

KOSMOS

ENGLISH MARTINUS COSMOLOGY NO.4 1997

The Renewal of the
Godhead's Consciousness

Vegetarianism and Neighbourly Love

An Existence in Slavery





Guests from Iceland and Mexico discussing *The Eternal World Picture 3* at the International Course at the Martinus Centre, Klint, Denmark in July/August 1997.

Preview of a translation

In recent years the Martinus Institute has given greater priority to the translation of Martinus' books into various languages and have to a limited extent supported some of this work financially. Nearly all the translation is, however, still done on a voluntary basis. Work is currently in progress translating his books into Czech, Dutch, English, Esperanto, French, German, Hungarian, Icelandic, Polish, Russian, Serbo-Croatian, Spanish and Swedish. One book is available in Japanese and one booklet in Chinese but no work is currently being done in these languages.

Last summer saw the publication of the English translation of *The Eternal World Picture 2*. This sold out quicker than anticipated and is currently being reprinted.

English-speaking visitors to the Martinus Centre in Klint, Denmark this summer had the opportunity to read a prepublication edition of *The Eternal World Picture 3*. The finishing touches are now being put to the translation, and it is hoped that the institute will be able to publish the book in 1998. With the publication of the first three of the four volumes of *The Eternal World Picture* the English reader will be provided with the essence of the cosmic analyses that are to be found in *Livets Bog (The Book of Life)*, a 3000 page work of which only the first volume is currently available in English. These analyses are supplemented by symbols and their explanations thus providing an easily accessible overview of the spiritual laws and principles of life. It is hoped that these analyses and symbols will provide people with a logical and moral basis for their daily conduct and will help to bring them into contact with the love that embraces them in all the painful and joyous experiences of life. Through contact with this love "the human being will be delivered from the dark spheres of consciousness of primitivity and hatred and will be led forward to the fulfilment of God's plan for the living being, which is the creation of "the human being in God's image after his likeness". (From the Preface to *The Eternal World Picture 1*) Mary McGovern

The Renewal of the Godhead's Consciousness

by Martinus

The problem of "evil"

The fact that to a large extent people have lost their belief in God is in part due to all the darkness, all the so-called evil, that mankind lives in. Through religion people have heard about an almighty, all-knowing Godhead, a loving Father of all, and they are unable to understand how he can allow, and chooses to allow, the terrible misery and suffering that people inflict on each other. They are unable to understand the fact that millions of people die from hunger, illness and depression. To them a loving God would never allow the horrors of the world wars, where people kill and wound each other by the thousand, or the concentration camps where people are executed or forced to exist as slaves. This lack of knowledge about why "evil" exists in the world has led people away from the great world religions, especially Christianity, and many of these beings who have fallen away from the religions have become total atheists.

Of course this does not mean that these people have therefore become "evil". They can just as well be loving

people even though they do not believe in a loving Providence. Many of them have lost their faith for the very reason that their capacity to love prevents them from acting in the negative ways that exist in the world. That is why they are unable to find any meaning in existence. They believe that an almighty, all-knowing and loving Godhead should be able to create absolute, unbroken peace, happiness and well-being for people.

The principle of contrast and the evolution of living beings

Through my cosmic analyses I have shown how darkness is absolutely necessary in order for it to be possible to experience light. No experience at all can take place without its contrast. One could not create or experience a kingdom of light and happiness without there being a kingdom in which the beings could get to know darkness. But it is also possible to point out the manifestations of darkness in a completely different way, so that one can see that this side of life is actually nothing less than a permanent renewing of the Godhead's eternal faculty to

experience life.

Many people will perhaps find it strange that the Godhead's consciousness should be subject to renewal. In order to understand this renewing of the Godhead's consciousness one has to come to an understanding that consciousness certainly is eternal; but because it constitutes an eternal function, an eternal process of changing, an eternal creating and experiencing, it is based on a faculty. This faculty is what brings about the experience of life itself. But experiencing life consists of experiencing contrasts, and the beings' eternal faculty of experiencing life is based on two main contrasts, darkness and light, which terrestrial man experiences at the moment as "evil" and "goodness" respectively. An eternal principle - the mother energy - causes living beings to live through an epoch of life in which the primary factor is an extreme experience of darkness or "evil". Through this experience the beings reach a peak in their knowledge of the manifestations of darkness and its life-destroying and painful effects. This knowledge of the effects of darkness, felt in their own body and in their own consciousness, creates in the living beings such a colossal longing for the contrast to darkness that they begin to think and create in completely new ways. Humanity and the wisdom that is based on the personal experiencing of suffering begin to form an essential part of the beings' world of thought, until they reach a point where they no longer have the heart to create or manifest anything that does not promote humanity and love. A set of thoughts and a way of being like this causes the faculty of intuition in the beings to grow to a state of perfection and through this faculty the beings evolve until they attain the same wavelength as God's consciousness or the very highest knowledge in the universe and the capability that follows on from it. This means that the beings attain cosmic consciousness and a gradually re-

