yes, I have already pointed out the vegetarian source of nutrition as the way towards the above-mentioned state. Within the vegetarian source of nutrition there are precisely such life-units, which are only very lightly or thinly encapsulated and whose liberation is therefore not dependent on any prior process of putrefaction or decomposition through digestion. Such life-units are present in many different kinds of "*fruit-flesh*". Fruit-flesh should here be understood as the "flesh" around the kernel. In the edible fruits this "flesh" consists almost exclusively of life-units that are transferred directly to the organism and for which assimilation as nourishment in this organism is therefore a natural development. As no special prior release of energy for killing, no prior process of putrefaction is needed here, and as the organism is hereby to a corresponding degree freed from being a dustbin for all kinds of useless remains of corpses, it will of necessity become finer and finer. So the highest food here on Earth is pure fruit-flesh, but of course from only the absolutely fully ripe edible fruits. In unripe fruit the life-units are still not mature enough to be assimilated into the organism as nourishment. The fruits that at present can be termed true human food include apples, pears, plums, grapes, bananas, melons, edible berries and many other fruits that have flesh around the kernel. As the life-units in these fruits are almost exclusively B life-units, which, as we have seen, reach the organism directly and therefore do not need any prior process of killing, the boiling of these will be absolutely meaningless and useless, indeed even damaging, since one thereby lowers the level of health of the life-units. *The fruits mentioned constitute therefore the absolutely perfect and really true "raw food". They belong to existence's most elevated "dishes" since they, unlike all*

other forms of a source of nutrition are not based on the release of the killing principle but are produced by life's highest "food expert" - life itself - in accordance with the most perfect chemical laws. It is life's own serving of the "daily bread" for those beings who have to fulfil love's great commandment or for the terrestrial human being when he one day, "born anew of water and the spirit", will be a manifestation of the true God-like human being.

Chapter 26

The present and the future

As the fully ripe fruit-flesh constitutes the future absolutely *right human food*, or the food that will prevent all nutritional diseases and make the human organism's state of vibration such that it can unhindered vibrate in contact with "The Holy Spirit" (which means that the organism's brain and nervous system can vibrate unhindered in the highest and finest thought-materials the individual thereby becoming enriched with the highest wisdom) evolution will gradually guide all the energy people now use on animal nutrition over to vegetarian nutrition. This will in turn mean that in the coming world order, instead of the present great slaughterhouses and cattle breeding establishments one will find huge concerns whose function will be to promote the improvement of plants and the evolution of edible fruit-flesh. This will in turn lead to the gradual development of fruits of simply fantastic dimensions compared with today's known species. Evolution will therefore lead to today's agriculture becoming horticulture. The waving cornfields will become flourishing orchards.

As this form of nutrition will not require nearly as much space as the present form, the surplus land will be converted into large public parks. From magnificent groves with great lawns, fountains, flower beds, canals, arched bridges, works of art on exhibition, pavilions and so on, one will look back at the barbarism of the past. One will read with horror about man's eating of corpses, about how the human beings' love for animals on a large scale was merely a cannibal's love of meat. In wonderful museums

great axes, sheath knives, butcher's knives, sporting-guns, fish-hooks and other instruments of murder will speak their silent language to people of the future about the primitive mentality of the past. In a disease-free existence one will, in historical works, read with a shudder of disgust about the sick mankind of today, its tuberculosis, cancer, kidney troubles, gall-stones, arteriosclerosis, organic heart disease, digestive troubles, nervousness and so on, and in truth have the words of Jesus confirmed - that his kingdom was not of this world.

Chapter 27 **"The Ideal Food" for the human being of today**

I have with this hinted at the course of evolution towards "*the real human food*". As the terrestrial human being in evolution has not reached so far as to constitute a real or finished human being, but to a certain degree still belongs to the zone of the killing principle, "*the real human food*" cannot be said to constitute entirely "*the ideal food*" for the same being. This means that his organism is not yet so advanced in evolution that it is completely adapted to pure fruit-flesh. While the vibrations of the organisms mentioned are really too weak to process the animal food, they are still too strong to deal with fruit-flesh alone. *So the ideal food for the human being of today will, in addition to a certain quantity of fruit-flesh, be something between animal flesh and fruit-flesh.* It is therefore important here not to get the idea that the being in question can live exclusively on fruit-flesh. The present organism of the terrestrial human being is as yet (even if it really has grown away from nutrition based on animal flesh) all the same according to the power of habit equipped to a certain extent to be a residence for the process of decomposition and the passage of the remains of corpses. Its entire digestive system, its stomach and intestines, is still based on the transport of a certain quantity of waste and absolutely only a natural evolution, which means a slow habituation over hundreds of years, will be able to change people's digestive organs so as to be one

