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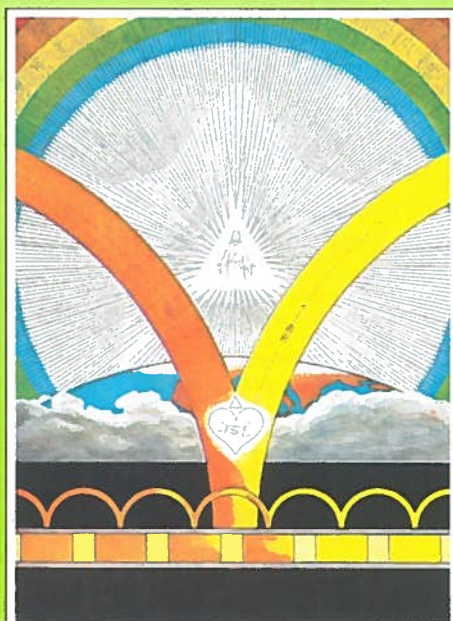
ENGLISH MARTINUS COSMOLOGY NO. 2 2003

Mental sovereignty (part 2)

**In the beginning was the Word
– and then it was translated**

On my style and my language

Believing or knowing



News from the Martinus Institute

Where is the interest in Martinus Cosmology greatest?

At the beginning of *Livets Bog* (Book of Life) 3, Martinus writes that the inhabitants of the cold Nordic countries have experienced a quicker evolution on account of the suffering and challenges posed by the climatic conditions.

The greatest interest in Martinus is recorded in countries that have come furthest in terms of humaneness, that levy high taxes and offer advanced social welfare systems. The interest is largest in countries where people have developed most in terms of the transformation of sexual poles, i.e. in countries where there are many divorces and homosexuals. Sexual equality can easily be seen for instance in the number of female ministers and MPs in a country.

The greatest interest can also be seen in irreligious and materialistic countries that are characterised by a high level of tolerance and technology, which stimulates intelligence. In religious countries, citizens do not insist on logical and scientific explanations about God and the mystery of life.

Today the greatest interest in spiritual science is found in Scandinavia. Kosmos is distributed to 11 countries, and most subscribers live in Scandinavia.

How many Martinus interested?

I have often been asked how many people know Martinus or study cosmology. This is hard to answer because there is no membership involved and anyone can study his analyses. Based on the number of subscribers to Kosmos, books sold and lectures arranged all over the world, I estimate that some 20,000 Scandinavians have an interest in Martinus (equally many in Denmark and Sweden, and fewer in Norway). Outside Scandinavia, I believe that there are a total of 500 people who study Martinus' world picture.

By Ole Therkelsen

Translated by MKB

Mental sovereignty (2)

by Martinus

Chapter 12 – Primitive human beings and civilised human beings in relation to cosmic death

That there should be a godhead, a living, thinking, gigantic being behind matter, with the universe as its organism, is inconceivable to such beings who are very strongly orientated towards matter and material science. They see only death. Their recognition of life stretches in the microworld only as far as what they can observe to be living beings through using their physical eyes or a microscope, which extends what they can see with these eyes, just as the limit of their vision up towards macrocosmos already comes to a halt with these very beings' own identity or species representing the very culmination of life or its highest limit for living beings. Truly, an extremely microscopic panorama of life, when one considers the immense distances and space be-

tween the visible worlds and sun cities in the night sky and what a microscopically infinitesimal speck of dust the planet Earth is in this lavish, limitless panorama. That such a tiny speck of life as the terrestrial human being should be the highest representation of life in this panorama, in which the planet that the human being is on disappears, on account of its insignificance, into the universe as a mere speck of dust, can absolutely only be tantamount to seeing death everywhere in the universe; it can only be to worship this death instead of life. It is not so remarkable that the world redeemer gave utterance to the words: "Blessed are the poor in spirit, for theirs is the kingdom of heaven". Primitive man knows nothing about the speed of light, he knows nothing about how to bind the elements into power-driven machinery thereby making himself master of these elements.

He cannot weigh the sun or scientifically measure the course of the stars. He cannot manoeuvre with atomic energy or study the lives of molecules and cells or juggle in a perfect way with any of the material phenomena that civilised man has become expert in, but he still lives in a state in which he can take his worries to a godhead or a living providence and can allow this providence to determine his morality and character, and at the same time prostrate himself on the ground in submission to the absolute foundation of life. He therefore knows absolutely nothing of the sphere of hopelessness and nervous breakdown that civilised man to a colossal extent suffers from. In primitive man and civilised man we see a confirmation of the effects that are the result of eating of the tree of knowledge. Here we are witnessing how the beings are eating of the tree of knowledge and are “dying”. Primitive man is not “cosmically conscious”, but lives with an instinctive sense of the existence of Providence or the Godhead, to such an extent that this godhead still determines his morality and behaviour. He is thus not completely “cosmically alive”, but neither is he completely “cosmically dead”. Civilised man, on the other hand, we see as a being who is totally “cosmically dead”. And due to the fact that he, on account of his animal tendencies and dispositions, is revealed as still to a certain extent a primitive human being, only differing from this being in his well-developed interest in and talent for – not life – but death, which means matter or dead things, as well as his total lack of ability to believe in a godhead, and due also to the fact that there does not exist a clearly defined boundary, but an extremely subtle, stepwise transition, so fine that one cannot say where primitive man ends and where civilised man begins, it hereby becomes

a fact that civilised man is merely a primitive man who is further advanced in the cosmic spiral cycle. Primitive man is therefore today on his way to becoming civilised man, which means that he is very gradually in the process of losing his faculty to believe in a godhead and his faculty to believe that everything is living. He is thus in the process of losing his cosmic terrain, his cosmic sensing or instinctive feeling of his own immortal life or his eternal existence. He is beginning more and more to believe in death, in his own final total cessation, just as he more and more believes that he was at some point created in the same way as any other created thing and will therefore only be identified as a temporary combination of matter that will eventually be broken down.

