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MARTINUS COSMOLOGY

Martinus:

The creation of an
international world
kingdom

Excerpt

from *Livets Bog*
(*The Book of Life*), vol. 3,
sections 910 - 916

Olav Johansson:

The rise and fall of the
society of ownership

Kurt Gramm:

In my Father's house
are many mansions ...



English

COMMENT

Dear reader,

It is the end of March, the usual time for the arrival of the first English Kosmos of the year. And with it comes a warm welcome to our new subscribers!

I remember once reading a story of a boy who for some reason that was very important to him had to make a journey. He was seeking something of great value, although he was not altogether clear what it was. His journey took him through a dark, bleak landscape in which he had to undergo many extreme difficulties, most of the time feeling only the faintest hope that he would ever find what he was looking for. At various points he came across someone who was friendly and who offered encouragement, but none of these people were able to accompany him on his journey. He had to make the journey alone. There was one thing though that the boy had that was special - a medallion - which when he held it would enable him to know if he was on the right path. When the dangers were greatest, however, he would forget he had it.

As I think about the story today I find I have questions: What drove him to make this journey into the complete unknown? How did he find the energy to not give up? What does the medallion represent, and do I have something equivalent on my own everyday "journey"?

Such folk stories or fairy tales, as they are often called, are written by people who have maintained into adult life the child's imagination and openness to the supernatural. One such person was the Swedish author, Selma Lagerlöf (1858 - 1940). In the following extract she is writing about what has been meaningful in her life, and although this is not one of her stories, there are elements in it that are similar to a story.

"Were I unable to write about the world of wonders and the supernatural, I would have nothing that I would be any good at. This inner drive led me back to believing that there has to be another world. Among the many religions we have here on Earth I have not come across one that I would want to join, but because I believe in God and immortality I can sense that this gives me vitality and the power to grow, this helps me, whereas disbelief in some way makes me powerless, it kills my intuitive imagination. For this reason I am a little bit afraid of making the transition to the religion of reason just yet. I would rather wait until we can prove scientifically the existence of something beyond. I believe this to be possible; I do not want us to go on believing, as we do now, in old folk tales. We need to know with certainty what lies behind the veil, at least to the extent that we know that there is something there. I suppose at some point a religious genius will appear who can solve the riddle in a way that is appropriate for the people of our time. It is sure to be quite simple, but it will require extraordinary clear-sightedness."

This strong inner drive that she had to write stories sprang from the deep well of her longing to know more about life and what lies beyond it – a longing to continue the mental journey. As she says, "I do not want us to go on believing, as we do now, in old folk tales". She was aware that mankind as a whole is journeying towards something greater. Martinus in fact sees all living beings as "cosmic travellers", moving from one step in evolution to the next, gathering experience as we go. And what he has given us, for example in this edition of Kosmos as well as in his other writings, is a "guide book" pointing out the direction we are all going in and, if we are open for it, offering us encouragement on the way.

Andrew Brown



The creation of an international world kingdom

by Martinus

1. If there was not such confusion among human beings regarding national government

We live at a time in which there is a very great deal of confusion among human beings in their attitude towards forms of government and national constitutions. If this confusion did not exist there would be absolutely no grounds for all the various political parties that have been formed and that spring up everywhere like mushrooms, quite apart from the fact that all war and cultural disintegration would naturally be an impossibility. Restrictions and heavy taxation, economic slavery, servitude and ruthless profiteering would also be totally impossible. All human beings would be completely free of any dependency on money. Money would be totally superfluous, as nothing whatsoever would be encumbered with the artificial sense of value known as the “selling price”. Nothing whatsoever would be identical to an “article of commerce”. One would not be able to sell or deal in anything. Consequently all grounds for theft, assault and coveting one’s neigh-

bour’s property would be totally obliterated. What interest would there be in stealing something if it had no value as an article of commerce and therefore could not be sold?

2. Human beings are living in a furious battle on an otherwise rich and wonderful globe

The Earth is so abundantly rich in resources and so sparsely populated in relation to this richness that all these resources could be truly recognised as a fact if human beings did not throw themselves recklessly like a herd of ferocious animals on the resources, tearing both themselves and the resources to pieces, leaving the already established cultural resources as a heap of ruins and millions upon millions of human beings as mental and physical wrecks.