hundred per cent adapted to pure fruit-flesh. A sudden transition to living entirely on fruit-flesh would be such an assault, such a breach of the laws of Nature that its consequences border on the destruction of the organism. Such refined food belongs to the "*real human being*" or the finished *God-like human being* in the same way as universal love is the innate main characteristic of the same being. So the terrestrial human being must, in accordance with the nature of his organism, still eat impure food or extract its nutritional life-units through a process of killing and the decomposition of corpses. But this does not of course alter the fact that his evolution carries with it another fact: that he, to an increasing degree, must seek his nourishment among such products as will less and less require the ghastly process described above and that he is thus, in the area of nutrition, also on his way towards his temporary goal and highest ideal: "*the consummate God-like human being*".

Chapter 28 **The connecting link between meat- and fruit-nourishment**

As we now know, *the ideal food* for the present terrestrial civilised human being is absolutely not animal foodstuffs but is to be found among the vegetarian foods. Of these the edible fruit-flesh is the purest and noblest, but as it lies too high for the above-mentioned being, so that it cannot yet constitute one hundred per cent of his nutrition, he must also look to other vegetarian products to replace the missing percentage. These products can be divided into three categories, namely "*grain products*", "*root products*" and "*leaf products*". To the first category belong such products as are made from the kernels of plants, grains and nuts, such as bread, flour, meal, nut-meat, together with the various meat-free bean dishes, pea soups and so on. To the second category belong such products as are made from the roots of plants, which means dishes that are made from potatoes, carrots, parsnips, beetroots, celery or other edible roots. The third category includes all dishes that are made from leaves and stalks, for

example salads, vegetable dishes, the various forms of meat-free cabbage dishes and the like.

Individuals who want to leave animal nourishment will thus be referred to seek their nourishment among the above-mentioned products or dishes, which constitute the great connecting link between meat- and fruit-nourishment. To lay down what he should eat or preferably choose from these foods is not possible, for this can in the main be decided only by the individual himself. As the great majority of the people on the Earth are unhealthy and are therefore to be regarded only as "patients", it will be very individual what the various beings will be able to tolerate. What can be tolerated by one is very often very bad for another. Furthermore the mental attitude has a fundamental significance. The organism of the profoundly spiritually enlightened and loving being will in many cases be able to digest the strong, coarse root-products only with great difficulty, just as the same can also sometimes be true of the coarse nut- or kernel-products. Such an organism will therefore be able to tolerate only the more mild and refined sorts. It can therefore be recommended only that the beginner vegetarian carefully tries out and monitors the effects of this or that food made from vegetarian products in order to ascertain what for him or her is particularly appropriate or suitable. Every individual must carefully keep to the foods that cause him no inconvenience and whose digestion he, so to speak, does not notice. Here some will perhaps say that they can digest animal foods very well; but to this I must answer that it is really only a question of time how long they will have this ability, since it is due exclusively to the power of habit through inherited traditions. The loss of the energy that the individuals in question must supply when assimilating the animal nourishment in their organisms will sooner or later result in a reaction in the form of one organic illness or another.