Chapter 13 – The two principles of experiencing: “the tree of life” and “the tree of knowledge”

Civilised man is thus a being that is “dying”. And this culmination of total death makes the being into an icecold, atheistic egoist or a one hundred per cent materialistic being. So what has created this transformation of primitive man into civilised man, or of the “living” being into a “dead” being? Is it not so-called modern civilisation? Is it not those who bombard the peaceful south sea islands and jungle terrains with their sophisticated, modern goods and evils, their technical phenomena and their deadly, alarming vices and illnesses? Have not these vices and illnesses poisoned and undermined the indigenous peoples’ still partially preserved atmosphere of “paradise”? And are not these people in return moved by and interested in civilised man’s technical and chemical capability? Is it not this modern witchcraft, the power-driven machinery, cars, aero-planes, film, radio,

electric light and all the other results of material knowledge and capability, that plant powerful seeds of longing in the younger generations of these peoples? With such seeds of long-ing in their minds can they go on being the same people as before? And what are they longing for? What kind of an appetite does this meeting with civili-sation bring about in the mind of primi-tive man? Is it not precisely to eat of the tree of knowledge? Is it not civilised man's tremendous capability that gradu-ally becomes the ideal and the goal for the sons and daughters of the primeval forests and wildernesses? And what is this tremendous capability based on other than knowledge of matter? And how does one gain this knowledge other than by giving oneself wholly over to matter, to a life completely engulfed in thoughts concerning movements, vibrations, wavelengths, speeds, time and space, weight and measure? Dead matter thus constitutes the total or all-encompassing object of their interest in life. And has not one primitive community after another gradually entered the sphere of modern civilisation? And do you not think the same thing will happen to all the primi-tive communities that are still living in the forests and wildernesses? And is it not clearly a fact that as the beings are enriched with material capability or purely materialistic science, their faculty to believe dies out? The last tendencies to believe in the ecclesiastical concept of providence or the godhead have long ago died out in the leading academic or scientific authorities in the material field. It is not so much the ecclesiastical Christian religion as their material capability that the indigenous peoples mainly long for or feel infected by, even though they can naturally also to some extent temporarily derive pleasure from civilisation's religious objects of belief as a

substitution for their religious instinct that has still not completely died out.

As we have seen, terrestrial man's mental road or spiritual evolution proceeds exclusively from the state of primitive man to that of civilised man, its consciousness in turn proceeding from instinct to intelligence. Whereas instinct constitutes the remnants of previous "cosmic conscious-ness", or "cosmic clear-sightedness", that is to say, a sensing faculty that gives "answers about life", pure intelligence on the other hand gives only "answers about matter", that in themselves merely express weight and measure or bare figures. In this way we can witness the two great life principles or principles concerning the relishing or "eating" of life that the Bible expresses as the tree of life and the tree of knowledge.

Chapter 14 – Through existence as a master, as well as existence as a slave, the living being loses its mental sovereignty

The tree of knowledge is something that we have become familiar with. Eating of this tree is the same as relishing or satisfying all kinds of material or egoistic desires. These desires for advantageous matter (money, goods and gold) and the pleasurable existence that they afford, have become so strong that the living being or neighbour has, to this being, ended up playing the role of a minor detail. This neighbour is thus ultimately nothing more than a means whereby the being can perhaps gain possession of the desired matter or goods that life has to offer, quite irrespective of the effect it would have on this neighbour's life. It is clear that this neighbour will become a hidden or camouflaged slave wherever this exploitation of the neighbour cannot happen openly. How else could the matter be converted in a pleasant way to fa-

your the egoistic being? To do it oneself would not be nearly so pleasant as if one's neighbour were to do it. The important factor in obtaining the good things in life is therefore increasingly to get the neighbour to bear the blows, taking over all the hardships, so that the good things that are won through these hardships can fall to the egoistic being who has the greater power. This is how it came about that terrestrial human beings' existence appeared in two forms, namely the state of being a master and the state of being a slave. Neither of these two material forms of existence were natural, free forms of experiencing life. The existence as master was just as fettered as the existence as slave, even though it appeared to be able to give its originator temporary, material benefits. But as nothing less than these benefits could satisfy the egoist's desires, and as the absolutely only way these desires could in turn be maintained was with the help of slaves, the beings of the existence as masters were thus totally dependent on these "slaves". A being that has developed such a strong desire or such an extreme appetite for life that this can only be satisfied with the help of the labour and capability of a greater or lesser number of other people, is definitely imprisoned in this capability. The only way he can secure this form of existence that to him means life and well-being is by using power to hold his fellow beings down, keeping them powerless, so that he can take possession of the products of their labours. They have thus long ago ceased being to him his real neighbours, or fellow beings on an equal footing. They are to him only the sort of beings he is forced to keep out of necessity, because he has become used to an appetite for life that he cannot satisfy by means of his own personal energy. They are thus merely a kind of