While the Earth is sailing through the heavens in radiant harmony, shining among the stars with these immense resources lying ready for human beings, the human beings are living in a furious battle, murdering, slaughter-

ing, shouting and calling out and are paying no attention whatsoever to the wonderful paradise that every single hour of the day they are bespattering with one another's blood, shame and disgrace. This is truly the hell of weeping and gnashing of teeth, screams and torment. What other form can this hell possibly take?

3. Limited mental horizons or human beings encasing themselves in ideas that they have accepted as a result of suggestion

In the midst of this confusion, misery and suffering, in the midst of this hell or Armageddon, it might be of interest for the most calm and collected of you to stop for a little while and if possible survey as a whole what it is that is really happening. But how does one do this? How does one survey other things as a whole? Is it not by climbing to the tops of the mountains? In the valleys or on the lowest lying ground one cannot take in the fronts, whether physical or mental. So what are these valleys and what are these mountain tops in this death-dance, this Hell or Armageddon that human beings are in? The valleys in this human death parade are all the various forms of limited mental horizons, in the same way that physical valleys are limited physical horizons. In a valley one cannot take in the mountain tops, but from the mountain tops one can take in the valleys. The mental valleys or limited horizons are in turn the same as human beings encasing themselves in ideas that they have accepted as a result of suggestion and that are really only hypotheses or suppositions.

4. War-cells within the religious and political parties

Such hypotheses or suppositions can, as a result of suggestion from strong-willed people, be taken as absolute

reality. And people who through suggestion have become adherents of such suppositions have a fanatical belief that their idea is the absolute truth and must therefore be the one and only road to salvation. This in turn gives rise to a correspondingly fanatical intolerance towards those beings who cannot allow themselves to be suggestionised to see these suppositions or hypotheses as reality. This means that the adherents of the idea have become a war-cell instead of a peace-cell among mankind's millions. We can see that such adverse circumstances are overwhelmingly prevalent just as much within the religious as the political movements. When a sect or political party consists mainly of such war-cells, it is bound to result in social conditions similar to the very conditions that mankind is suffering and groaning under.

5. Being free of all suggestion and influence from other human beings

Every human being who really cherishes a hope to see the true meaning behind all the darkness and chaos that terrestrial human beings find themselves amidst must first and foremost find their way out of the valley and up to the mountain tops so that he or she can look out over the limitations and horizontal obstructions caused by the valley. The researcher must first and foremost free him or herself from the suggestive influence of the sect or party that they belong to and the truths and dogmas that they lay claim to, and render themselves free and open to every kind of objective research. Only in this state of freedom will they have any hope of being able to see behind the veil, where the real divine plan is freely accessible. Being on the mental mountain tops means being free of all suggestion and influence from other human beings, in such a way that there are

no longer any horizontal obstructions. One will then be able to look out over all human beings' ideas, confusions and superstitions.

6. What life itself has to say about human beings' situation and their future

If from now on you are able to free yourself from the belief or suggestion, the religiosity or politics that you have perhaps devoted your life to, I will, with the help of this freedom that you have, be able to show you from this mountain top, without the need of sacred books, prophets or sages, without the need of politics or moralising, what life itself has to say about terrestrial human beings' situation and their future.

The following concluding paragraphs in Martinus' manuscript consist more of headings:

First and foremost we have to find out what purpose life has for mankind. What is the meaning of light and darkness? We therefore have to take a deeper look at the cycle. The 24-hour cycle, the cycle of the year, the cycle of one's life on Earth and the cycle of matter, as well as the four seasons of the cycle. Next, through the cosmic spiral cycle, we can see terrestrial mankind's mental position, which is the culmination of the killing principle, darkness or the winter zone. The spring zone or the beginnings of the life-giving zone is therefore what lies ahead.

The development, through religions, of humanism with law and justice. How plundering and exploitation through a business principle that is protected by law can ruthlessly continue only as long as it is camouflaged.

How such an abundance of private property that it leads to wastefulness and corresponding destitution, and such poverty, hunger and misery that it leads to death are the prevailing factors.

How countries become enormous business concerns and owners, and under the concepts of nationalism and sovereignty can monopolise the vital resources of the whole of mankind for their own benefit and consequently at the cost of the rest of mankind.