Kernel, root and leaf products contain to a certain degree, like the animal products, a series of A life-units, the nature of which is

not, as previously mentioned, to be assimilated as nourishment in an organism. During the assimilation in the organism of the products mentioned there will therefore also be a certain resistance to overcome, since the organisms of the said life-units must first be killed and decomposed before the B life-units within them can be liberated and transferred alive to the organism as nourishment. As the A life-units in the plant substances are not nearly as numerous and not nearly as far advanced as the A life-units in the animal products, the smell of their process of decomposition or putrefaction is not nearly as pungent and penetrating as in the decomposition of animal products. This in turn means that the excrement is not nearly so stinking or poisonous after the eating of vegetarian products as it is after animal products. *The killing principle is therefore far less extensive in vegetarian nourishment than in animal; it is not such a great violation of the fifth commandment as that, and is therefore to be considered to belong to a higher layer of consciousness.*

Chapter 29

Boiling of the coarse or least digestible vegetarian products is retained

As the vegetarian products mentioned here contain A life-units that have to be killed before the B life-units can be released, people, as they become more developed and their organisms become more refined and less suitable for carrying out this process of killing, have gone over to using boiling as the means of killing. What is left for the organism is only to carry out the process of putrefaction or decomposition. But for this the organism, by virtue of the digestive organs, is equipped with particular conditions for this to be carried out artificially.

In addition to boiling, people have discovered "frying" for the promotion of the process of killing or destruction of the A life-units. This method of destruction is not to be recommended. True, it promotes the killing of the A life-units, but it also to a great extent converts their corpses to charred substances or ash, a process that is most unfortunate for the organism since this is

created only for the promotion of the organic corpse-substance and not for the treatment of ash. All frying will therefore be avoided in the households of the future. It is a different matter with boiling. It does not convert products to charcoal or ash but only liberates the organism from the process of killing the A life-units. It will therefore be retained as long as people are still obliged to use coarse vegetarian products where the B life-units are encapsulated in the A life-units. This does not, of course, alter the fact that there are people today whose organisms are of such a robust nature that they themselves can carry out the process of killing and so, for a time, can still make boiling superfluous, and eat the products as "raw food". But from a moral point of view nothing is gained, since the A life-units that are not killed by boiling or any other artificial method have all the same to be killed by the organism before the B life-units, which are the true nourishment, can be released. Moreover, it is also a fact that the organism is evolving towards becoming more and more refined. We see that the primitive human being can eat raw meat and coarse roots, and can to a far greater extent eat raw products than the refined, civilised human being. If the latter being therefore went from eating the products in a cooked state to eating them in a raw state it would be, at any rate in the case of the coarsest and most indigestible plant products, a step backwards.

But fortunately evolution does not go backwards. It goes in the direction of the refinement of the organism and thereby makes it less and less suitable to carry out the killing process itself, at the same time as it to a corresponding extent leads forward to the pure fruit-flesh, which, as previously mentioned, constitutes *the highest ideal "raw food"* for the human being.

Chapter 30

Why pure fruit-flesh will be the food of the future human being

With this we have come through the most important, principal analyses of the terrestrial human being's nourishment. These