lease from reincarnation, no longer being born into physical matter, unless they have a specific task or mission to perform in it. they now experience an epoch of light in the highest spiritual spheres or worlds. So this state of light is the final outcome of the zone of darkness because the living beings' knowledge of darkness has given them the background they need for their experience and creative activity in the zones of light.

Hunger and satiation, the basis of the beings' eternal experience of life

In this elevated state of living the beings are at one with God, and it is through these beings that God reveals his very highest wisdom and love. They make up God's primary sensory organs and instruments of manifestation. Through these beings the Godhead manifests his consciousness, manifests his creation of globes and worlds or of organisms in the macrocosmos, mesocosmos and microcosmos. It is through these beings that God's command, "Let there be light", reaches its highest fulfilment.

Because the beings' ability to live in the light and to manifest only the highest perfection is a reality that has been created, it cannot go on existing for ever. So it is in fact time- and space-dimensional. It had a beginning and must also have an end. Of course this takes place over a very long period of time and it does not happen contrary to the wishes of the living beings. By going on living in the same sphere of light and dealing with the same manifestations and creations the beings inevitably become satiated with these experiences. No matter how strange it may seem to terrestrial human beings, whose longing and striving is focussed on the worlds of light, there are beings in the universe for whom their manifestation of life in these worlds is becoming boring. And the more boring it becomes, the more the

beings long to experience its opposite. This longing will lead these beings into a new sphere of life in which they once again experience the principle of darkness and reincarnation. They will now slip into a new, higher evolutionary spiral, in relation to which the one that they have just lived through becomes a part of their microcosmos, and the spiral cycles that were lived through even earlier move, in the perspective, further down into their microcosmos and make up the matter out of which they construct their future organisms. They are in fact led into physical worlds where they develop new kinds of organs and sets of senses that will give them the most extreme experience of darkness, darkness that is experienced as "evil" only when they are at the point of being satiated with it, and that thereby leads them towards the experiences of light in the spiral. So "evil" from a cosmic point of view, is *the unpleasant good*, the final outcome of which in an evolutionary spiral is the ability to live in the light of the highest spiritual worlds without having to incarnate in physical matter. So the beings' eternal life takes the form of an eternally ongoing cycle in which they succeed in experiencing alternately darkness and light, all according to their hunger and satiation. It must be said at this point that it is only the *principles* that are repeated, each fresh cycle being a new variation of the experience of darkness and light. These experiences of the contrast principle in the universe are a requirement for maintaining the living beings' *eternal* and renewed faculty to create and experience life.

The renewal of life for the Godhead and the sons of God

In the religions we hear about a devil who rebels against God, and who is the originator of all the darkness and wickedness in the world, while God represents light and love. But seen from a cosmic point of view there is no devil

fighting against God for human souls. Nothing lies outside of God; darkness is also a part of the Godhead, it is God's secondary consciousness within which the renewal of God's consciousness takes place. So the living beings' eternal experience of life is promoted by means of a stage of renewal, the stage of darkness, through which the living beings mature to become organs and instruments in God's primary consciousness, where they experience and manifest life's highest perfection.