How this has to lead to the final world wars and ensuing cultural disintegration, the rise of dictatorial political movements that undermine humanity and bring about cultural disintegration.

The structure of the world kingdom.

This article is the unfinished manuscript of a lecture held in the lecture hall of the Institute on 11 and 12 October 1948. Headings by Torben Hedegaard. Approved by the council 07 08 2008 Original title and publication: Et internationalt verdensrige under skabelse 2008/10

Translation: Andrew Brown

from *Livets Bog (The Book of Life)*, vol. 3,
sections 910 - 916

910. Mankind's innermost and strongest longing is firmly directed towards humanism

Terrestrial mankind as a whole has in reality come so far in the creative process that the purpose of its connection to it has become clear. Mankind's highest mental attitude is firmly directed towards the single aim of "humanism". The fact that its individuals do not all share to the same extent the same view of humanism, but largely exhibit strongly divergent views on the subject, does not disprove humanism as the goal of terrestrial mankind's present collective connection to and position in the great creative process. Each one of these individuals believes that they manifest those particular qualities or reveal precisely those ideas that will give mankind the desired true happiness. The greatest sages define the way to happiness as "belief in a God" and the practice of neighbourly love. The ecclesiastical Christian community follows partly in their footsteps by also advocating neighbourly love but puts more emphasis on "God's mercy" and "forgiveness" as a means of reaching the peace and salvation that people so greatly desire, while materialistic beings deride all religiousness as "superstition" and applaud the results of intelligence as being the one and only thing that can bring salvation or world redemption. Primitive human beings

on the other hand find that seeking favour with the superior forces or gods that they consider absolutely must exist behind all the phenomena in Nature is the absolutely reliable means of obtaining happiness or a better form of existence. In their eagerness, they do not even shrink from sacrificing fellow human beings in order to please the almighty providence and so appease its possible wrath. It is the repercussions from this that recur in the Old Testament's sacrificing of animals in the temple. And finally we have the members of the so-called "criminal fraternity" or civilization's "underworld". These beings also nourish the hope of a brighter existence than the one allotted to them and think that the absolutely only way of bringing it about is by using the methods of animals: the right of the strongest, the most cunning and the most clever. The unwritten ideals of these beings involve the capacity to brutally cut down everything that stands in their way, whether it be a bodily or a mental obstruction. Lies, deception or other forms of dishonesty as well as brute force are for them the only keys to the realm of happiness.

Terrestrial human beings thus represent greatly differing views of what constitutes the road to happiness. But common to them all is the fact that they have within themselves the conviction or the wish to attain a better existence.

They are not satisfied with their present existence. They are all longing for something more perfect, for something more satisfying than the phenomena that at present make up their existence or their fate. And it is the result of mankind's longing for a better existence that is increasingly taking the form of "humanism" and is making this the firm goal of their highest precepts.

911. An open door into the macrocosmic mentality that has wished for the transformation of the Earth. Our desire for humanism is a mere droplet of the macrobeing's or the creative power's wish to bring the transformation of the Earth to perfection

But does not this great common longing for something more perfect, which shines like a blazing fire in the mentality of every terrestrial human being, "criminal" and "saint" alike, bring to light the power of thought and will that has transformed red-hot material, the flaming lake of fire, into a world that can be inhabited by myriads of living, flesh and blood beings? Does this not in a way bring us to an open door leading into the macrocosmic mentality that has wished for this transformation? Is not each individual's longing for something higher, for something perfect, the same as a tiny droplet of the great macrocosmic being's wish? And is not this wish therefore the same as an ocean formed from the collective wishes of the microbeings? And is not our own longing for paradise or a higher form of existence one of the "droplets" that make up this ocean? And is it not precisely the same interaction that is visible between a macro-being and its microbeings as that which manifests within ourselves? Are not our own flesh and blood, our organs and limbs, the same as oceans made up of microbeings? Is

not every single one of these tiny beings a "droplet" in the ocean or natural element, or in that part of the world or universe that makes up our collective bodily and mental manifestation, wishes and desires? When a strong impulse, longing or desire passes through our brain, is it not conceivable that it animates the tiny brain cells? Does not each single cell constitute a droplet of the collective impulse that we ourselves sense? So these minute forms of life are, in a way, taking part in our impulse, our desire and our life. How else could we lift our hands or feet, move our tongues or eyelids? If our wish to lift a hand or foot, move our tongue or eyelid in a given situation, could not be transmitted to the areas in question and animate them with the power that constitutes our wish, what else could bring the thought to the attention of these parts of the body so as to fulfil our wish?

