

# KOSMOS

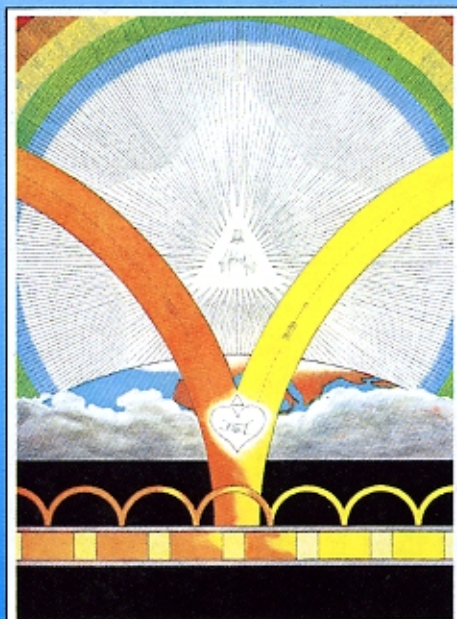
ENGLISH · MARTINUS COSMOLOGY · NO.1 1999

Conscience

Into the council - and out again

The view from the bridge

The psychology of forgiveness



## *In this issue...*

... an extensive article on conscience by Martinus on page 3, two speeches from Commemoration Day 1998 - one on the council and finances of the Martinus Institute by Hans Wittendorff below and one on the role of the translator by Mary McGovern on page 12, and an article on forgiveness by Eigil Kristensen on page 16.

---

# Into the council - and out again

by Hans Wittendorff

*A speech given during Commemoration Day at the Martinus Centre, Klint on 5 August 1998*

## **The difficult art of co-operation**

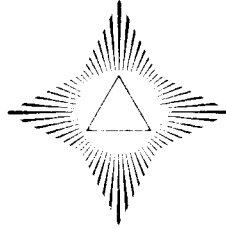
Most readers know that Martinus established a so-called "council" that was to be the pivotal focus of his cause when he himself was no longer on the physical plane. This council normally consists of five members plus one or two deputies. Martinus asked the council members that he himself chose to remain on the council as long as they were capable and wished to do so. Gradually, as there are fewer and fewer of these "life members" of the council, new ones have of course to be chosen. These new members of the council can, according to the present rules, only remain on the council for a maximum of 6 years. The council is *self-elective*, which means that no outsider can decide who is going to be in the council. This is decided by the "old" council members alone. I am thus the first in the history of the cause who has been chosen in this way, and so also the first to leave the council again after six years' service.

Many have criticised this arrangement, since they find it illogical that, just when one after some years has become thoroughly acquainted with the affairs of the Institute, then one has to leave again. But when looked at from a slightly larger perspective I believe that there is great wisdom in this arrangement. I see the

"old" council members as a kind of guarantee that the spirit that prevailed in the council during Martinus's time will be carried on into the future. On the other hand Martinus said at a council meeting that one cannot make decisions that will be valid for all time "because evolution changes everything". I think that this necessary renewal will come from the new members of the council.

Let me at the same time take the opportunity to explode a myth. There are some who think that being a member of the council is very important and exalted. I can assure you that this is not the case! If one really is enthusiastic about the cause, one takes on a lot of work, and a lot of worries, because all the members of the council will probably always worry about whether all their decisions are in accordance with the will of God. The thing that has made the greatest impression on me is that I have never experienced members of the council becoming ill-tempered, angry or irritated if they could not have their will implemented. This is not of course due to us always being in agreement. On the contrary, it is really a matter of five or six different wills bending towards one another. The means for this has always been only clear, logical argument.

*continued on page 18*



# CONSCIENCE

by Martinus

## **Conscience is a conflict in the terrestrial human being's mind**

We are all familiar with the term conscience. We have experienced its effects partly in ourselves, and partly in other people, and we have probably also experienced that it does not seem to be equally strong in everyone. What do we actually understand by conscience? It is a conflict in the terrestrial human being's mind, but what kind of forces are they that are struggling to take command in the mind? They are what people call "good" and "evil", and evil is what people call "sin", but what people do not know is what kind of forces in the consciousness good and evil are, or why people are good or evil.

## **Terrestrial human beings are neither real animals nor real human beings**

It is a fact that terrestrial human beings belong to the animal kingdom, but it is also a fact that they are usually not too keen on being called animals. They feel that they are above the real animal kingdom because there is something in their consciousness that does not belong to the animal kingdom. Terrestrial human beings are not real animals. But then the question arises: are they real human be-

ings? Some are certainly more humane than others; there are some who have absolutely not got it in them to say or do something that other people would be able to say or do with no scruples, and then there are others who in a moment's agitation or irritation end up saying or doing something that they later regret having said or done. The inner voice of their conscience allows them no peace. As Paul said, "The good that I would I do not: but the evil which I would not, that I do", and I would not be surprised if everyone, if they are honest with themselves, would admit that this sentence also applies to them.

## **The terrestrial human being is on its way towards becoming a real human being**

When a terrestrial human being acts or speaks in an agitated or irritated state of mind, it is as a result of automatic functioning. What takes place in its consciousness and in its organism is in principle the same as takes place in an animal that is agitated. The only difference is that an animal can deal with its agitation only by using physical strength, teeth or claws, which are its tools for attack and defence, whereas the terrestrial human being can make use of its intellect

and can use those words and perform those actions that will hurt and disturb the opponent as much as possible, in fact, perhaps even bring them to despair. There are, of course, some who can do this with a "clear conscience", but in most people a certain amount of mental disquiet about the situation will begin to make itself felt once the agitation has subsided. In some, this disquiet is so strong that they are unable to find any peace of mind until they have done something to change the situation, to "make it up", as we say. The sense of conscience develops like a rising scale that starts at zero in the actual animal kingdom and leads step by step to states in which the humane aspect in the human being ends up dominating as neighbourly love in thought, feeling and action.