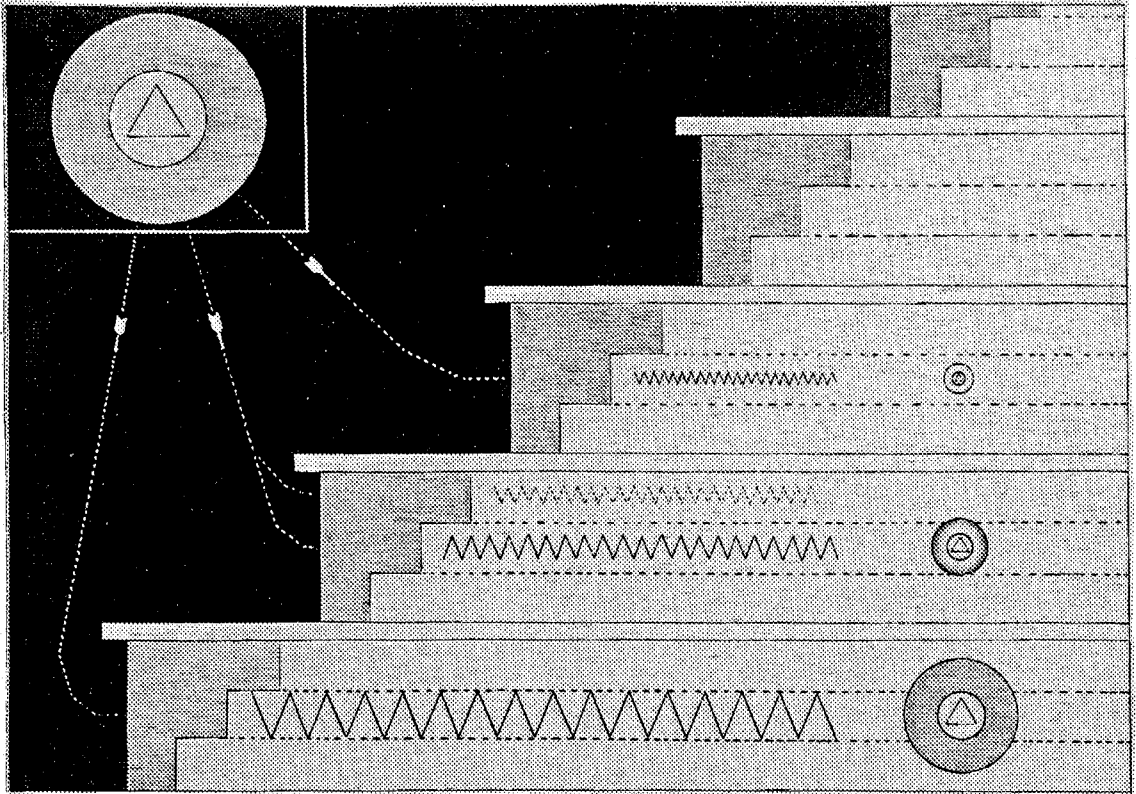
analyses have shown us that *the ideal food*, or the food that is most in harmony with the highest and moral laws and the new view of the world, is that which consists of vegetarian products. *Of these fruit-flesh constitutes the highest*, since its content of A life-units is extremely limited, the B life-units, for which it is vitally essential to be assimilated as nourishment in an organism, thereby preponderating to a corresponding degree. Pure fruit-flesh as a means of nourishment will therefore be in contact with the observance of the great commandment of love, and will therefore exclusively become the food for the perfect being of love or the future human being. As the terrestrial human being has still not reached such a stage in evolution but still finds himself on the road towards this, he cannot yet live entirely on fruit-flesh alone but must, as previously mentioned, eat such products as belong to the killing principle. But with ascending moral evolution or growing humaneness the terrestrial human being moves more and more away from animal nourishment and moves, either consciously or unconsciously, towards the aforesaid highest food. This transition, however, cannot go in leaps and bounds, but only by the organism gradually getting used to the products we have described as the ideal food for the human being of today.

Chapter 31

Some hints to the beginner vegetarian

To give instructions for combinations or compositions of vegetarian products or the preparation of vegetarian dishes lies, as previously mentioned, entirely outside my mission or task, since in this particular area there is now a whole literature with tables and chemical analyses written by capable experts. I would suggest only that the dishes be as simple as possible. Enjoy them preferably without strong spices and get entirely away from "big dinners" with many courses and all the superfluous alcoholic or poisonous drinks and sweet desserts. One or at most two vegetarian dishes and a single glass of water or fruit juice do not over-exert the organism and promote the

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THE VIBRATIONS OF THE IDEAL FOOD

The round figure in the uppermost corner to the left signifies the human being as a "life-unit". The stair-formation to the right signifies a section of the ladder of evolution of all living beings. The lowest step signifies the zone in evolution where the beasts of prey are. The next step signifies the zone to which the terrestrial human being at present belongs. And the following step symbolises the area of "the real human kingdom". On the lowest step to the right one of the life-units making up "meat products", which are the food of the beasts of prey, is shown. The life-unit on the next step constitutes one of the life-units making up kernel, root and leaf

products, which are the proper main source of nourishment for the terrestrial human being. The third life-unit comes from fruit-flesh, which is the highest food in the first zone of the real human kingdom.

The dark area in the meat life-unit constitutes that part of it that consists of "A life-units", or the life-units that are not suitable for assimilation as nourishment into an organism and for which this assimilation means death. These life-units therefore resist this assimilation in a natural way. Their collected vibration, which is shown on the picture as a zigzag line, is therefore far too strong for the human organism, whose

vibration is shown on the next step in the form of the dotted zigzag line. If one looks at the symbol for the life-unit on the same step one will see that the dark area here is relatively smaller than in the meat life-unit. This means that the A life-units are not nearly as numerous as the B life-units. And as the process of killing, as a consequence of this, is not nearly as great as with the assimilation of these products into the organism, it is this that determines that it is more ethical, more in harmony with the law of existence for the progressive human being to use these products as food, just as the vibration from these, as shown in the picture, is much closer to the vibration of the human organism than the vibration of the meat life-unit.