As it is a fact that our musculature, our blood and nervous system are built up of tiny cells that are small living organisms that confirm their identity as life by being, in principle, subject to its laws of nourishment and procreation or by displaying other features that are definite symptoms or indications of life, then these small beings or forms of life must also represent mentality. But if they have mentality, that is to say consciousness, is it not conceivable that this consciousness is animated by the impulse or power of our wish in such a way that it also becomes their wish? Were it not so, these tiny cells or microbeings would be dead phenomena whose function would then be automatic and set in action entirely from outside. But facts show that the cells or the microbeings do express life and are living beings. It also becomes clear that these beings' life-impulses are also governed by a prevailing desire within

their little mentality, otherwise there would be no reason whatsoever for them to have mentality or life. Longing is therefore in the case of these tiny beings, as much as in everything else that is alive, the dynamic force behind their maintenance of life, behind their evolution or their onward journey. But where would they get this force from if it did not come – like all their other vital force, physical nourishment etc. – from the macro-individual in which they are micro-individuals? And why should not the same principle apply in the case of our own brain or our own mentality? Why should the impulses or the driving forces that animate us not be drops of the same ocean, that is to say drops of an impulse of consciousness from a being so large that we, in relation to it, are only its microbeings? Why should this not just as well be the case with us, as it is with the living beings that comprise our own organism? Why should not the same principle apply to phenomena that are above us as to those that are under us? Why should this not apply, or constitute the leading factor, just as much in macrocosmos as in microcosmos, especially as macrocosmos is in reality just a continuation of microcosmos?

912. The truly scientific researcher cannot but accept, at least as a hypothesis, that there is a living, thinking originator behind Nature or the transformation process of the Earth

The fact that one cannot purely physically survey as a whole macrocosmos as easily as microcosmos is no justification or reason for denying that it is guided and governed by the same principle as microcosmos; on the contrary, this fact makes it all the more essential that one should imagine macrocosmos as analogous to microcosmos. What other

method of investigation than precisely this can justifiably be called "scientific"? And how can any other method be securely substantiated? Imagination, assumptions or dogmas cannot substantiate anything "scientifically" and neither are they the phenomena that generally form the basis for university scholarship. When one has no concrete proof, it goes without saying that one cannot reveal concrete results. But when one has no concrete results, it is sometimes possible to have hypotheses. But if the hypothesis is not to be an empty assumption or a dogma, it has to be the very conclusion that one arrives at when one judges an unknown object by comparing it with a known object with which it seems to be more or less analogous. How else could a hypothesis be justified or be brought into contact with science? If one therefore denies the logical process of creation that has transformed the terrestrial globe from a lake of fire into the glorious world full of life that today represents intelligence, thought and thereby consciousness and a "living something" or originator that is connected to it, then this denial would be – not a hypothesis – but an empty assumption, for one would not then have judged the unknown from the known. And one will then, instead of being an researcher, be nothing other than a fanatic. One cannot deny that within the known, that is to say, within the area where the human ability to observe has a one hundred percent capacity, no logical creation can take place without being the product of a living source and without being manifested as a result of thought, intelligence, will and brain-function. This fact will then be the only one from which one can with justification assess the even more logical process of creation that takes place in the area in which our sensory ability does not possess the aforementioned

capacity and for which reason this area – Nature, the transformation process of the Earth, the orbit of the stars or the whole universe – therefore to us constitutes a more or less unknown object.

As we can see, the honest and truly scientific researcher cannot but accept – at least as a hypothesis – that there is a living, thinking originator behind Nature's great creation and that this is therefore a function of consciousness analogous to the process of creation brought about by ourselves. The researcher who flatly denies this is thereby revealing the insignificance of his own scientific talent in this field to such an extent that we can see that it cannot be included as an elucidation of the field in question. He is one of those people whose scientific ineptitude, together with a certain degree of ambition, causes them to rashly assert their atheism without the slightest notion that such an assertion is a glaringly false and unscientific conclusion that has not even the slightest possibility of being substantiated as a hypothesis. Atheists of all categories therefore also belong to the great band of beings who worship dogmas and assumptions, even though their dogmas and assumptions about the Godhead are irreligious and therefore express naivety instead of science.