As the Godhead is a living being that experiences and creates, it is clear that this same Godhead's consciousness must be subject to change and renewal otherwise the whole universe would be something that functions blindly and automatically, which it does not. The Godhead's faculty for experiencing life must, without any break whatsoever, be at its peak. As the Godhead is the foundation and maintainer of the whole universe, the renewal of the Godhead's consciousness cannot take place in the same way as it does with the living beings who "live, move and have their being" in him, that is, as it does with all the "sons of God" in the microcosmos, the mesocosmos and the macrocosmos. If the Godhead's consciousness also had to degenerate in order to be renewed what would happen to these living beings? How would the universe exist as an extreme form of perfection, where everything is very good? If the *whole* of the Godhead's consciousness had to undergo an evolutionary epoch and for a time - like terrestrial human beings at the moment - be governed by devil consciousness (animal consciousness plus intelligence) to whom could the living beings direct their prayers in times of need? In a gigantic epoch of darkness like this, in which the Godhead was an extremely unevolved, primitive being, there would be no help whatsoever available for absolutely any being. Everything would be enveloped in the flames of hell; death and destruction

would be present in all universes, the primary state of affairs in the whole all-encompassing universe would be a single great horror dripping with blood, that is if anything resembling a universe could exist at all. But fortunately the opposite state of affairs is the case. The universe in its primary state as the consciousness and organism of God is the culmination of light. How is it possible for the Godhead's experience of life to be renewed in a completely different way to that of the living being? In the Godhead's consciousness there are six great spheres of experiencing life. Of these, three make up God's primary means of manifesting consciousness through experience and creation. Through these three spheres of experiencing life the Godhead manifests from the whole of its consciousness the very highest perfection of omniscience, all-embracing love and omnipotence; through these spheres it direct and leads the whole universe, causing it to be in itself a shining and extreme manifestation of light that overshadows all and everything. These three fields of consciousness or fields of experiencing life we know as "the perfect human kingdom", "the kingdom of wisdom" and "the divine world" in every single spiral cycle that exists at all. The kingdom in the spiral cycles that we know as "the kingdom of bliss" also belongs to God's primary consciousness. It is through this kingdom that the Godhead experiences everything that exists in the way of accumulated knowledge or wisdom. The experiences in this ocean of knowledge or wisdom are experiences that are turned in on themselves. These memories are not to be found in external matter, in neither physical nor spiritual matter. They are situated even deeper in the cosmic world structure than these types of matter. The effects of these memories, however, do appear in external matter and we know them as "the mineral kingdom", but of course they exist in other variations besides the ones that terrestrial humans ex-

perience. As all activity of consciousness in this sphere is turned in on itself, this matter can seem to be dead matter.

Terrestrial human beings as transitional beings between the secondary and primary consciousness of God

Two spheres for experiencing life remain in God's consciousness; they make up God's secondary areas for experiencing life and creating. Terrestrial human beings know them as "the plant kingdom" and "the animal kingdom". The unfinished, that is incompletely evolved, terrestrial human beings belong to the second of these two kingdoms only to the extent that they are still unfinished. As they are also the Godhead's instruments for sensing and manifesting, that the Godhead experiences and the manifests here will to a corresponding degree be unfinished. It is precisely in these two areas, and particularly in the latter one, that the Godhead experiences a renewal of its consciousness. Here the ability to love and the faculty of intelligence are renewed until they reach perfection. These fields in the Godhead's consciousness where life is experienced are eternal realities. Each one has its own special mission in the whole. The incompletely evolved human beings on this earth are still the Godhead's imperfect instruments for experiencing and manifesting. They are here in order to be made perfect, that is to say in order to gain the personal experiences about darkness that will enable the most perfect light, in the form of wisdom and love, to shine through them. For life after life in the cycle or reincarnation they will reap the darkness they have sown and so gain the knowledge they need. And with this as the background and foundation of their lives they will become mature enough to enter God's primary consciousness as organs for manifesting and experiencing, they will become "human beings in God's image" and through their behaviour and

way of being they will benefit and bring joy to other living beings. ▲

Original Danish title: *Guddommens bevidsthedsfornyelse*

Translated by Andrew Brown, 1997
From a lecture given in the Martinus Institute on Monday 16th November 1959. Revised by Mogens Møller. Revision approved by Martinus.

Vegetarianism and neighbourly love

by Tove Asmussen

Vegetarianism - taking nourishment from the foods of the plant world - is not uncommonly regarded as something to do with superstition and fanaticism. Or it is considered an egocentric expression for putting one's own health above everything else and is thereby associated with selfishness. And we know all too well that it may be perceived as provocative and experienced as a threat when others choose to step outside the accepted norms, in this case when it is about eating meat, fish, shellfish and the like - when someone decides to turn his back on these norms and make other choices.