"domesticated animal", that in turn is only treated as a kind of superior "item of property". But to the extent that the neighbour is only perceived in this way as an item of property, as matter, the being in question will have ceased to be able to "see in a human way". He will thus have lost his normal cosmic sight, through which he would otherwise be able to see his neighbour as a "living fellow being" and not as a mere "tool" or item of property that he can exploit as he desires. But only to be able to see living life in this way as a quantity of inferior dead matter, that one can trifle with or sneer at if one feels like it, is clearly the same as no longer being able to experience what is really living or what is real life. But when one has lost part of one's sight or one's faculty to sense, one is inevitably imprisoned by the blindness that this loss of ability to experience brings about. The egoistic being, the being that is a master, whose appetite for life is so strong that it can only be satisfied by exploiting the neighbour as a "domesticated animal" or as matter, is thus to a corresponding degree mentally imprisoned. This makes it clear how scientific the world redeemer's words are when he says that it is just as impossible for a rich man to enter the kingdom of heaven as it is for a camel to go through the eye of a needle. To "enter the kingdom of heaven" is the same as to see one's neighbour, not as a "domesticated animal", not as a bundle of matter, but as a "living being" that one loves as one loves oneself, and by means of which one's experience of life cannot fail to be a permanent delight and joy.

The fact that existence as a slave is also a fettered physical state, and thereby to a corresponding degree a mental prison, ought to be obvious to most people. Here the being is deprived of an extremely large part of the fruits

of its own labour, namely, that part that is stolen by its master. But to lose part of the fruits of one's labour is to lose part of what is one's right, which means part of one's freedom. And a being that has lost part of its freedom is to a corresponding degree imprisoned. Both the master and the slave are, mentally, prisoners on life sentences. They have absolutely no sovereignty of consciousness. They are both slaves of matter. The master is so dependent on and preoccupied with matter that he can no longer see the difference between matter and fellow beings. To him the fellow being is merely a means or a tool with which to fulfil his desires. And to the slave, the master has also really ceased to be a neighbour or a fellow being. He has become a kind of force of Nature, a fate that out of necessity one has to be subject to in order to receive one's daily bread. Both the master and the slave are thus mutually a necessary evil for each other. But a being that is a necessary evil is only a means whereby one experiences life. But merely to perceive a living being as a means, as nothing more than an indispensable tool in everyday life, is not to perceive that being as one's neighbour. This attitude to the living fellow being or the neighbour can never, ever realistically be anything other than sheer experiencing of matter. And as such beings only love their marriage partners and offspring who in turn in a way are their own flesh and blood, and this means that this love is merely a sympathy for themselves, everything that is alive around this being is thus mere matter. But because not just experiencing matter as matter, but also experiencing what is living or life itself – living beings – as matter, is the same as merely experiencing death or what is dead, the living being on this level can from a cosmic point of view only be looked upon as a dead being. But to live

life as a dead being is the same as to live in a mental prison. Such a form of existence constitutes in turn the culmination of the contrast to the experience of sovereignty regarding mentality and consciousness, which in turn is the same as to experience life as the manifestations of a truly living being or a godhead.

Chapter 15 – Being the master of matter without being the servant of life

Seen from this point of view, ordinary terrestrial human beings leave very much to be desired. They are still very, very far from having mental sovereignty. One can in fact say that they represent the culmination of the very opposite. They are living to the very highest degree mentally imprisoned. This prison constitutes everything that comes under the heading of those substances or material things that they desire to such an extent that the fellow beings, the living life around them, is really only perceived as minor details, as tools or a means of enabling them to fulfil their material desires. In the midst of all this matter or sensing of matter each being sees in reality only his own I. Everything revolves around this I and it is the being's desire to bring everything under its control. And this is where they come into conflict with the laws of life. According to these laws, the living being has to bring under its control only matter, not the living fellow beings. Terrestrial human beings are thus faced with two great realities: fellow beings and matter. The whole of their fate, their experience of life, their complete mental freedom or mental imprisonment is totally dependent on the relationship that they have to these two phenomena, which are formed by their surroundings. The laws of life decree that the individual or the I should make itself the mas-

ter of matter, but the servant of his fellow beings. The aim of the living being's evolution, its gaining of experience and all its experiences, both unpleasant and pleasant, is exclusively to make the individual a servant of its living fellow beings. But as the living fellow beings are the same as life, and life in turn is in reality the same as Providence or the Godhead, it means that the living being should serve the Godhead. The living being has to evolve to the stage where it can see the Godhead in any form of life whatsoever and can thereby serve this form of life.