913. It is only a matter of time before every terrestrial human being will have total access to the globe's vital resources

We have thus seen that the transformation of the Earth from a fiery state to its present stage reveals a logical plan. We have seen that this plan is at present aimed at making the Earth a world that can be inhabited by animal living beings. And concerning the fulfilment of this purpose, we have also seen that in certain respects the plan has advanced so far that even now there is

such an abundance of vital resources or possibilities for the manifestation of these life-forms that these resources far exceed what is needed for the amount of animal life at present on Earth. But at the same time, we have also seen that this life, which in its most advanced or developed form manifests as "terrestrial mankind", has not yet reached its perfection. This is evident through mankind's still widespread inability to manage these vital resources and an inability to administer all that the globe provides, sharing it naturally and logically among its individuals. Myriads of its beings are undergoing enormous suffering, they are ill and dying precisely because of their lack of access to the globe's superabundant sources of life. That this is not the intended final aim of the great transformation of the globe can be clearly seen, partly due to the superabundance or profusion of sources of life in proportion to the amount of life to be nourished, and partly due to the undoubted fact that mankind is rapidly developing its ability to create easier and better access to those resources. But as this ability is under development, it will only be a matter of time before access to these sources of life is so widespread and perfect or fairly organized that not one single one of the human inhabitants of the globe will any longer be deprived of his just share of the Earth's joy-giving resources and wealth of life that he so much needs for his physical and mental health and his bodily and spiritual wellbeing.

914. The mentality of terrestrial mankind is evolving and becoming more and more in contact with the aim or plan of the process of creation

There is no denying that this ability is under development and that mankind's access to the vital resources of life is

on the increase. We have mentioned several times here in "Livets Bog" how mankind has, through its understanding and its growing technical and chemical skill, gradually brought the elements so that they work for it, so making life easier. It is true that this skill has also brought an enormous amount of disappointment and misery into the beings' fates, but it cannot be denied that this influence on their fates, in connection with the many other causes of suffering, has gradually become more and more of an indication of how one should not use one's knowledge and skill or one's command of the forces. Is it not precisely the consequences of the harmful use of the energies, forces and materials that form the basis of both religious and materialistic precepts, directives, instructions etc.? Is it not also the consequences of the same harmful command of the planet's vital resources that have given rise to the great questions: "What is truth?", "What should I do to be saved?", "What should I do to be happy, to enjoy life and existence?" Does not the mentality of present-day mankind find expression in one single huge question mark? And is not the development of the answer to that question beginning to manifest in religions, research and science? Is not the increasing manifestation of colleges, universities and schools an incontestable proof of the great continuation of the plan of creation or the transformation of the Earth right into the human mentality? What other phenomenon can possibly be the cause of this human development? And is not this fact given even greater confirmation because human beings' inner attitude is directed towards and is crying out for nothing other than happiness? What is happiness other than the very fact of seeing that one's physical and mental wellbeing is completely safe?

915. The great process of creation and terrestrial human beings' ideals. Ideals that formerly led to "Valhalla" now lead to prison, punishment and disgrace, while the ideals that previously led to "Helheim" now lead to "the kingdom of heaven"

It has also become clear to us that mankind's longed-for goal of happiness or bodily and mental wellbeing for the individual is the aim of the world-plan or of the globe's process of transformation. Already an abundance of resources has been created with this purpose in view, and at the same time the inner, mental attitude of terrestrial human beings, their longings and desires, are being directed solely towards the same goal. Is it not evident that these vital resources and human beings' goal are intended for each other? Why else should they be placed opposite each other as is the case? And why should terrestrial human being's longings be directed towards precisely these resources? What other purpose could there be behind these resources and mankind's striving for them? Is it not a fact that, as already mentioned, mankind's mentality is evolving? Is not terrestrial mankind's sense of justice steadily evolving? Is not its policing and legal system becoming more and more humane? Is not culture the same as a growing tendency to combat all anti-social behaviour? Is it not humanism that people fight for, or believe they fight for, both on the battle fronts and within the walls of their own homes? Is not humanism the opposite of barbarism? Was there not once a time when barbarism was given pride of place in human endeavours? Did not the road to "Valhalla" lead through the crushing, mutilation, torture and enslavement of fellow-beings for no other reason than the pure lust for power, murder and the fight? Were