Such behaviour is, however, silently accepted by most people when the person in question states that he or she is a vegetarian on "ethical grounds", although it is still rather seldom that we meet individuals who have spent sufficient time thinking about how far-reaching these ethical grounds may in fact be for a vegetarian.

This is where the relationship between vegetarianism and neighbourly love enters the scene to ask for an ex-

planation. In his works, Martinus repeatedly emphasises that it will become of key significance for the terrestrial human being's future fate when it starts developing or expanding its neighbourly love to comprise every living being - not just other human beings as it is today. In the beginning the concept of neighbourly love should be expanded to cover all kinds of animals and plants here in our present spiral of evolution. But it should also be broadened to take the form of loving care for the living beings that have their life experience in the spirals of evolution below and above ours. In the spirals of evolution below ours our primary area of responsibility will become the living microbeings that make up our physical body with their physical organisms. And regarding macrocosmos, it will become the planet-being, which our lives are directly linked to here and now, namely the earth. And although we are unable to communicate directly with these fellow beings in other spirals because of the vast differences in evolution, this fact does not prevent us from

demonstrating both responsibility and care for their well-being in many different ways - including, for instance, in our way of seeking nourishment.

Let us first look at the best known of the three areas by studying how far our neighbourly love seems to extend in our relationship with the animals here in our own spiral of evolution. Judging by the number of dogs and cats in private homes today, many people have strong feelings for at least some kinds of animal. Incredibly large sums of money and a lot of energy are spent on pets and their well-being. And in many places around the world there are active protests against cruelty to animals and the use of animals in test labs - clear signals that an increasing number of people feel a personal responsibility in these respects. Personally I don't know anyone who doesn't feel a great sense of affection at the sight of a new-born lamb, calf or another baby animal in the fields at springtime. It is precisely this mass of loving feelings and this urge to protect that must grow in us into a strong sense of neighbourly love towards all animals so that it will eventually amount to a personal responsibility to never contribute to depriving these living beings of their lives and life experience.

1992 saw the introduction of an EU directive with detailed rules for the slaughtering of all kinds of animal within the EU. Although the directive in itself makes rather "gory" reading, it does reflect a feeling that we have got to demonstrate responsibility in these matters. But there seems to be a widespread tendency in our highly developed countries to think that if only there are as "humane" ways of killing as possible in connection with slaughtering, everything is in perfect order. We completely overlook the fact that it is very much a matter of the animals' right to live and to have a

wide experience of life on the physical plane during the period of time that is natural for the individual animals.

It does not take a specialised education to understand how disproportionate it is that a few people's experience of life for an hour at a grand meal made from lamb costs the little spring lamb its life and its opportunities to experiencing life in its present, new incarnation. And it is little consolation to know that the lamb may have been lucky enough to have been put down in a "humane" way. It does, however, take a more developed ability to practise neighbourly love in relation to our animals to change the prevailing food culture. It also calls for a whole new way of thinking, and it takes mobilisation of each individual's will-power to leave behind ingrown eating and drinking habits.

Here I have mentioned but one example, and I know full well that it is both uncomfortable and unnecessary to bring up others. Because the truth is that we all know perfectly well the kind of suffering that we cause for the animals through our meat-eating habits. Our best excuse may be to claim that we have not spent enough time thinking it through. We all know what is going on at the numerous industrial slaughterhouses, and we know quite a lot about the animals' living conditions before they finally reach the abattoirs. On TV we witness what happens to thousands of fish that are caught with every single catch by the enormous fishing vessels. We see pictures from chicken factories and can study how the chicken live for a few days until they are pushed forwards to electric water pools where they are either paralysed or killed (also subject to the provisions of the above-mentioned EU directive in the name of standardisation). And finally, we also know how shellfish such as lobster and crabfish are dropped alive into boiling water that has been carefully spiced in order to transform them into gourmet dishes.

We feel uncomfortable about seeing these things in print. And there is probably no doubt that the vegetarian food culture would spread much faster here in our part of the world if each meat-eater were to kill the animals from which his food is made. The vast majority of people would not be able to carry out this direct killing. They simply could not do it.