The terrestrial human being manifests itself in life differently from an animal but it also manifests itself differently from how it will at some point in the future, when it has evolved to the state I call the "real human kingdom." An animal has no conscience, and a true human being has no conscience either, because it is no longer capable of carrying out those actions that would give it a guilty conscience. The terrestrial human being is a being that is journeying towards a higher form of existence, and is itself taking part in the shaping of this journey. In order to be able to shape the journey correctly the being has to have a model to base it on. In the same way, when you want to create a great piece of engineering, you have to draw up a plan beforehand. Without this plan and the drawings that go with it, it would be impossible to create a perfect result. The drawings indicate the details that the craftsmen have to follow in order for the physical creation to be a realisation of the architect's or engineer's plan. There is also a plan relating to the lives of animals and human beings, in fact, to the lives of all living beings. Animals are on a journey, the aim of which is to develop their

consciousness, but they are still living in very close contact with their basic instincts and have not yet begun to work purely with their will on their own transformation, in the way that, for example, terrestrial human beings are doing. Terrestrial humans have begun to try to find out what is right and what is wrong and to make an effort of will to be guided accordingly.

### **Conscience is the factor that over a series of incarnations changes the animal into a human being**

But how can human beings find out what is right and what is wrong? By using their conscience. Conscience is not a relative concept like, for example, good or evil. Conscience is something absolute; it is a principle and is the very factor in the terrestrial human being's consciousness that transforms it, over a series of incarnations, from an animal into a human being. It can be likened to a "shadow" that is both light and dark and this follows us around in the same way that a dark shadow does when we walk in the sunlight. We also have a light "shadow" or a light field that follows us purely mentally just as we also mentally have a dark shadow. Every single living being has its place as a link in the plan that Providence has and, as far as terrestrial human beings are concerned, every single terrestrial human has its place as a link in the creation of the true human kingdom on this Earth. In order to be completely in contact with the plan that Providence has or that the world has, humans have to be supplied with a principle that they can steer by, and such a principle is precisely this light field that accompanies them. It does not exist in physical matter, it is a psychic reality, and we all have in our consciousness this mental area of light in the form of ideals from the true human kingdom. These are the ideals we strive to be able to make real.

## **Our ideals, wishes and longings make up a mental area of light**

When we listen to beautiful music, it represents to us our ideal of being able to play or compose in the same way as the people who have produced the music. When we are out in the countryside marvelling at the colours of the scenery, there awakens in us a longing to know about and to give expression to everything that forms the basis of Nature's beauty and logic. So when we come face to face with the deficiencies and defects that are so clearly evident in our present-day culture and civilisation, we long to create a better social and international structure. We have a great many ideals, wishes, longings and aims that we would like to fulfil, and together these all make up the area of light that we have with us. When we read in the Bible that Moses led the Israelites through the desert with the help of a pillar of light that was before them all the time, what really led Moses was just such a mental area of light, it was not something physical. Our ideals are in the area of light that we have with us. Naturally, these ideals are bound to appear as something relative to the person who is able to take a comprehensive view of them. Observed with cosmic consciousness one sees that they constitute steps, steps above and steps below the area of light; the farther away they are from this area the darker they are, and, the more they are at one with it, the brighter they are. That is why "good" and "evil" are relative concepts; that is why we do not all suffer pangs of conscience over the same things. The extent to which the same manifestation will engender either joy or sorrow in our minds is dependent on how far we have come in our journey towards that great edifice known as the real human kingdom.

But how can one say that conscience is something absolute, a principle, when it is made up of relative ideals? The ideals appear to be relative because they

are seen from one or another terrestrial human viewpoint; their state and appearance, their "form" and "colour" depend on which step of consciousness they are seen from. They are coloured by the temporary mental standard of the human being, just as, for example, the colour that a forest is to us is purely physically dependent on whether we see it as a faint bluish colour on the horizon, as a forest that is nearby, or as a forest that we are in the middle of. Just as the forest gradually changes as we get nearer to it, our ideals also gradually change as we in our evolution get nearer, step by step, to "the real human kingdom". The terrestrial human being's ideals will eventually be influenced by the detailed structure of this kingdom, and the ideal of the animal kingdom, the principle of might or the might of the strongest, that is still following mankind as the mental dark shadow, will be faded out like a distant horizon.

## **Pangs of conscience arise when the human being's actions conflict with its ideals**

What are these pangs of conscience that can cut through the mind like knives? A pang of conscience is that mental unpleasantness, in fact in certain cases, that suffering and pain that arises when human beings' actions are in glaring opposition to the ideals that have begun to take shape in the area of bright vibration in their consciousness. It is as if they have created a split within themselves. To them, it feels as if they have gone backwards a little bit in their evolution. But this backward step is only how it seems on the surface. It was caused by the human beings *believing* that they were greater than they in fact are. They have neglected to look at the plan for their lives with the result they have to undergo those necessary learning processes in the form of unpleasant experiences, that are stored away in their catalogue of personal experience - in what

we call the memory. These learning experiences gradually cause the human being to think, feel and act according to more humane principles; they cause it to make its way further on in its evolution towards higher steps, from where the structure of the real human kingdom, as well as the structure of the real human being, can be sensed more and more clearly and can be united with the human being's ideals, wishes and longings. They will then be less and less able to do anything that creates pangs of conscience, and all the energy that gets used up when the human being is upset or angry with itself or disappointed in itself, will be able to be used for the benefit of the whole in a quite different way.