On the next step we see that the symbol for the fruit life-unit does not have any dark area. This means that there are no A life-units here. There is, however, a small percentage of B life-units in the skin of the fruit that cannot be assimilated into the organism, but these are conducted undamaged and alive through it. All the remaining life-units are assimilated alive into the organism and continue their natural development in it. There will therefore not be any particular unnatural resistance from these life-units for the human organism to overcome. As this, however, through the force of habit involving meat and coarse vegetarian food, is trained to practise a far greater manifestation of power than is necessary for the assimilation of fruit-flesh as nourishment, the vibration of this organism, as shown on the picture, is a little too strong for the fruit-flesh, which is why it cannot as yet constitute the main source of nourishment for the terrestrial human being. On the picture this is expressed by the fact that the zigzag line here is somewhat smaller than the zigzag line for the human vibration.

From the symbol of the human being as a life-unit in the upper left-hand corner there are three dotted lines leading down, each to their own particular step. This symbolises merely that the terrestrial human being's field of nutrition stretches from the meat

life-units, via the root, kernel and leaf products to the pure fruit-flesh. Of these the lighter or milder forms of root, kernel and leaf products will therefore constitute the temporary ideal food for the terrestrial human being. Here a growing habituation to fruit-flesh must be taken into account, which will exclusively become the ideal food for the perfect or completely evolved human being in the first zones of the real human kingdom and thereby make him a divine aspirant to later and even higher zones, where this food will then again be replaced by a one hundred per cent "air-nutrition". The lungs will thus ultimately come to take over the entire process of nutrition, and the human being will then have left behind all the coarse physical forms of existence and have come into a zone where his organism will no longer have to obtain its nourishment from corpses through a process of putrefaction or decomposition, will not have to be a well of sewage or a means of conveyance for stinking excrement or waste products, but will be exclusively a manifestation of the fact that here too the great creating power of love has also overcome all difficulties or all the forms of trouble that today bind the human being to the primitive sphere of sickness and illness.

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highest level of health and physical well-being. For the beginner vegetarian healthy, fresh milk can also be recommended since it, like fruit-flesh, contains mainly B life-units. Do not, however, forget that the ideal food for the terrestrial human being mentioned here is not the final goal, but that evolution goes on and determines that coarse vegetable products must also gradually be left behind, just as the animal meat and blood products must now be left behind, and that the growth of love guides the human being forward to the maintaining of his existence through products for whose life-units it means life to be assimilated as nourishment in an organism, and where no promotion of the killing principle can thereby

be elicited.

Chapter 32

Anaesthetising, intoxicating and stimulating substances cannot be proper food

Before I finish this book on the ideal food I would just like to point out that there are also "stimulating sources of nourishment" made from vegetarian products that cannot in any way be rightfully regarded as food. To this category belong all strongly stimulating narcotic substances. That these cannot be regarded as proper sources of nourishment is due to the fact that they act with vibrations that are far too strong, vibrations that are far superior to the vibrations of the human organism, and therefore cause this organism to vibrate in time with them. *As the effects of this appear in the form of stimulation, intoxication, anaesthetisation or loss of self-control and the complete physical and mental undermining of the individual, these "stimulants" can belong only to a primitive level of consciousness and cannot possibly belong to a zone where a real overshadowing by "the Holy Spirit" or a permanent experience of a glorified consciousness can take place.*

Chapter 33

When one is without love towards the microscopic beings that constitute the "substance" in our own organism

It now remains for me to say only that the purpose of this book has particularly been to show *that in order to gain a completely happy fate one must learn not only to love one's fellow beings and other visible and universally known species or forms of living being, but that one must also learn to practise the great commandment of love in our relation to those forms of life that, in the shape of substance, elude our physical sight and which constitute the microcosmos in our own organism; only through this can we hope for a similar kindness or glorified existence from the great macrocosmic being in whose organism we ourselves are the microcosmos. So it has been my wish to give my readers an understanding of the fact that*

without the practising of love towards our own organism's myriads of small, microscopic rightful inhabitants there can be absolutely no perfect observance of the fifth commandment, absolutely no qualification for being a perfect instrument in the divine world plan, in the divine order of individuals, in the divine consciousness. And without this identity the individual must still be a sick and imperfect being, bound to lower forms of existence, still satisfied with being a manifestation of a mere shadow of the existence whose mental sunlight he is in reality meant to be.