This real but still somewhat obscured humaneness - which in a large number of people does exist behind the "killing principle" represented by meat-eating - is very significant because this is the foundation for our evolution. In his book *The Ideal Food* Martinus writes (Chapter 5) that "terrestrial mankind has now advanced so far forward in evolution that it literally cannot get any further until it has learned to respect and properly to observe the fifth commandment (Thou shalt not kill)". And the reason for Martinus emphasising so strongly the positive effects it will have for our karma once we start living by this commandment is another biblical expression which we have known for a long time, namely Jesus' words, "What you sow, you must also reap". Martinus analyses these words of Jesus, which have probably not been fully understood in this Christian part of the world. We are being taught in the form of analyses of a universal law which shows us that absolutely everything we do to others (in this case to the animals) - both loving acts and unloving acts - will invariably one day return to ourselves, and that therefore we will never be protected against sufferings against which we do not protect others. At the same time Martinus makes it clear that as cultural beings we have long since reached a point in our evolution where meat-eating is not longer suitable for us - and it is no longer a condition for our survival to eat meat like it is for the ge-

nuine beasts of prey.

But, then what about the plants? Are *they* also living beings upon which vegetarians inflict suffering? Yes, they are. But since plant-beings are further behind in the spiral of evolution and therefore only to a limited extent have their day-consciousness present on the physical plane, the killing done to the plants will be experienced by them as a lot less traumatic and dramatic act than killing of animals. Plants cannot sense fear, horror or direct physical pain to the same extent as, and in the way that, animals do, and therefore "the killing principle", as Martinus calls it, will be proportionately smaller when we eat plant food. This issue is also dealt with in *The Ideal Food*, and it is therefore only discussed briefly here.

The book is also a lots of details about the destructive effects of meat-eating regarding the microbeings in our own physical organism. There are analyses proving that all substances whatsoever consist of life-units; and subsequently the life-units in our foods are divided in to A life-units and B life-units. Of these, the B life-units represent the part of the food that is assimilated in our organism as actual nourishment, whereas the A life-units mostly leave our body as waste products.

Only a very small proportion of our food consists exclusively of the life-giving B life-units. This is mostly ripe fruit, pressed juice from ripe fruit and vegetables and raw, unprocessed milk. According to Martinus, practically all other foods contain B life-units "encapsulated" in the A life-units, which means that they will not be released for assimilation in our organism until the A life-units have been killed. This microscopic killing can take place either outside the organism eating the food (for instance through boiling or other forms over-

heating) or in the eating organism thanks to the effect of the digestive secretions on the A life-units. But in either case a killing process does take place.

When eating mostly raw and unprocessed food containing a majority of A life-units (for instance rare steaks and certain course vegetables), we leave it to our own microbeings in our stomach and intestinal organs to perform this killing process. Thus, after every meal of this kind we create a microscopic "battle-ground" inside our bodies because the microbeings are forced into battle in order to kill off the A life-units of the eaten food, and it is not until this war has ended that they can serve as nourishment for our organism in the form of released B life-units since the A life-units cannot be directly assimilated by the organism alive. And in this way the B life-units continue their own, natural life experience at the same time as they give life to the macroorganism that accommodates them.

Through this "war" and the killing process, the individual's microbeings are being subjected to a substantial strain and a correspondingly high consumption of energy. This excessive consumption of energy in connection with the digestion processes may - in case of a more or less permanent state - lead to both chronic tiredness and the emergence of diseases. Our own culture gives plenty of evidence of this, but this article will, however, not claim that our way of taking nourishment is the only important cause of this state of affairs. Here the only intention is to state some points of view on a hitherto overlooked connection between what we eat and the "peaceful" and "unpeaceful" circumstances that our food causes in our microworld.

As referred to above, the individual food sources differ greatly in their ratio between A and B life-units. It follows from this that when eating food with the lowest possible content of A life-units relative to B life-units, it takes a lot less

energy to digest and assimilate the actual nourishing substances. And this in turn means that the killing process in itself becomes much more limited in scope.

Before leaving the microcosmic area entirely, it should be briefly mentioned that in connection with his analyses of A and B life-units in our food Martinus also discusses the significance of the ratio between the energy vibration which the human organism represents (seen as a life-unit) and the energy vibrations that emanate from the food we eat, namely that there is a connection between the energy vibration of the food and its content of A and B life-units. In *The Ideal Food* Martinus, in one of his symbols, illustrates how the collected energy vibration from for instance meat from the butcher's is far too strong to be suitable for the human organism, so strong in fact that in the long term it will be completely undermined whereas vegetable food has vibration frequencies that match the human organism's own vibrations.