### **Jesus was the "pillar of light" for mankind**

If we look into the relationship between the living being and the world plan we see that the world plan is constantly presented to the being in exactly the way that its sensing faculty is adapted to receive. This plan is made manifest to primitive peoples through their medicine men, who show the people the way to live that they, the medicine men, have realised through their own experiences to be the most perfect and that fits exactly the next evolutionary step. When human beings advance further in their evolution it becomes apparent that the task of leading the beings forward is taken over by more highly evolved beings, for whom God's plan for the creation of human beings is completely conscious. Jesus was this sort of a higher being who was completely conscious of God's plan for the creation of human beings and who, so to speak, went ahead of mankind and was its "pillar of light." Thus, every genius will go ahead and be a "pillar of light" for his fellow beings, and be the model or the design that those beings long and desire to copy. Using the model, they can get an explanation of how they should live and think in order to ful-

fil their desires.

### **External authority will gradually be replaced by the human being's own inner light**

Christian people's conscience is - more or less - in contact with the mental light emanating from Christ, and naturally something similar applies to the people who had Buddha or Mohammed as their lodestar. But the external light, the external authority will gradually be replaced by people's own inner light, and in this respect personal experiences are the only things that can help. When you have gained a certain insight into the "design" that the model represents, and have seen where your duty lies and what your true field of endeavour is and have begun to get used to acting accordingly, and in some field or other you happen to lose sight of your goal, then you will suddenly discover that you cannot in all conscience do anything but what the "design" indicates. According to the divine laws, if you diverge even just the slightest little bit from what your conscience tells you, you will in one way or another experience unpleasantness. So when a human being comes up against an unhappy fate, it means in its deepest sense that in one or more areas the being has not been in contact with God's plan or design, it has been a poor helper to the Godhead in the creation of its own higher mentality.

### **Experiencing an unhappy fate is, in its deepest sense, an expression of absolute love on the part of Providence**

The experience of undergoing an unhappy fate is bound to provoke the human being to reflect and to realise that it must change its course of action in order to come into contact with God's design. Experiencing an unhappy fate is basically an expression of absolute love on the part of Providence, even though, while it is going on, it does not feel like it. If one

were not allowed to experience the consequences of one's own course of action, one would never reach the glorious world of wisdom. So it is divine that mistakes are always revealed. Revealing mistakes will always result in experiencing pangs of conscience. Were it not for what we call pangs of conscience, one would never find out whether something was right or wrong. These mistakes are what one formerly would have called "sins". But from a cosmic point of view there are no sins and no sinners; what we call sins are mistakes due to ignorance. People call a mistake a sin because in their own field of consciousness they are used to having a bitter or hostile attitude towards everything that transgresses conventions accepted at one time, but this attitude is in itself the expression of a mistake, of ignorance.

Through our own behaviour a deep chasm can open between us and the divine world plan. We experience this chasm as suffering and pain, and through it we learn to understand the explanations that we were formerly unable to. We are helped and guided, but we have to find our own way through experience to the wisdom that is the innermost kernel of all experience.

### **Experiences of suffering give rise to the ability to feel sympathy for other living beings**

True wisdom has always been, and always will be, based on the living being's own experience. Through experiences of suffering, a being's ability to feel sympathy for other living beings grows. The greater the ability to feel sympathy a human being has, the less it has the heart to say or do something that could cause another human being suffering or despair. To the extent that it has the heart to do such a thing, or do something "thoughtlessly" as we say, it will be unable to avoid being exposed to the effects of its own words and actions, in that its lack of ability to think and act in har-

mony with the human form of love and logic will gradually be revealed to it. This human way of being is precisely the Godhead's design and plan for mankind; it is by means of this that human beings will succeed in creating a real human kingdom on Earth.

### **Terrestrial human beings will gradually become receptive to theoretical instruction**

Once the human being has gained a certain amount of experience - enough for there to arise in its mind a need for greater knowledge and a wish to be more fully able to do the good that it would and to avoid doing the evil that it would not - it gradually becomes receptive to theoretical instruction. Naturally, this does not consist of a raised finger and expressions such as "Thou shalt" and "Thou shalt not", these belonging to earlier stages in evolution. The instruction has to be an explanation of: the entire evolution of mankind; the formation of the fate of mankind as well as that of the individual human being; the fact that everyone has to reap what he or she has sown; and, finally, the fact that this reaping does not just span the period from birth to death in a single lifetime, but stretches from one life to the next over a long period of evolution. If the seeking human being is receptive to this kind of instruction it will mean that, through it, he will be able to receive help towards helping himself. Help takes the form of being able to survey and understand the present situation on the basis of the past and a view far into the future, and the future will become that human being's fate, which it is itself taking part in creating with its thoughts, words and actions in the present. But teaching would be no help at all if one saw it only as something interesting and exciting by means of which one could end up knowing more than other people, perhaps thinking that because of the knowledge, one is also a little better than other people who

do not have this knowledge in their consciousness. What is significant for the individual human being's evolution is the extent to which its daily way of being and behaviour is in contact with its "pillar of light", its conscience. This "pillar of light" represents your ideals, your conceptions and your knowledge about what is "the one thing needful". An examination of your knowledge will quickly show you that much of it is not to the forefront of your day - consciousness, which is why you cannot immediately make use of it. You are not conscious of this knowledge in a practice, only in a theory, which in this case means that it is a poor regulator of your actions. As a spiritual researcher you live to a large extent on a step where the "Holy Spirit" has a part to play in your daily conduct in many areas. But there are also areas where you are not so particular about whether your conduct is in contact with what this Holy Spirit, that is to say the truly loving consciousness, prescribes for you, and in these areas the difficulties and sufferings are to be found. For example, you may be strongly absorbed in becoming skilled in a certain area, so much so that you pay less attention to the other areas of your consciousness, and because of this you can very easily follow a course of conduct in these areas that turns out to be in disharmony with your "pillar of light", that is, with what is Providence's plan for you. Here my work can be of particular importance to you because it either shows you how you can prevent suffering and unpleasantness or how you can deal with these in such a way that you can extract the true learning experiences from them so that another time you can mix the mental energies correctly. My analyses can help you to see your own mental pillar of light correctly so that they make it easier for you to see the path you should follow. The way in which each one of us, with our specific combination of abilities, will manifest the light is foreseen by Provi-

dence, and a plan is made for our future, plan that our conscience and our ideals will tell us about if we listen to our inner voice intensely enough. So because we are taking part today in forming our future through our thoughts, words and actions, it is best for us to consider Providence's plan for us by listening to our conscience. Those effects that we give rise to today through our behaviour will be the cause of effects that we meet in the years and lives to come. They will contribute to our future physical and mental appearance, and play a part in forming the future patches of light and darkness in our consciousness.