But in order to become a perfect servant of life, the living being has to first become a perfect master of matter. Matter is actually the only means in existence with which one can serve one's neighbour, one's fellow beings or the Godhead. But in order to become a real master of matter, the living being has to render itself one with matter. It has to learn to love matter just as highly as it loves itself. And this love of matter reveals itself under the concept of the right of ownership. When the being has a wish or a desire to own a car, an aeroplane, a palace, a castle, a fortune, servants, slaves etc., exclusively for the sake of its own pleasure, or exclusively in order to serve itself with these phenomena, it possesses a total or absolutely perfect love of matter, but has no love of its neighbour or of its fellow beings. It does not fulfil the laws of life or the conditions that are required in order for the individual to be one with Nature or one with life, that is to say, to possess "cosmic consciousness" and thereby sense the pulse of the universe, the Godhead and the very highest life. But when the being does not fulfil the laws of life, it lessens to a corresponding degree its real experience of life. To the degree that it loves matter in order to profit itself more than its fellow beings

or its neighbour, it creates disharmony around itself, darkening life. This darkening we call primitiveness, unhappy fates, sin, hell or evil. These phenomena constitute the absolutely inevitable effects of the desire for, or love of matter, and the consequent appearance of the being as a master of matter without being a servant of its fellow beings or of life.

Chapter 16 – What it is that is wrong with the appearance of terrestrial human beings

But if the beings live without making themselves the servants of life, how can true life flourish or achieve its true purpose, how can it fulfil its special aim. Who else can make life perfect, thereby creating a happy fate other than the living beings them-selves? Why should they not just as well be able to make themselves servants of life as they have been able to make themselves masters of matter? Should it be more difficult to stretch out their hand to their neighbour in forgiveness or to give an understanding and warm caress, than it is to fly above the clouds or sail under water? Can one not just as well develop so that one is able to direct a pair of gentle, loving eyes towards one's neighbour as one has been able to develop a brain that can weigh the sun and measure the course of the stars, looking down through the microscope into microcosmos and travelling thousands of light years into macrocosmos? What use is this enormous capability, this enormous talent, this enormous control over the elements when it exclusively favours oneself thereby bringing misfortune and harm to one's surroundings? Do you not think that this enormous development in physical understanding and the capability that results from it ought to be to benefit life rather than inconvenience it? Do you think

that this enormous mental development that the individual has undergone should only bring pleasure to the individual itself and ruin to its surroundings, when it can obviously bring joy not only to itself but also to its surroundings? Would it not be logical to assume that this is not what life intends? Is this not precisely the reason why many of the Earth's beautiful cities and cultural artefacts are today in ruins and millions of people killed or wounded? Do you think that it is the intention of life that the beings "in God's image" should hobble around on artificial legs, shaking hands with people using artificial hands and embracing their loved ones with arms of metal? Being master of matter has not brought terrestrial human beings any true, real happiness. Amidst their great mastery over matter they are crying out for a lasting peace, which in turn actually means a real and lasting happiness.

But because the individual's appearance as "master" of matter has not brought it real happiness, but has on the contrary placed it in a situation where it is actually crying out for happiness, it becomes clear that its existence as a master of matter is not the final goal as regards terrestrial human beings' evolution. Thus the absolutely only goal possible for its evolution can be this peace. But in order to reach this peace or this goal, life has of necessity to be altered. To have become master of matter is not enough. What is wrong with the appearance of the being? Is it not precisely, as we have already mentioned, the way in which this mastery is used? The being uses its mastery of the elements or matter to benefit itself. And in its eagerness and its insatiable desire for matter, it has not been able to sense or see that whenever material capability is used exclusively for its own benefit it leads just as exclusively to destruction,

inconvenience and suffering for its surroundings. It therefore does not understand that the aim of making the individual the master of matter is exclusively this: to make it a perfect servant for its fellow beings. A servant that is not a master of matter cannot be a perfect servant for his neighbour or his surroundings. For this reason there is a whole series of stages in the spiral cycle exclusively intended as a place of evolution where the individual can train in subjugating matter. And the being has now come so far in this evolution that it is in the process of subjugating the atomic forces beyond which there exist hitherto unimaginably colossal amounts of energy with which the individual can destroy all culture, all human creation, and it is continually carrying out numerous experiments on how it can best bring death and destruction upon its fellow beings. Do you not think it is intended that one should use this immense source of power, as well as the other marvellous forms of technical and chemical capability that terrestrial human beings have gained, to benefit one's neighbour, which means to benefit one's fellow beings and surroundings? Do you not think that this unusually high degree of giftedness should be used to benefit the creation of a happy existence for all fellow beings?

Chapter 17 – How one creates the lasting peace, so longingly awaited, or perfect happiness or a perfect experience of life

So how can there be created a happy existence such as this, or the lasting peace that all terrestrial human beings hunger for and that was announced in the Christmas gospel? Has not the main person in the Christmas gospel given guidelines on this very matter? Did he himself not say, "I have not come in order to be served, but to serve"? Did

he not also say that the servant is just as great as the master? What is more, is it not written that, “Thou shalt love thy neighbour as thyself, this is the fulfilment of all the law”. Equally, did he not also state, “By this shall all men know that ye are my disciples, if ye have love one to another” and “It is more blessed to give than to receive” as well as “Greater love hath no man than this, that a man lay down his life for his friends”? Is it not also from him that we have the declaration that, “Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it”?

Do not all these statements give utterance to a plea that one should live in order to serve one’s neighbour, indeed live for him as one previously totally lived for oneself? Indeed one should actually love him in a way that one is otherwise only used to loving oneself. The whole of the individual’s mentality should thus be love. So what is love? Is not love exclusively the desire to give one’s neighbour happiness and joy? And is not the satisfaction of this desire to a corresponding degree precisely the joy in seeing one’s fellow beings and surroundings, that is to say one’s neighbour, totally or perfectly happy?