not human rights, justice and kindness towards anyone other than those to whom one had sworn allegiance in a way disgraceful phenomena? Indeed, did not dying from natural causes mean that one would go straight to the "Hell" or "Helheim" of that time? Was it not the case that only those who died on the battlefield, or who were killed in combat, could have any hope of entering into the "heaven" of those days, or the "hall of heroes" where they could expect the delights of meat and mead, and of comely maidens? It certainly cannot be denied that the great process of creation has transformed that state of things in the direction of humanism. Since those times has not mankind's highest ideal been "Thou shalt love thy neighbour as thyself"? Has not this ideal, in fact, been authorized in the established churches of the civilized world? And has not this authorization to a certain extent been supported by the laws and judicial system in civilized countries? Is it not forbidden to murder, kill, injure or in any other way cause one's neighbour any kind of grave inconvenience? That fact that the individual members of countries cannot yet practise this high ideal one hundred percent in no way invalidates the fact that humanism is increasingly coming into being. Have not the state prisons, penitentiaries and reformatories become a new kind of "Helheim" to which one now sends all the individuals who in former times were lauded as heroes or as candidates for the favorite dwelling place of the gods, "Valhalla"? Are not the inmates of these institutions of civilization those very beings who, to a greater or lesser degree, have been able to practise the heroic morality that in former times would have brought them a corresponding degree of favour with the gods? Are they not beings who have to some extent, either physically or mentally, murdered, killed, maimed or

held their neighbour against their will? Is it not an expression of humanism that civilization now treats these so "heroic" conquerors and oppressors of their neighbour with dishonour, placing them under lock and key behind the bars of the new "Helheim", and promises the "kingdom of heaven" to all those who turn their right cheek when smitten on the left, which formerly would have led to being shamed by the gods and banished to "Helheim"?

916. The atmosphere of humanism will begin to overshadow the globe so strongly that in the end it will cause war, unrest and suffering to disappear from the surface, sphere and area of the Earth

The great process of creation certainly no longer offers very much support to those who go against neighbourly love. Those who for the time being come through this unscathed have to possess a phenomenal ability to camouflage their actions as "neighbourly love", as "defending humanism" or as "self-defence". And, as we have already mentioned several times, is it not precisely under this kind of camouflage that today one is allowing, either consciously or unconsciously, the blood-drenched atmosphere of war to rage across the Earth? Which warring nation does not proclaim humanism, that is to say the preservation and defending of civilization and self-defence, as the very foundation of its participation in the dance of death? The present-day heroes can only be given the crown of laurels if they have swung the sword in the name of humanism. Otherwise they are sent to prison where they experience punishment, dishonour and humiliation. No one any longer enters "Valhalla" just because they have fought for the sake of fighting, killed because it was a sport to kill or murdered because it

was a pleasure to murder. The true aim of the great transformation process of the Earth's human beings is becoming more and more clear as an atmosphere of brightness behind all the apparent darkness. It can be sensed as a fresh sea-breeze from the nearby ocean. And the ocean is the "kingdom of heaven". This kingdom is the very culmination of humanism. The great transformation process has brought the globe so far from its fiery stage to the stage of animal life that one can see humanism in the very motion of the planet, in its day and night, in its winter and summer and in its sowing and reaping. One can see it in the play of Nature, in the rays of the sun, in the bright pearls of dew-drops, in all that grows in the soil, and

in the bright clouds; it is the inmost desire in every human being's heart, in its longing and its happiness. Across the continents and seas of the Earth, both above and below them, ahead of and behind the mutilation and death throes of the battlefields, the divine world plan's creative atmosphere of radiant humanism shines and scintillates so strongly that the roar of the guns, the explosions and incendiary bombs, the screams and groans of war will all gradually disappear from the surface of the Earth like the damp, nocturnal mists at the dawning of a new day