**"Livets Bog (The Book of Life)" is in its deepest sense a description of the area of light that each human being is in the process of creating in its consciousness**

Does this mean that we can go against the will of Providence and the plan that Providence has for us, so that it never becomes a reality in the physical world? No, we cannot. But we can go against it for a period of time by avoiding working with our own evolution or by going against the laws and destroying our organism and mentality by living wrongly. Life itself, however, will correct us in such a way that we, through the way our fate is formed, will encounter the experiences that will make contact once again with our pillar of light and so also with inspiration and joy in our existence.

If you are on your way to catch a train, it is a nuisance to realise that you have forgotten something and you have to go back for it, thereby risking missing the train you had intended to travel on. It is the same in life. Terrestrial human beings have a definite goal that their innermost longing and willpower wish to reach, this being what I call "the great birth" or the experience of "cosmic consciousness". It is the same thing as the state of the real human being, towards which conscience points the way. Just



think of the delays that are caused when, in certain areas, you treat life as if it does not matter, and you do not completely follow the great architect's plan for you. It is in order to help people with this that I am creating my analyses. When all is said and done, "*Livets Bog*" is simply a description of the area of light that every human being is in the process of creating in its consciousness. All cosmic analyses that are brought to your knowledge through my work are details in your own higher self, in your own higher longings and desires. The more you study these analyses the clearer you will see that it is all about becoming good at manifesting humaneness, and you will gradually see that in basically absolutely everything that you witness, everything you experience is a radiant unfolding of love, even though most of what you experience at the moment might indicate the opposite. What people are experiencing at the moment will contribute towards developing their sense of conscience and their intellectual faculties. Together, these energies of consciousness will transform the human being into a highly intellectual being that in its evolution is approaching the culmination of intellectuality, which is also the culmination of love. To sense the culmination of intellectuality and love is to sense God's consciousness, to "see God", as people have called it, and this is not just an experience all human beings will at some time have as a mystic kind of inner ecstasy; it is an experience they will become day-conscious of. They will experience that God's creative power flows through them and unfolds within them as thoughts and actions that they are day-conscious of. They will be able to say along with Christ, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

## **The principle of "the forgiveness of sins"**

There are two more principles it is natural to mention in connection with the concept of conscience, and they are the forgiveness of sins, and sin against the Holy Spirit. As I mentioned earlier in my lecture, there is, from a cosmic point of view, no such thing as a sin or a sinner; what we call a sin is a mistake, and what we call a sinner is a person who makes mistakes through ignorance. Revealing something as a mistake will sooner or later - and it may well take several lives - result in the person experiencing a guilty conscience, and that experience will in turn cause the conscience to gradually come into function before the action is carried out, and this means that the person will then, on account of his experiences and knowledge, no longer be a "sinner". Through Christianity, terrestrial human beings have learnt that one can receive "the forgiveness of sins", which means that if one has done something wrong one can, under certain circumstances, avoid the unpleasant consequences of one's conduct. Is this right from a cosmic point of view? In fact, it is when one understands the underlying universal laws. The conditions that I mentioned are that one is sorry about what one has done, that one really regrets it with the whole of one's heart and the whole of one's mind. This causes the vibrations in one's aura to be different to before. A guilty conscience has this effect when it is really genuine, and one is no longer able to carry out a deed comparable to the thing that one now bitterly regrets. Fate is not meant to have a punitive effect but an instructional one, and sufficient instruction has been received when one is no longer inclined to commit an act on a par with the act that one has regretted. And at this point, one has received "the forgiveness of sins", which means that even though one has sown several actions of a similar sort, that one has not yet reaped the ef-

fects of, these fate-waves, once they reach us, will be neutralised and dissolved causing us no unpleasantness or suffering. So, because of the vibrations of our aura, that is to say our way of thinking and feeling, and our conscience, we will be protected in precisely this area, and this is the only form of real protection that there is in the world.

### **The principle of "sin against the Holy Spirit"**

But what does it mean that "the sin against the Holy Spirit cannot be forgiven"? It means that there are mistakes the consequences of are impossible to avoid. Of course, this does not mean that there are beings who will be punished for all eternity because they have committed some sin or other. That is a primitive, completely sadistic way of thinking, and God is not a sadist who wants beings who act unknowingly to be punished. It means that it is an eternal universal principle that living beings have to reap what they have sown, until their consciousness and their way of being have been changed by their conscience, and they begin to sow something else that they will subsequently reap. We actually meet the Holy Spirit in our conscience, and we can respond to it in two ways - partly because of the fact that there are areas where we still have absolutely no contact with our "pillar of light", so we still have no conscience and therefore no-one can make it clear to us that our way of acting is wrong. We then inevitably have to accept the consequences of our inadequate knowledge. These consequences will manifest as disharmony and an unhappy fate. We will arrive at the realisation that we have temporarily cut ourselves off from the divine plan for our lives. Because of our own behaviour and way of being a deep cleft has opened between the divine world-plan and us. We experience this as suffering and pain, through which we learn to understand the explanations that we were previously un-

able to grasp and we come into contact with that area of our pillar of light that will be able to help us and protect us when we confront these sorts of actions and their consequences.