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

Translated by Mary McGovern, 1991

MARTINUS' BOOKS

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Details from:

The Martinus Institute (address p.16)

What's going on in Yugoslavia?

by Martin Marinkovic

A letter from Belgrade written by Martin Marinkovic, the translator of Martinus' works into Serbo-Croatian, in June 1991

Yugoslavia has long been the focus for the interest of international opinion, but now it finds itself on the edge of civil war. It is impossible for me to see through the karma of the various ethnic groups; it is therefore very difficult to predict what will happen. Even though the final outcome ought to be clear when one considers that all federal or composite states must be dissolved before the world state is created. The question is just how much blood and suffering the events will cause.



Martin Marinkovic

The country is deeply split between different groups of people who are striving for independence. The problem is that the various groups are mixed territorially in a way that makes such a division impossible. Surprisingly enough the distinct borders for the division of Yugoslavia are not, as many believe, national but religious. If any Serbs, who are otherwise orthodox, convert to Catholicism, they automatically become Croats; or if a Serb converts to Islam he no longer remains a Serb but becomes a Muslim, which in Yugoslavia is regarded as a nationality. There are many children born to mixed marriages where the siblings have different nationalities dependant on in which church they were baptised.

From a cosmic point of view they must gather the experiences they lack. And they do not have the same experiences. The Serbs have many experiences of suffering through their five hundred year old struggle for freedom against Turkish rule, where impaling living people was a common punishment. At the same time Croats and Slovenians have for several centuries practised the art of surviving under Austrian, Hungarian or Venetian rule. In more recent history the Serbs have been at war almost uninterruptedly: the Balkan War 1912-14, the First World War 1914-18, the Second World War 1940-45. By putting up resistance the Serbs have suffered all too

great losses. According to the author and academy member Dobrica Casic they have, during all these wars, had their population halved twice. According to Martinus' cosmic analyses such experiences develop first and foremost one's feelings, while the experiences that the Croats and Slovenians have had in their struggle to survive develops the intelligence.

Circumstances confirm these analyses. Because of the Slovenian's and Croatian's intellectual experiences they have been able to build up a more rational, well-functioning social structure, a rational production and above all else a rational expenditure, which is why their areas are regarded as the most developed parts of Yugoslavia.

I cannot presume to predict Yugoslavia's fate and future since guessing often proves to be wrong and I lack the necessary insight to make a factual analysis.

There is, however, one thing I am sure of: Martinus Cosmology is now to be found in Yugoslavia. In 1990 four of Martinus' books were published in Serbo-Croatian: "Livets Bog (The Book of Life)" Vol. 1, "Logic", "The Fate of Mankind" and "The Ideal Food". This year two others were published: "The Eternal World Picture" Vol.1 and "Through the Gates of Death". Despite the economic crisis and all the other difficulties, about one thousand copies of books by Martinus have been sold in Yugoslavia.

There are two Martinus Centres, one in Belgrade and one in Zagreb. In April we gave two lectures in Zagreb, one at the Open University and the other at the "Days of the Planet Earth" Exhibition. In May we gave a lecture in Belgrade library.

The magazine "Tece Oko (The Third Eye)", which has a circulation of over 50,000, has published six articles on Martinus Cosmology. This has meant that Martinus Cosmology has become a "presence" in Yugoslavia more than in any other country outside the Nordic countries. The other day I read in an ordinary newspaper a letter from a reader against hunting and fishing. The writer cited Martinus' arguments and name. For this

reason we are convinced that Providence has seen to it that Martinus' wisdom has reached Yugoslavia, where it is very much needed.