And because terrestrial human beings have now reached the stage of being master over matter, that is to say master of the elements, which enables them to cause the elements to work for them by means of enormous power machines, and they furthermore possess immense knowledge and talents on the purely physical or material plane so that they are able to cause matter to obey their thoughts perfectly, these very beings have enormous conditions or possibilities for being able to love, that is to say, serve their neighbour. They now have all the necessary prerequisites to

enable them to be tools contributing to the Godhead’s transformation of the Earth from a “vale of tears” into a real paradise. As perfect masters of matter they can now be their neighbour’s and thereby life’s perfect servant.

Chapter 18 – What transforms the “animal” into a “human being”

The one thing that today prevents terrestrial human beings from being happy is thus exclusively the fact that they still have not learnt that happiness absolutely only exists in the form of living for the benefit of their neighbour, their surroundings or their fellow beings. They still live in that attitude of consciousness inherited from the animal kingdom of “putting oneself first” and they practice this doctrine with every means at their disposal, thereby plunging themselves into misery and suffering. One can in fact only be of benefit to oneself by being of benefit to one’s neighbour.

It is true that in the regions of the animal kingdom or its central sphere, animals have no other option or way of life than precisely this one in which they are of benefit to themselves. It is demanded by their natural instinct for self-preservation. But to terrestrial human beings this way of life is no longer a condition vital to life. They have their highly developed intelligence or ability to think. Their ability to reason has increased their ability to think, with the result they are able to practice a completely different and far more perfect way of living. Unlike animals they are not forced to mainly live on their instinct, but can with their awake, clear day-consciousness empathise with the behaviour of those around them, with their natural and inevitable demands. By not understanding these demands on oneself as something that is justifiable, one will perceive them as being unjusti-

fiable. This gives rise to the saying: “putting oneself first”. Whereas for animals this form of life is absolutely the most perfect, to thinking or intellectual human beings it is the chain with which they totally bind themselves to the most miserable form of fate it is possible to experience. In the case of animals there exists, apart from the urge to copulate or mating principle nothing other than the principle of might. Here it is merely a question of might being right. It is therefore exclusively a question of in one way or another being the strongest. If this is not possible in a purely physical or bodily way, then it can be in a purely mental way, which in turn means, in the case of camouflage, deceiving those in one’s surroundings who are stronger, so that one can get the better of them using cunning. And because these forces in animals are like a habitual consciousness ruling everything and as they as yet have no ability to work their way using thought or reflection to a different form of existence, this form of life for animals can thus be nothing other than the very highest virtue. And the only form of freedom animals are able to experience is thus exclusively what they are able to guarantee for themselves through their superiority in might either in the bodily sense or in the area of deception. But because there exists a constant battle to maintain territorial supremacy and this is an indispensable vital condition for animals, they are thus absolutely imprisoned or bound by this battle. They are not free beings. They have to be constantly on the hunt with the result that they live in a permanent fight with their surroundings. But an enforced permanent fight can be nothing other than a mental and physical bond, in fact a kind of psychic handcuffs. It is the combating of this physical and psychic

imprisonment that transforms the animal into a human being.

Chapter 19 – The formation of the perfected human being through neighbourly love or the fulfilling of life’s intention

A perfect or completely evolved human being is thus a being that is liberated from this animal form of life or way of living. It has advanced so far in its combating of this form of life or method of living that it has totally overcome it. Its life or appearance is no longer something it has to fight with other beings to be allowed to preserve. It is no longer taken up with the tendency to practise the principle of “putting oneself first”, but is completely taken up with the total opposite of this form of life, that is, “putting one’s neighbour first”. Because this form of life can be released or manifested exclusively through the joy of it being “better to give than to receive”, and as this form of life will always seem to the surroundings to be extremely pleasant or welcome, the surroundings will gradually perceive such a being as their absolutely true friend. They will begin to love that being. And whoever one loves, one serves. The surroundings thus become this being’s servant. Whatever the being has sown, it thus begins to reap. Is it possible to imagine a more perfect relationship than the one in which a being loves his surroundings, and is in turn loved by them? How else do you think life could be experienced as absolutely happy and thereby as perfect? The individual’s fate can be determined exclusively by two factors, namely, the individual’s own self and its neighbour, which are, respectively, the same as its appearance as an individual and its surroundings, everything and everyone without exception. There are therefore really only two forms of

fate. The individual can either hate his surroundings or he can love them, which in turn is the same as hating or loving his neighbour. If he hates his neighbour this is an expression of the fact that he is in conflict with life and thereby with happiness, and he believes that his neighbour is the cause of this conflict and the ensuing limitations to his happiness. His mentality is therefore imprisoned or enchained to a corresponding degree by the desire or the urge to eradicate or wipe out this neighbour, because he believes that this eradication will restore his happiness. His haste to achieve liberation shows that he is an enchained being.