### **Breaking the laws of life cannot be "forgiven"; at this point experiences are needed**

We manifest the other way of sinning against the Holy Spirit when we act in conflict with our conscience. This really means that our contact with the "pillar of light" is not strong enough; if it were, we would not be able to do such things. A human being that acts in conflict with its conscience senses its inner voices only vaguely, its inner voice has not become real knowledge. So this being really has to meet the consequences of its actions which results in experiences that provide more than just a vague feeling, and which strengthen the conscience so much that the being is no longer able to act and think along those lines, and at this point he or she will, in this particular area, have received "the forgiveness of sins". "Sin against the Holy Spirit" is thus the same thing as breaking the laws of life or going against what is God's plan for one's life, and this cannot be "forgiven", which is to say these actions have to be reaped as experiences. Once the being has had these experiences, it is protected within this mental area, and has received the forgiveness of sins. No matter how many fate-waves of this sort have been sown in the past, and therefore await the being in the future, they will be dissolved or neutralised by the being's protecting aura.

### **Recognising one's own defects is the quickest way towards loving one's neighbour as oneself**

Getting to know the divine laws means wanting to live in accordance with them, but in the border zone between the animal kingdom and the real human kingdom living in accordance with these laws

is very difficult. It is not always easy for the uninitiated to know which course of conduct is the right one and which is the wrong one. It is at this point that studying my work lends a helping hand because it can contribute towards keeping your conscience awake. Because there are still some animal primal forces in you that have not been made civilised, and because this process of civilisation can take place only though the awake conscience constantly monitoring your thinking, the problem of "an awake conscience" is thus not insignificant. One of the places where the primal forces are still fairly active in terrestrial human beings is in marriage. Were it not for the constant regulating influence of the awake conscience, you could easily make mistakes in how you relate to the person you are most closely connected to. But also in relation to friends and enemies you will again and again notice the influence of the primal forces in your mind. It is the mistakes that you make in these relationships that you should es-

pecially look into. Recognising one's own defects is the quickest way towards loving one's neighbour as oneself. In order to achieve a harmonious life one has constantly to keep an eye open for whether the action one is about to carry out is masking something egoistic, or whether it has as its deepest motive the desire to create joy for people other than oneself. In your heart of hearts you want to do something that will benefit the creation of the real human kingdom. You are all taking part in this creation, and the fact that you already at this point have been permitted to come into contact with the cosmic analyses means that you have a responsibility as a human being. It is your task to show others a radiate form of existence.

---

From a lecture in Klint  
Sunday, 12 July 1942  
Revised by Mogens Møller  
Revision approved by Martinus  
Translated by Andrew Brown, 1999

---

## **INTERNATIONAL SUMMER COURSE IN MARTINUS COSMOLOGY**

**Martinus Centre, Klint, Denmark**

**24th July - 6th August 1999**

Lectures and study groups in English, German, Danish, Swedish and other languages as required. English-speakers will have the opportunity to study the new translation of *The Eternal World Picture 4* in a pre-publication edition.

For programme, information and booking contact:  
The Martinus Institute, Mariendalsvej 96, DK-2000 Frederiksberg, Denmark  
Tel: +45 38 34 62 80  
Fax: +45 38 34 61 80  
E-mail: martinus@centrum.dk

---

# The View from the Bridge - the Role of the Translator

by Mary McGovern

*A speech given on Commemoration Day at the Martinus Centre, Klint  
on 5 August 1998*

I have called my speech "The View from the Bridge" because the translator functions as a bridge between Martinus and the foreign reader and his culture. In order to be a negotiable and stable bridge the translator has to have certain qualifications. First and foremost he or she has to have a thorough knowledge of the Danish language, that is if one translates directly from Martinus's original. This is the most ideal approach, but it is not always possible. We have seen over the years that Martinus's books have been translated into various languages via translations. The first English translations of *Logic* and *Easter* were translated via Esperanto, and the same is the case with the Japanese translation of *The Ideal Food*. At the moment *The Fate of Mankind* is being published in Turkish; it was translated from the English translation. But the ideal solution is to translate directly from the Danish text to one's mother tongue. Over and above a thorough knowledge of Danish, a thorough knowledge of one's mother tongue is also required. Most of us in the Transla-

tion Group, as well as having done what we can to improve our own use of our mother tongue, have teamed up with linguists, publisher's editors and ordinary native readers in order to ensure that our own use of language is good enough. Many of us have moved to Denmark in order to learn Danish and study Martinus Cosmology. And this is of course a great advantage. But it bears with it the disadvantage that one can easily lose contact with one's mother tongue. If one is aware of this problem there is much one can do to counteract too much decline and fall, for example, watch cable TV, read books and magazines in one's own language, spiritual literature in particular, and go home on holiday. Having this thorough knowledge of both Danish and one's mother tongue there is also the possibility of training to be a translator at a university or similar institution where one can learn something about the theory and practice of translation.

Translation theorists also require of the translator a thorough acquaintance with the subject matter to be translated, a

point of view shared by Martinus:

*It is presupposed that a translator of Martinus's works first reads a major part of the work and makes him- or herself conversant with this world picture, and then works so much with the terminology so as to guarantee that it can be translated consistently. (The Structure of Co-operation p.104)*

In my attempt to learn more about the art of translating I read many books including two by Eugene Nida, an American translation theorist who has done a lot of research into the process of translating with Bible translations as his point of departure. Bible translations are interesting partly because the Bible is the most translated book in the world (in 1964 when Nida wrote about it, the Bible was translated into 1200 languages), and partly because they have in common with Martinus that they are "sacred" texts or spiritual literature that has to be translated, where the message, if one's understands it, has a decisive effect on one's conduct, one's attitude to other people and all things living, and not least one's understanding of the concept of God and one's relationship to God. Nida's books are permeated with a love of truth as it is revealed in the Old and the New Testament. Now it the task of the Translation Group to lift the Danish veil from The Third Testament for the slowly growing circle of foreign readers. Like the Old and the New Testament it is Martinus's intention that his collected works be published in as many of the world's languages as possible. At the moment translation is in progress into about 15 languages.