Many wonder perhaps how it is to live and work in Yugoslavia just now in these difficult times. It is clear that there are many problems in a country or society that is disintegrating, where there are no fixed rules or norms, and where bureaucracy is unrelenting. There is much we lack but, on the other hand, it gives us much to have contact with all the many people who thank us for the translation and publication of these books. But poverty means that many cannot afford to buy them. An artist offered us one of his paintings in exchange for books, and we were obliged to accept a delivery of toilet paper in payment for one hundred books that a book shop in Zagreb had sold. It is precisely that kind of thing that motivates our staying in Yugoslavia, even under such difficult conditions.

Trans: Mary McGovern

Martinus Cosmology

INTERNATIONAL SUMMER COURSE

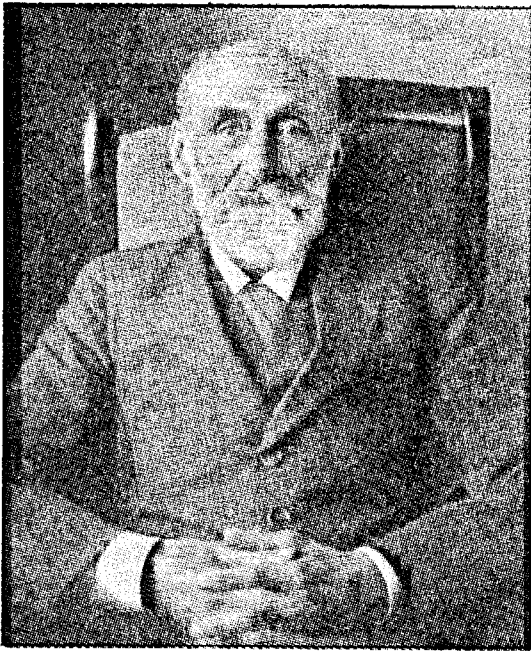
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Berhard L w (1843-1931)

"He was the leader of the Anthroposophical Society. I met him in 1928 and he became my one of my most faithful and helpful friends in the first difficult years. He financed the publication of the first volume of Livets Bog."

door. He was an old gentleman with a white beard, very upright with a huge mild face and lovely blue eyes. He welcomed me and I went inside. I met his wife, their two daughters and a son-in-law. They were all very friendly. In addition to these members of the family there were also some few others present who were interested in anthroposophy - including director Carl Vett.

We sat in a large room and L w asked me a number of questions. L w himself was very satisfied with and impressed by my precise and exhaustive answers to his spiritually scientific questions.

And then they were to see my slides. This took place in another room. I told them what the symbols meant and explained the entire world picture for them.

They were very enthralled. L w said afterwards, "Well - I don't have cosmic con-

sciousness but if I were to create the world picture then I would have to make it like that. There is no other way to make it!"

At L w's request I came again the following Sundays and showed more of my symbols. And L w came with a lot of questions, which I answered.

L w had been a "seeker" his entire life. He had devoted most of his time to the literature of Rudolf Steiner.

Rudolf Steiner was a universal genius who had had some "cosmic glimpses" and who, in 1913, had founded anthroposophy.

L w knew what answers Steiner had to the various spiritually scientific questions, and now he wanted to hear my answers to the same questions. And every time he thought that my answers were more obvious and exhaustive.

L w had been so interested in Rudolf Steiner that Steiner, some years previously, had invited him to his home in Switzerland. Steiner had his headquarters in Dornach in the north of Switzerland. There L w had been his guest for a long period and had, thus, the opportunity to study this interesting personality at close quarters.

L w was acquainted with some old prophecies including those of Nostradamus about the coming world teacher, "The Man from the North", who should appear in precisely this decade. He longed very intensely to meet this world teacher. He had had the idea that it was perhaps Steiner. But when L w, after his long stay with Steiner, was taking leave of him they had a last conversation.

Steiner said that in one hundred years there would no longer be anything called anthroposophy. L w then asked him, "But ... what will there be then?"

Steiner's answer was a little symbolic: "I see a break in the clouds above your own fatherland, Denmark. There, in a few years, a new world teacher will appear. As he will need support it would be lovely if there someone who would help him!" ...

(Bernhard L w later paid for the printing and publication of the first volume of "Livets Bog". -ed)

Translated by Mary McGovern

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."

KOSMOS

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