It follows from this that neither in this respect can meat-eating be associated with neighbourly care and consideration regarding the living beings with which we co-exist on the different planes in the microcosmos. But by means of the unique analyses of A and B life-units in our food, we as cultural beings are given a first-hand insight that allows us to appreciate to what extent our eating habits represent the killing or the life-giving principle. However, the choice of nourishment will still remain a strictly personal matter.

As to our relationship with the macrocosmos - we all live together in an extremely close relationship with the earth that gives us both physical and spiritual living space. It must be logical to assume that the earth - like any other advanced living being - both wishes and endeavours to bring about and maintain good

living conditions for all its different micro-individuals of which we represent a significant and highly developed group. Naturally this status gives us joint responsibility which ought to make us consider how we with our overall behaviour - including matters regarding nourishment - may support or be in conflict with our earth-being in its endeavours.

Calculations have been published which show that it takes approx. 22 kilograms of plant protein to "produce" one single kilogram of beef. If these calculations are true, it means that every time someone in the rich part of the world eats a 200-gram steak, the "production" of this meat has used up enough to cover the daily protein needs of 150 people, namely 30 grams each. And it would be wrong to claim that we are kept uninformed of the fact that famine is the order of the day in many parts of the world. Of course there are many other problems of resource distribution of high priority around the world, and this example is meant to illustrate only that if we as individuals want to contribute to our earth-being's endeavours to secure good conditions for all its "inhabitants", then each of us has to have the courage to reconsider our eating habits, bearing in mind that meat-eating demands an extremely large resource consumption compared with vegetarian food.

It has probably become clear at this point that the vegetarian form of nourishment is not necessarily an expression of selfishness or a desire to stand out from the crowd. And this is also the reason that for some time to come, both meat-eaters and vegetarians need to be tolerant and respect the individual's freedom to choose its own nourishment.

It is most likely that vegetarianism has come to stay. One could probably safely assume that it will spread as the individual human being starts using both

its ability to think and its increasing ability to practise neighbourly love in terms of food, which will then bring it in harmony with the new culture that - albeit relatively unnoticed - is spreading across our beautiful but still rather anguished earth with its confounded and very anguished mankind.

The Ideal Food, which has been used as background material for this article, contains a wealth of detail not included here. Readers who may now have unanswered questions or feel a particular interest in studying the subject in more depth are therefore warmly recommended to visit the remarkable world of this book.

It is an advanced guide for advanced human beings!

Original Danish title: *Vegetarisme og næstekærlighed*

Translated by Mogens K. Bech, 1997

An existence in slavery

by Tage Buch



Slavery was, as we know, abolished long ago. In England it was abolished in 1833 and in the USA in 1865. Slavery does, however, exist, albeit in a form that is not normally regarded as slavery. Now it is called work for wages. The proletariat, which is the majority of the population, must go on offering their labour to the "employers" or the owners and are dependent on people wanting to employ them. But many will object that that is not slavery. We freely seek the employment that we like; slavery does not therefore occur in the western world. But this is not quite true because the majority are simply forced to work for others to earn a living, whether they like it or not. But many people like their work and would not want to be without the company of their fellow workers or the ability to earn a living. Yet, it is precisely this forced work situation that reveals the continued existence of slavery. And many workers feel that they are more or less slaves, even if they would be reluctant to put it quite like that. We can of course leave one company for another, but this means merely that we can replace one "treadmill" with another. So even though we have grown accustomed to this entire social structure and do not normally see the relationship between employer and employee as slavery, we have to admit that slavery, seen from this point of view, actually still exists. One person rules the

other and can employ or dismiss him or her. And in some third world countries slave labour is carried out by both adults and children. An estimated 250 million children carry out slave labour around the world, and efforts are being made by the UN and other international organisations to abolish this abuse of children.

Is then the employer a slave too? Yes, from one point of view he is a slave since he is bound to his company and is entirely dependent on his workers and managers. Some of these managers act as "slave drivers" for the employer by supervising and inspecting their fellow human beings. Slavery has many faces. And we have become accustomed to a social system where dictatorship - whether it be a military/political dictatorship or a capitalistic dictatorship - is still the order of the day.