If on the other hand he loves his neighbour, this is an expression of the fact that he lives in contact with life. By virtue of his neighbourly love he is not confronted with a being he wishes to eradicate or wipe out. As his wishes or desires are directed exclusively in favour of his neighbour, the way in which his own life expresses itself will not ultimately meet with any nuisance or restraint from the neighbour, as the neighbour under normal conditions is not interested in undermining what is in his own favour. To have one's mentality transformed in such a way that one's highest happiness and satisfaction of desires is exclusively nothing other than to be of advantage to one's neighbour is thus the absolutely only thing that can guarantee the living being the experience of the very highest contact with life, a contact that means total sovereignty. The first of the two previously mentioned factors of consciousness thus leads to total mental imprisonment, to being a slave of matter, which in turn means being a slave of material advantages or apparent benefits, whereas the second factor on the other hand leads to total liberation from the desire for these benefits in favour of

loving the neighbour, which as already mentioned is the same as loving the fellow beings in the individual's surroundings. But to love one's neighbour in this way is the same as to release that form of manifestation that is life's intention. But to be in contact with life's intention is the same as being immune to any conflict whatsoever with this intention. And this immunity is absolutely the only thing that can guarantee perfect or ultimate happiness and the resultant corresponding joy in being. Reaching this state of consciousness or form of manifestation is thus the same as being one with life, and that in turn is the same as being "one with the Father".

Chapter 20 – The living being's experience of the highest sovereignty, immortality and of being identical to God's image beyond time and space in all eternity

And with this form of life there begins a completely new existence. From being an animal that can only maintain its existence or its life by murdering, killing or mutilating its neighbour, thus maintaining its existence exclusively with the help of the life of its surroundings, one has become a being that exclusively maintains its existence by giving life, which in turn means radiating love to everything and everyone, and thereby promoting, stimulating or inspiring its surrounding's highest joy in being. But in so doing the principle of one's manifestation becomes wholly analogous with or identical to the principle of the sun itself. The sun principle is the principle of the very highest display of physical energy in all existence. It is precisely this that is the foundation of the whole of the Earth's creation or improvement into the planet of splendour that it has gradually become over its various millions-of-years-long evo-

lutionary epochs. As the sun principle has thus caused the Earth to appear today as a perfect “garden of Eden” having, with its beautiful fields and forests, seas and skies, all the possible conditions needed to enable it to give humankind a plane of existence that promotes an abundance of joy and zest for life, when this same humankind has finished murdering, killing or in other ways sabotaging its ability to take possession of, in contact with the will of Providence, this divine plane of existence, it thereby becomes a fact that the sun principle is the most divine principle of displaying of energy that exists. But as it is the most perfect form of displaying of energy or method of creation that exists, it will at the same time be the most perfect example or the best divine model for the development of our own displaying of energy or manifestation and exercising of will that is placed under our own I. The sun, this divine highest source of light and warmth and the cause of all terrestrial splendour with its possibilities of a life of paradise, shines on, warms and lights up the so-called evil as well as the so-called good. Never on any occasion does it radiate any darkness whatsoever, in fact it cannot create even the slightest degree of shadow in or on anything at all. The sun is light and warmth and can only be light and warmth. The shadows or the darkness do not have their origins in the sun but only in dark things, which means things that provide an obstacle to the sun’s light and power. Wherever there is darkness, it is not the sun but on the contrary completely other things that cast the shadows and envelop a certain amount of what surrounds them in darkness. These things block out the light and warmth of the sun, thereby preventing with their shadows other beings’ access to the source of life. In their life path through space these

things leave darkness, night, coldness and death in their wake. Where the light of the sun is blocked out, the only things that flourish are blindness, slime and poison, mould and colourlessness. Where the light of the sun shines through, there are prospects, perspective and colour, smiling, joy and zest for life. Where can we find a greater expression of morality than what we have found in the stars? Does not God through the light of the sun speak the same great truths to us as those he has related to humankind over the millennia through the prophets, the great wise men and women and the world redeemers? What does it matter that books perish, religions die out, materialism comes into being and naive and imperfect human fabrications flourish, when the eternal Father with divine majesty from the dark night sky eternally reveals his will in the form of the light of the sun, expressing the structure of his own image and thereby his form of life, his morality, his view of life and existence, his caressing of the evil as well as the good, his demon-stration of what gives life and what promotes death and in doing this makes the heavens into his living word.

Through the fire of the sun, the god-head proclaims his plan for the living being. In the rays of the sun, the eternal Father expresses his message of love to his “prodigal son” or to all souls in darkness, thus:

“Behold, I am the resurrection and the life, each of you who practices my principle of life shall discover his own immortality and live beyond time and space and will bear witness to the fact that all is very good. He will be an expression of my image and will be one with me on his path through life stretching over the Earth, over humankind, over the universe. He will rest in me and I in him. He will thereby have be-

come the way, the truth and the life. He will have become one with eternity, almightiness and love”.

Original Danish title: *Mental su-
verænitet*
First published in Danish in 1950.

Translated by Andrew Brown, 2003.

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In the beginning was the Word – and then it was translated

Translators' week at Klint, Easter 2003

by Mary McGovern and André Stroobant

*Martinus intended his works to be translated into as many languages as possible. According to a recent article in *Søndagsavisen*, a Danish weekly newspaper, the Bible has been translated into 405 languages and parts of it into 2297 languages. Today Earth is home to some 6000 languages. Now that the Old and New Testaments have been translated into so many languages, what is the situation with the Third Testament? Everything written by Martinus has been translated into Czech, but not all of this has been published yet; and some of his production has been translated into 17 other languages. In the following you can read about some of the current translation projects.*

It has become a tradition that translators working for the Martinus Institute meet during the last weekend before Easter. This year, however, there were only a few of us: Eugen Kluev, currently translating *Livets Bog* (Book of Life) 2 into Russian; Martha Font, translating *Livets Bog* (Book of Life) 2 into Spanish; Irena Boysen who is revising Božena Pietrzyk's new Polish translation of *Påske* (Easter); and Mary McGovern who is translating *Livets Bog* (Book of Life) 4 into English. It was very rewarding to discuss the problems that translators run into, and we also had a lengthy discussion about the literary side of *Livets Bog* (Book of Life).