According to Nida:

One should never translate anything one does not admire ... a natural affinity should exist between translator and translated.

This is not a problem for most of the present Martinus translators, but it

makes it difficult to commission a translation from someone who is unacquainted with Martinus and feels no sympathy for his analyses. I once collaborated with a publisher's editor in England who read my translations and commented on them. Often, however, he commented on the analyses too. When I got my manuscripts back UTTER RUBBISH! was written in the margin, and it was the analyses that were at fault, not the translation. He died some years ago, but luckily an English-Australian publisher's editor turned up here in Klint six months after his death and asked me if I needed help with the translations. Qualified help comes when one is most in need of it.

Nida is also of the opinion that it is not the business of the translator to excel the writer, a point of view also shared by Martinus:

If something is written in a primitive way, it must be left primitive. People are welcome to see that I am not particularly well read. (*The Structure of Co-operation* p.102)

Nida continues:

In translating the Bible, most outstanding translators have also insisted upon a further requirement, namely, a devout recognition of dependence upon divine grace... The translator should not only make use of the best scientific [methods], but also invoke and rely upon divine grace for the fulfilment of his task." (Nida 1964:152)

I think that it is a good idea to pray when one translates. We must of course mobilise all our intellectual resources, our affinity for and loyalty to Martinus and his sense of style and be as conscientious as possible, but some divine inspiration would not go amiss, particularly when it is a matter of finding words for thoughts that have not been expressed in one's own language before and analyses that lie outside one's direct, personal experience.

## The motives of the translator

Perhaps the motives or combinations of motives of translators are as varied and numerous as translators themselves. A translator may be motivated by a sincere humanitarian purpose, namely to convey an important message in an intelligible form. Such a motivation has dominated Bible translation and may well dominate the translation of Martinus, money rarely being the motive since most of the translation work is done on a voluntary basis. Motives of vanity, fame and the like cannot be entirely ruled out, but here Martinus encourages a more humble attitude. In *The Structure of Co-operation*, Chapter 8, which is entitled "Co-workers", he describes the balance desirable in a co-worker (including a translator) as follows:

... balanced beings ... have no desire to shine. They are beings who are quiet, sympathetic and understanding towards everything and everyone. They are beings that can easily remain silent when others are far too eager to show their knowledge. They are beings who in no way want power or fame. They are beings who prefer to live unknown and unnoticed, and seek public attention only when duty, not vanity, calls them ...

As a rule one does not translate Martinus entirely alone. As I said earlier one has to seek the advice of Danish and mother tongue linguists as well as authorities on Martinus Cosmology when it is a matter of interpreting ambiguous words and concepts. And there is nothing quite so good for one's vanity as criticism, which one has asked for, from others knowledgeable in the field. As an example I could mention that the Translation Group is currently discussing how the concept *det sympatiske anlæg* should be understood and translated. In the largest Danish-English dictionary the word *anlæg* has 17 senses and 33 translation suggestions, and something similar is the

case with other languages. (This English translator has temporarily settled for *innate sympathies*, for want of a better suggestion.)

## Subjectivity in translation

No translator can avoid a certain degree of personal involvement in his work. Our way of interpreting and translating the text will be influenced by our overall empathy with author and message, or our lack of it. History has seen the wilful distortion of texts for political, social and religious purposes. Martinus has, however, requested that no changes whatsoever be made in his texts, not even in translation. One could easily see errors where what is written collides with one's own perception of life. As Nida writes:

... most instances of undue alteration of an original are not the result of any conscious desire to modify or to distort the message, but rather of unconscious personality traits which influence a person's work in subtle and seemingly innocent ways. These are particularly evident when a translator feels inclined to improve on the original, correct apparent errors, or defend a personal preference by slanting his choice of words...

...In some instances it is the translator's own sense of insecurity which makes it difficult for him to let the document speak for itself, and in other instances a lack of humility may prompt him to translate without consulting the opinions of those who have studied such texts more fully than himself.

Here it is advisable for the translator to recognise the need not only for the qualifications mentioned above but also for as full an awareness of himself as possible, his weaknesses, strengths and potentialities. One has, however, to admit that full awareness is unattainable for most at present. For the translator

"Know thyself!" has unusually applicable significance. The foreign reader is dependent on the translator, and this gives the translator a certain degree of power. Good translation ethics demand therefore that we administer this power in the service not of egoism but of truth.

Many exciting things could be said about the actual process of translating, but that will have to be at another time. I will conclude here by telling you about the first Bible translators. They and their readers were burned at the stake in France in the Middle Ages. They were accused of distorting and corrupting the holy words of God. I hope that the translators of The Third Testament will meet a more pleasant fate. We do our best not to distort or corrupt Martinus's words. We did, however, see a few years ago that the Serbo-croatian editions of

Martinus's books were confiscated by the military in Belgrade, and that one of the translators was interrogated by the military before she was allowed to return home to Sweden.

It is the hope of the Translation Group that the translations will form the bridges that can lead the foreign seeker after truth to the understanding of the daily experience of life as a direct correspondence with God, a correspondence that he will gradually be able to reflect upon and finally perfect.