Now slavery is an unpleasant word, and many in this country (Denmark *-ed.*) would never think of calling their place of work a "treadmill" or "slave colony", but rightly considered in our so-called democracy in this country legal dictatorships or dictatorships protected by law do exist in the form of business and industry, even though the majority does not experience them as such. And this is thanks to the gradual humanisation of working life and even to a certain democratisation within companies where there are, for example, workers' repre-

sentatives on the board of directors. And this democratisation of the "dictatorships" or the "treadmills" will take place concurrently with the co-workers demands for greater influence and freedom.

If we now accept the thought that slavery has not been abolished - not even in the western world - how can we then become free? Are there no really free people at all, people that are not subjected to slavery? Yes there are, and they are a growing part of the population. All those who work exclusively with their hobby and all artists that have freed themselves from work for wages are free people, provided that they have not made themselves dependent or tied themselves in other ways.

I recently discussed the problem with a teacher, and when I said that I had often felt like a slave in my situations of work she said that she had never felt like that. This was quite clearly because she had chosen her profession herself, had received an education and had gained the status of teacher. She wanted to do something for others, to teach and help them to gain more knowledge. In her case it was a matter of giving children, and later on adults, quite elementary knowledge. She was focussed on serving her neighbour. And this is really the key to freedom. Martinus said when dealing with the question of free will, "We have free will only to serve our neighbour." This means that every time we create difficulties for our neighbour, every time we exploit or tie him, we will be tied, and every time we serve our neighbour we will be free. Exploiting one's neighbour means that we will later be tied in the same way as we have tied him; the situation can therefore teach us that it simply pays to serve one's neighbour.

The painter, the author, the sculptor and other artists are and will be free people, liberated from all slavery, since they have freed themselves from work

for wages to work with their hobby, whether it be lucrative or not. Many artists have previously worked under miserable conditions, and some still do, but for these people art, that is, opening one's heart to one's fellow beings or one's neighbours to inspire, please and entertain them, is their only goal and joy. They work with their art simply because they cannot do otherwise. It is an inner need.

And we will all gradually be free beings. It is merely a question of evolution. And it is interesting that we are all more or less forced to serve our neighbour. Martinus once said when he saw all the people cycling to work in the centre of the Copenhagen, "They are on their way to serve their neighbour". Although they had to do so to earn money, they all, whether they were shop assistants, hairdressers, bartenders, mechanics, conductors and so on, had to go into town to serve their neighbour. They have to be friendly, helpful and attentive to their fellow beings otherwise they risk getting into trouble with their customers or their employer. One's place of work thus becomes a training ground for serving one's neighbour.

And it turns out that the state of slavery is a necessary link in this entire process of evolution that we go through on our way to becoming "real human beings". This evolution will result in us wishing only to be a joy and a blessing for our neighbour and having a natural talent for doing so, and in us not in any way being capable of exploiting our neighbour, and in us, even in difficult situations, preferring to suffer ourselves than have our neighbour suffer. But becoming a "real human being" is a long and difficult journey full of suffering. Martinus once talked about how dogs that have received a certain amount of "human" influence through their daily association with people will also continue their evolution. They will gradually learn to walk upright and their forepaws will

develop into "hands" giving them "tools" with which they can grasp things and carry out tasks. Dogs will become slaves on other planets, slaves of human beings that are still so primitive that they are capable of keeping slaves, he continued, and so they will learn new abilities and skills. This, together with the sufferings they will undergo at the same time, will develop their feelings and their human consciousness. It is thus quite natural that we are as yet not entirely free of an existence in slavery since we have not yet learned to work in such a way as to be a joy and a blessing for our fellow beings; we have not yet fully learned to use our free will to love and serve our neighbour. Our fellow beings in the microcosmos, the mesocosmos and the macrocosmos are the living material on which we can practice the art of being what Martinus called a "real human being" or the "human being in God's image". This process of learning goes through an existence in slavery. Slavery is in other words a quite natural and necessary step in the passage of the living being from the animal kingdom of the

spiral cycle to the real human existence in an international world kingdom where everyone will serve everyone else and neighbourly love will be the daily way of being.