On the following day, Palm Sunday, Andrew Brown arrived from England; he translates articles for the English edition of *Kosmos*, among other things. We then all went to the Martinus Centre in Klint, a couple of hours from Copenhagen, where we joined André Stroobant and Gerard Oude Groen, who translate Martinus into Dutch, and Birgit Alopeaus, who translates into Finnish. We had a wonderful week with time to work on our translations of Martinus' texts. The Dutch translators went through some final corrections and suggestions about the Dutch translation of *Livets Bog* (Book of Life) 1 from Willy Kuijper and a Dutch linguist, and they

also put the finishing touches to *Den mentale treenighed* (The Mental Trinity), while André proofread his own translation of symbols nos. 41-44 from *Det evige verdensbillede* (The Eternal World Picture) 4 and Gerard's translation of an introductory book by Rolf Elving. Mary revised and proofread part of her translation of *Livets Bog* (Book of Life) 4, while Birgit translated part of *Det evige verdensbillede* (The Eternal World Picture) 1 and 2. Andrew read through and commented on part of Mary's translation of *Livets Bog* (Book of Life) 4 – when he was not busy rendering the outside walls of Villa Rosenberg.

As usual, the translators' week coincided with the 'working week' in Klint. This year, more than 70 volunteers did much-needed paintwork, gardening and a lot of other practical work at the centre, including cooking. The translators shared their breaks with them and

enjoyed their company. Every morning, everybody would gather to listen to taped lectures by Martinus, and in the evening there were live lectures by various speakers. The enthusiasm of the volunteers had such a positive influence on two of the translators that they lent a helping hand with some painting as well.

The Dutch and English translators found it particularly helpful to exchange views on translation problems that cropped up during the week. Being able to discuss problems face to face is worth its weight in gold for translators who usually work alone in different countries.

The sun shone all week, and we all returned to our home countries with a feeling of having accomplished a lot and of having been inspired by the atmosphere of Klint.

Translated by MKB

Quotations by Martinus

“Since the animal mentality has existed for millions of years and the individual has relied on this mentality for thousands of years, it has become an extremely deeply engrained habitual consciousness. The moral understanding on which it rests still exists to a very high degree as something that terrestrial mankind cannot escape.”

Livets Bog (The Book of Life) 4, section 1527

“It is slowly dawning on mankind that in reality we are all citizens of an exceptionally rich world, and that the cause of our present misery is to be found only in our own mentality.”

Den menneskelige arbejdssevne (Man's Capacity for Work), Danish Kosmos no. 4, 1995

“The laws of life decree that the individual or the I should make itself the master of matter, but the servant of his fellow beings.”

Mental suverænitæt (Mental Sovereignty), Book no. 10

On my style and my language

by Martinus

When Martinus published Livets Bog (Book of Life) in 1932, the reactions were both surprise and disbelief. Martinus felt that it would be useful to answer some of the numerous questions in Kosmos. This is an excerpt.

... Since all philosophy, wisdom or spiritual science belong to areas where normal language does not offer sufficient terminology and therefore will always have to be expressed through an indirect use of the language or by words that were meant to express details in the material world, it is certain that the style of a description of spiritual problems will never measure up to the style of a description of material things, no matter who the author may be or how brilliant he is said to be until some time in the future when language has become so developed that it affords the same richness of terminology for the former kind of description as it does today for the latter. This is also the reason that the criticism of the works of philosophers or spiritual researchers often refers to them as being “obscure”, “heavy”, “difficult” or “complex”. And why should *Livets Bog* (The Book of Life) be any

Kosmos no. 2, 2003

exception? Like all other people who want to describe the spiritual world, the author is dependent on the scantiness of terms that dominate the area in question. And like any other conscientious and honest portrayer of the highest problems, I of course had to resort to expressions or words that I believed to be the very best so that they would ensure the largest possible exclusion of misunderstandings, whether or not they were in harmony with the beauty or rhythm of the style. This naturally caused situations where it would be broken. But this, however, is of minor importance if only the exclusion of the misunderstandings of the deeper meaning of the description would be ensured to a higher degree. Obviously such breaking of the rhythm and beauty of the style is bound to displease the superficial reader who is unable to see the depth of the true meaning of the de-

scription, and to whom it is in fact not very interesting. And it is from these kinds of beings that we meet the unremitting and cold criticism that entirely reveals the originator's lack of insight into and understanding of the true nature of the problem. But the developed or advanced seeker after truth has an entirely different attitude. To him the style, rhythm, printing errors or the like are entirely unimportant. He is filled with a one-hundred percent desire to get to the core behind the style and the words. He sees that only this is absolutely essential. He knows that gold is gold, whether it is found in a bag made of sackcloth or one of silk. He is not one of the fools who care more about the bag, the packaging, than its contents. As a result of this attitude, he will in fact get to the very contents, the gold. And with the same attitude to *Livets Bog*, he will certainly also here get to the true contents: the highest analyses of existence. If the opposite were the case he would achieve nothing, and see nothing important. The beams from a transfigured existence that radiate from the book are overshadowed by the black cloud of criticism of the said book, which he himself radiates. And the divine light will to him be more or less banalities, nonsense, fantasies, clichés, grammatical imperfections, and so on. To him, *Livets Bog* is a closed book.