---

References:

Martinus Institut - Samarbejdsstrukturen (The Structure of Co-operation [not yet in English]) (1992)  
Eugene Nida: Toward a Science of Translating (1964)

---

## *News from the Martinus Centre, Klint*

### **Voluntary gardeners wanted!**

During our summer season (26th June - 6th August) we are in need of volunteers to take care of our beautiful grounds on the coast of the Kattegat. We need help with weeding, mowing the lawns, making compost and other odd jobs. You will be given a thorough introduction. Volunteers are asked to enrol for at least one complete week. It is possible to combine participation in the International Summer Course (see page 11) with voluntary gardening.

For information contact:

Erik Bech Olsen,  
Martinus Center,  
Klintvej 69, Klint,  
DK-4500 Nykøbing Sj.,  
Denmark.

Tel: +45 59 30 62 81 (Erik B. Olsen)  
or +45 38 34 62 80 (Martinus Institute)  
Fax: +45 38 34 61 80

---

# The psychology of forgiveness

by Eigil Kristensen

For years and years, researchers have been studying our reactions when we are exposed to unpleasant influences from for instance a partner in marriage, close friends, colleagues and other people we feel intimate with. The following are frequent reactions: becoming scared, aggressive or depressed. But some people also react with forgiveness. So it's odd that nobody had conducted any research into the opposite reaction (forgiveness) when we are subjected to unpleasant experiences. According to the Danish newspaper Jyllands-Posten, the American researcher Michael McCullough, in cooperation with a team of specialists of the American Health Research Institute, has now made up for this in a comprehensive study.

McCullough and his colleagues found that earlier studies on negative occurrences in inter-social relations demonstrate that we usually react with either aggression or rejection. Aggression permits us to pay back in kind either through vengeful remarks or through actual violence, only adding to the hostilities. In connection with the rejective reaction we tend to reject the person who hurts or harms us, and this rejection may also lead to a breakdown of what used to be a positive relationship. Plenty of studies show that positive contacts are among the most effective health-promoting factors known, and therefore it is de-

finitely within the bounds of a health institute to look into ways to avoid negative reactions to other people's unpleasant behaviour. According to the team of researchers, it is the "ability to forgive" that should be the object of attention. Until this day, only one theory has been presented as to what may make us forgive another person. According to this theory, forgiveness primarily presupposes a thought process - the process in which we come to realise that the other person is not evil but merely a person who has done evil for a reason that may even be entirely transitory. According to this theory, forgiveness is particularly dependent on the ability to accept that the other individual's personality is not the cause of his or her unpleasant behaviour. Rather, one should consider the circumstances that caused the unpleasant behaviour.

## **Forgiveness and sympathy**

However, based on psychotherapeutic experiences, McCullough and his team believe that the explanation of forgiveness is more of an emotional nature. They hold the opinion that the key to forgiveness is the ability to sympathise - being understanding of the culprit in relation to the acts of evil. If the person who hurts us shows remorse and guilt, it may evoke sympathy in us, overriding the negative feelings of anger or rejec-



tion and in this way lead to forgiveness and reconciliation. Building on this hypothesis, the researchers asked 239 men and women to participate in a study. They were to recall a recent event where a person close to them had either hurt or harmed them seriously. Then they were asked to answer these questions: How badly did they feel they had been hurt or harmed? To what extent had the other person asked for forgiveness? To what extent had they had a feeling of sympathy afterwards? And finally, to what extent had they been able to forgive the culprit from the bottom of their heart? - The result of this study was full evidence of their hypothesis. Those respondents who had been able after some time to forgive the culprit's malicious behaviour were almost the same as those who had briefly experienced a certain feeling of sympathy after the event. And this feeling did in turn depend on the extent to which the other person had shown remorse or guilt in his or her behaviour. When we experience that a person close to us hurts us, we are inclined to react negatively, tending to anger or rejection. At the same time, we will probably be keeping a keen eye on the other person in the following days: Does he or she show remorse or guilt? In the affirmative - according to the study - if this behaviour seems to be genuine and touches our heart to such an extent that we feel sympathy with other person, we will be able to forgive. And this forgiveness will bring with it a tendency to comfort the culprit who is now the person who suffers guilt, as well as a tendency to start rebuilding the relationship.

### **The field of pain**

The theories of the American researchers that forgiveness is a thought or emotional process are interesting when compared with Martinus' analyses of the ability to sense and feel love. The feeling of sympathy is the very foundation for humane evolution, and thus also the basis of our

ability to forgive. Sympathy and compassion are described as being an unconscious recollection of experienced sufferings from this or previous lives. This process of recollection is different from normally recollected experiences in that references to time and place are absent. Only the actual field of pain may pass into the day consciousness in connection with recalled experiences. The recollection is sensed as a kind of fantasy image every time we witness events that are akin to our images of suffering. Our ability to understand another person's suffering and mentality therefore depends on the extent to which our own images of experience are closely related to the events we encounter. When we in a certain situation do not react emotionally to the sufferings of other people, the reason is that we are unable to recall corresponding images of experience, and we therefore remain "numb" to the suffering. If, on the other hand, we can recall many corresponding "experiences", we can react with deep sympathy and help our neighbour out of the suffering. When we are unable to form correct images of a particular reality, we are therefore equally unable to establish any contact with it. But by gathering experiences, our consciousness will grow, and we will gradually come into contact with the laws of Nature. In time, our ability to sympathise will become more and more perfect, and eventually we will be able to be compassionate in all spheres of life. At that point, the faculty for compassion will have become identical with love. All the numerous experiences of suffering will have thus enriched and cultivated our consciousness to such an extent that forgiveness has become an entirely natural talent in our way of being. (1)

---

1. Livets Bog 2 (Book of Life) sections 455-7 and 355-6

Translated by Mogens K. Bech

## Into the council and out again

*continued from page 2*

So if I were to give a piece of advice to future members of the council it would be that one should not allow oneself to be elected to the council if one has tendencies to be irritated, bad-tempered and angry, because then the spirit in the council would be destroyed.