Neighbourly love, the disposition to serve has, by the way, been described to us as long ago as 2000 years ago as the absolutely essential way of being when Jesus said: "If any man desireth to be the first, the same shall be the last of all, and servant of all.(Mark 9:25)" Many have since adopted this attitude to life on the basis of belief, for example, Mother Teresa and Abbé Pierre and thousands of other known and unknown people. Today Martinus with his cosmic analyses and symbols has demonstrated logically that we "have a free will only to serve our neighbour". The fact that a serving disposition or neighbourly love is the only way to freedom and thereby peace, joy and happiness has thereby been made scientific.

Translated by Mary McGovern, 1997

BOOK INFORMATION

Martinus' books in English are available from:

Watkins Books,
19 Cecil Court,
London WC2N 4NH,
England
Tel: 0171 836 2182

A.R.E. Bookstore,
67th Street & Atlantic Avenue,
Virginia Beach, VA23451,
USA.

The Martinus Institute,
Mariendalsvej 94-96,
DK-2000 Frederiksberg,
Denmark
Tel: +45 38 34 62 80 Fax: +45 38 34 62 80

Martinus Institute divided into two funds

Throughout all the years in which Martinus himself led the council meetings at the Martinus Institute he emphasised time and time again that the institute as far as at all possible should be run on non-commercial principles but always with the greatest respect for the legislation to which the institute was and is subject.

This has throughout the years given the council and the auditors a lot of analytical work and has also created outstanding results. The institute has grown to be large and healthy and can to an even greater extent live up to its purpose, which is to make Martinus' analyses accessible all over the world. This has meant that the institute's "business" has now been divided into two funds as follows:

- 1) *The Martinus non-profit-making fund (Martinus Institute of Spiritual Science [in Danish Martinus Ideal Fonden (Martinus Åndsvidenskabelige Institut)], the purpose of which is*
 - to preserve Martinus' works unchanged as Martinus left them,
 - to inform about these works and make them accessible and thereby
 - promote "the development of spiritual freedom, tolerance, humaneness and love to all living beings" (*Livets Bog I*, section 117)
 - and thus promote world peace all over the world.

The non-profit-making fund is *not a commercial fund!*

- 2) *The Martinus Activity Fund (The Martinus Institute Fund) [Martinus Aktivitetsfond (Fonden Martinus Institut)], the purpose of which is*
 - to manage all the institute's business activities such as the publication of *Kosmos* and Martinus' books as well as advertising and teaching
 - and to manage the renting out of facilities for courses and summer accommodation at the Martinus Centre in Klint, Denmark and at Mariendalsvej 94-96, Frederiksberg, Denmark and the services connected with this.

The Martinus Activity Fund is *a commercial fund!*

With these initiatives the activities of what we usually call the "Martinus Institute" are divided up in such a way that *the ideals, which cannot be weighed or measured* cannot be mixed with the commercial activities.

This is in my view completely in accordance with Martinus' wishes and thoughts.

Finn Bentzen
(Chartered Accountant, Auditor for the Martinus Institute)

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 that 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 that 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 4 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) 1

The Eternal World Picture 1

The Eternal World Picture 2

Logic

Easter

Marriage and Universal Love

Meditation

The Fate of Mankind

The Ideal Food

The Immortality of Living Beings

The Mystery of Prayer

The Road to Initiation

The Road of Life

World Religion and World Politics

Martinus Cosmology - An Introduction

COVER SYMBOL

The symbol on the front cover, which is called "The finished human being 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 human being (yellow). The rectangular areas symbolise 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 stretching from the left side to the middle symbolizes an unpleasant or so-called "evil" action that is sent out towards someone. This is answered by friendliness and understanding symbolised 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 differ between evil and good. We will become perfect, we will become "the finished human being in God's image after His likeness."

KOSMOS

Editorial Office

Martinus Institute

Mariendalsvej 94-96

DK-2000 Frederiksberg

Denmark

Tel: +45 38 34 62 80

Fax: +45 38 34 61 80

Monday-Friday: 9am-4pm

Editor

Mary McGovern

E-mail:

martinus@centrum.dk

Website: www.centrum.dk/

Martinus.Kosmologi/

Subscription

6 issues per year

Within EU: DKK 185,-
incl. tax

Rest of world:

DKK 145 -

Airmail: DKK 25,- extra

Loose sale: DKK 30,-

Publisher

Martinus Institute, Copenhagen

Copyright © Martinus

Institute. No part of this publication may be reproduced

without the prior permission of

the publishers.

ISSN 0107 7929