“Opening” the book of life is therefore not just a matter of opening it in the physical sense, browsing through it and “reading” it. In spite of this, to such a reader it can only be

an absolutely closed book. It can be truly opened only by he who has attained such a desire for spiritual knowledge that he will not be halted in his seeking for it by style or form. His consciousness must be so spiritually advanced that these realities have become such an unimportant issue that he does not want to waste time with any kind of criticism on them. Only he who has this attitude can hope to open *Livets Bog* to some degree and meet the deeper meaning that lies hidden behind the text and style that is visible to everybody. Any seeker after truth or spiritual researcher who does not have the attitude described here and is therefore more occupied with the style or the outer form is in reality not a spiritual researcher but a researcher into style or outer form. To such a being, the outer form that is associated with *Livets Bog* may sometimes represent an insurmountable obstacle, since all its energy is expressed in criticism of any minor technical faults, grammatical errors or the like that may be part of the said form. Not until the deeper meaning of *Livets Bog* becomes the main thing, and the style and form become a secondary issue to the reader will he experience the “the holy spirit” through this book.

Excerpt from Martinus' article “Fortolkning af Livets Bog: Fortalen” (“Interpretation of the Book of Life: Preface”) published the Danish edition of Kosmos nos. 2-8, 1933.

Translated by MKB

Believing or knowing

by Hans Wittendorff

In the Danish edition of Kosmos, Hans Wittendorff runs a questions-and-answers service, dealing with issues that readers find difficult or impossible to understand. In this case, a reader asks for advice.

A new reader, who only recently started studying Martinus' analyses, explains that he has also studied what he terms "other religious orientations", and he goes on to mention them. Now he has a problem. He would like to defend Martinus against his friends because he now "believes in Martinus' writings".

QUESTION: He asks: "How can I best defend Martinus? And what is the difference between believing in Martinus and believing in others?"

ANSWER: It is imperative to stress that the Martinus Institute and I under no circumstances "defend" Martinus against others. Martinus advocates maximum tolerance towards others, and very early in his works, *Livets Bog* (Book of Life) 1, section 10, he makes it very clear that his works are "not the one and only salvation".

You write that "you believe what Martinus writes", and I would like to start there and invite you to go on a journey – humankind's long road of evolution. It covers many, many incar-

nations and also a period when we believe in authorities. In other words, we pass through a period where we believe that this or that is so and so not because we form our own opinions, but because an authority says so. For instance, it is enough if the Pope says so, or an Indian guru, or that it is written in some holy book, or perhaps even "that Martinus writes so".

But our evolution goes on, and we turn our back on authorities. In that phase we want to form our own opinions and be our own authority, for instance about the view of life that seems to be most logical and best substantiated. Once a person has reached that phase, Martinus' analyses are of invaluable help. In contrast to blind faith, his analyses are logical, coherent rows of analyses that satisfy our sense of logic.

Don't believe me

Martinus differs from many others by making it clear that we should *not* believe in his analyses. We should study them very carefully and compare them with our own experiences; and we

should take whatever we can accept and leave the rest until later. These studies are extremely exciting and give the developed readers innumerable AHA experiences. It may even change one's life and attitude to other living beings.

But what it meant by "leave the rest until later"? Well, our evolutionary journey does not stop at that point. Every human being develops every single day whether or not we notice it. All kinds of prosperity and adversity, joyfulness and sorrow, as well as suffering and illness will slowly but surely bring us closer to the phenomenon described by Martinus as "intellectualised feeling", and this is identical to neighbourly love and empathy.

Just as our moral evolution will continue to grow in future, our *sensory faculty* will also evolve. We know that we have the capacity to understand vastly more than Stone Age man. And this sensory faculty will obviously continue to grow in future along with our moral development – or actually *because of it*, as Martinus argues.

To begin with, this growing sensory faculty consists of a growing understanding of Martinus' analyses in relation to the world around us. He describes how tiny brain cells start to open up as our sensory faculty increases. In *Livets Bog* (Book of Life) 3, section 1007, Martinus describes how "...it will obviously only be a 'theoretical experience' for the initiated reader. The 'absolute experience' must of course come to every being through its evolution."

A new sensory faculty

On this fascinating evolution, Martinus explains that in reality it is a question of how we get more and more in contact with the keynote of the universe, in other words *universal love*. But how should a greater faculty of love improve our sensory faculty and give us a greater faculty for *knowing* rather than *believing*? Well, Martinus puts it this way in *Livets Bog* (Book of Life) 5, section 1725: "...[the being] has in reality acquired a new sensory faculty. Whereas it used to sense more or less with its instincts and brain, it now senses with its heart, in other words with its new sense of love."

How about that? That was a valuable piece of information from Martinus. Just as we have noticed that for thousands of years mankind's ability to "sense" reality has been substantially increased, in future we will also see that this sensory faculty will be growing. And according to Martinus this does not simply happen on the basis our intelligence; it is closely linked to our faculty for demonstrating compassion with other living beings, our faculty for "sensing with the heart".

It is up to each single one of us to "believe" that evolution takes this path. But certainly we will all become more *experienced*.

Translated by MKB