## The vital functions of the Institute in two funds

Obviously the individual members of the council, in addition to the many common interests, each has his or her particular areas of interest. I have devoted my time to something that is regarded by many as "naughty", namely the finances of the cause. I know that many of the friends of the cause regard talking about money in connection with Martinus's analyses as something naughty and blasphemous. But the reality of the situation is quite another matter. There is one single thing that limits the number of activities the council can say YES and NO to, and that is how much money we have at our disposal.

Formerly it was difficult for the council to manage the institute's finances in the right way. Personally I think that we are in the difficult situation that things have to balance. It would be a catastrophe if the council used too much money, resulting in a deficit. This, however, would never happen, the council being too careful for this to arise. But I also think that it would be cosmologically wrong if the council were to spend too little money! It would mean that money donated for the preservation and dissemination of Martinus's cause would instead would be accumulated as capital. As far as I can see there is no reason why the Institute should have a net capital significantly larger than it already has. It matches very well the level of activity that we have at the moment.

In order to make managing the finances easier we have divided the Insti-

tute's vital functions into two funds. And, since many have asked questions about this, I would like to tell you a little about the background for this. Let us analyse what the Martinus cause really is. During a council meeting Martinus himself expressed it in this way: "We are not a sect or an association - WE ARE A MORAL STANDARD!" Isn't this a wonderful description of the cause? This morality, this humanism is now contained within the *Idealfond* (The Non-Commercial Fund), which is a purely idealistic fund, a non-profit-making fund that owns the copyright to Martinus's books. And this fund receives the money, in the form of interest, bequests and voluntary contributions, that is sent to the Institute.

But there is also a more physical, a more business aspect of the cause. We have to send out invoices to those who subscribe to KOSMOS, we have to translate, print and sell books in many different languages, and we have to rent out holiday accommodation at the Martinus Centre in Klint. All these business things are now gathered in the *Aktivitetstfond* (The Activity Fund), which is a commercial fund.

And now the two funds are working. Throughout the year the council, with the aid of the accountant's budget-control forms, watches closely the development of the two funds, and now, at the end of the accounting year it can see how much surplus there is in the *Idealfond*, and can allocate this in precise accordance with the non-profit-making aims of the fund.

Something we treasure, indeed the very foundation of the financial existence of the cause, is that the friends of the cause can feel 100% confident, unconditionally confident, that every single *krone*, dollar or pound that is given to the Institute is used, not to favourise individual people, but for the benefit of the aims of the *Idealfond* - to preserve Martinus's works unchanged, and to inform about these works.

For this reason I sincerely hope, and I pray fervently to God, that both old and new members of the council in the future will take great care of the cause's finances, which are so to speak its physical "skeleton".

In this connection I have a little *cri de coeur*. I sure that we can all agree that if one really wants to understand and grasp Martinus's clear and logical analyses, one has to be able to read all the volumes of *Livets Bog (The Book of Life)* and *The Eternal World Picture*. But who can go into a bookshop and buy these vital books or borrow them from a library? Only people in the Nordic countries! If one speaks English, German, French, Spanish, Esperanto, Russian, Chinese and so on, one is cut off from thoroughly acquainting oneself with this collected world picture. A lot of money must indeed be spent in the future on translating and publishing...

### **Is Martinus's cause not growing?**

Many may object that these translations are unnecessary since the interest in them is not exactly overwhelming, not even here in Scandinavia, where the books are readily available. A member of the council has even said in connection with an agenda for a meeting that "the cause is going through a dawdling phase", that is a phase where nothing really happens. Here I must confess that I am completely in disagreement with those who think this. For what is it Martinus said? That the cause is NOT a sect that can count its success in how many MEMBERS it has. And we have not one single member! No, the cause itself, the new world impulse, is a morality, a humanism, that is certainly not going through a dawdling phase.

On the contrary, if we look out over the Earth we will see a gigantic process of transformation of the human being's morality and faculty for humaneness. We see a huge drama, a violent period of Armageddon that will strengthen in force in

the coming years. On the surface it all seems to be about cruel catastrophes, injustices and chaos. But if one has had the opportunity to become thoroughly acquainted with Martinus's logical analyses then one knows that there is no question of injustices, of chance, of chaos. I know that it takes many years of study and a lot of energy to become so thoroughly acquainted with these analyses that one completely understands the purpose of darkness and suffering. But it is worth the effort!

It is quite fascinating to consider that the evolutionary plan behind things is so precise that every single human being on this Earth, through many, many incarnations, receives exactly as much returning dark karma, as much returning suffering as is absolutely necessary to transform the person in question from being an egoistic, predatory being that kills and mutilates, to being a completely evolved human being with humane morals and a humane humanism. Or in Martinus's masterly words: "Sympathy for the sufferings of others is an unconscious memory of our own sufferings."

Note that it is not the reading of Martinus's analyses that will bring about this gigantic evolution of mankind. One cannot attain a higher level of morality through READING. But when the sufferings have brought us to the point where we in desperation cry to the heavens for A LOGICAL EXPLANATION OF THE PURPOSE OF SUFFERING, then *Livets Bog* and *The Eternal World Picture* should be available in as many places on Earth as possible and in as many languages as possible.

When one cannot find this logical explanation in natural science, and when one is no longer satisfied with believing blindly in religious dogma, then one needs *The Third Testament*, which speaks not only to one's feelings but also to the growing intelligence in the human being. *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 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 finish 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](mailto:martinus@centrum.dk)  
Website: [www.centrum.dk/](http://www.centrum.dk/)  
Martinus.Kosmologi/

### Subscription

4 issues per year  
Within EU: DKK 120,-  
incl. tax  
Rest of world:  
DKK 90, -  
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