*Translation: Jeanne Day, Carys Goldy
and Andrew Brown*



The rise and fall of the society of ownership

by Olav Johansson



I am sitting here, as usual, enjoying a cup of tea with soya milk as I wonder how to begin this article. I am drinking from a fine old cup which in this year of mercy – I nearly wrote year of misery – 2008 as I am writing this, has completed its "repetitions". By this I mean to say that it has turned 30! According to Martinus, the first 30 years of our earthly lives represent a period of repetition of the development we achieved in former lives. It could be that this rule also applies to tea cups ;-) At least I know that this tea cup came into my possession in 1978, as I received it as a gift from a friend, and I assume that it had not been used before then. But I have now used it for the last 30 years. And even though it has a small scratch, it is today still as functional as when I received it in 1978. It is still just as fit for the purpose it was created for then, in other words for tea drinking. An economist would say that its *use value* is unchanged. It can still be used as efficiently as ever for the purpose for which it was made.

On my desk next to where the cup is placed right now there are also three "Selma" notes, which I found by going while I was going through the contents of my pockets. Selma notes are the Swedish 20 crown notes, also called "Selma" because they bear a picture of Selma Lagerlöf, a classic Swedish author. These represent thus an *exchange*

value of 60 Swedish crowns. But in contrast to my own 30-year-old tea cup, they do not represent any use value. They cannot be used for tea drinking, or any other practical purpose that is useful to me. This automatically leads to the next question: If the use value of a tea cup is unchanged after 30 years, will its exchange value not also be as unchanged after these 30 years? No, we know that normally it is not. Its exchange value is determined by what the economists would call "the law of supply and demand". This means that if the demand is greater than the supply, the price will go up and vice versa. But this actually does not have anything to do with the real value of the tea cup – its use value.

This leads us to the next question: What is it that creates "use value"? Some use values we get readymade directly from Nature, such as fruits, which according to Martinus will become the "ideal food" for the human beings of the future. But in most cases, the raw material of Nature has to be worked upon by humans to become the "use values" that we use and are more or less dependant on in our daily lives. This goes for everything from the needs of the stomach to the needs of the soul.

A use value or the value of an item's usefulness thus represents a value only because human labour has been materialised in it. If you take away all the

human labour in for instance a loaf of bread, the only thing you will have left is the wheat in the field. In fact even the fact that the wheat grew is dependent on human labour. In the future, the human capacity to work – measured in working hours – will therefore be the only real value or means of payment (see for instance *Livets Bog* 1, 112).

As work is the substance that creates value in things, this value can only be measured in the amount of work put into it or materialised in it, and this amount of work can again only be measured in working hours. Working hours are the only universal means we have against which to compare and measure qualitatively different types of work. How else would you for instance be able to compare the work of a doctor and a teacher?

In the world economy of the future, which Martinus describes in chapter 4 of *Livets Bog* 1, the current contradiction or discrepancy between use value and exchange value has thus been erased. But we do not yet live in such a world, and the current economic reality only serves as a painful reminder in many ways. When the demand for food for instance is higher than the supply, food prices go up, which is what we are now witnessing to a large degree on the global stage. Why they are rising so fast right now is a question in itself, which among other things has to do with the fact that many producers of food have found more lucrative alternatives outside food production. What matters in relation to our argument here is that this demonstrates how price setting mechanisms function in the global market economy. So what are the consequences?



Just think if "Nature" had equipped us with a house, what a lot we would not have been able to learn.

"Silent tsunami" and market turbulence

"Silent mass killings" says the UN observer, Jean Ziegler, about our right to food. "Silent tsunami" says Josette Sheeran, chief of the UN's Food Program WFP. Quote:

"This is the new face of hunger: millions of people who six months ago were not in the worst starvation category, but who now are. What is needed is high-level, large-scale action from the global society. The world must react as generously as it did after the tsunami catastrophe on the day after Christmas 2004. What we are experiencing right now is affecting even more people on all continents, even more are without their daily bread, and children are suffering from life-long malnutrition".

The UN Food and Agricultural Organisation, FAO, are also issuing warnings of social and political crises in the

so-called Third World in the coming years due to rising food prices. Violent unrest due to lack of food has already broken out in several countries in this part of the world. Close to half of the population of Africa has for instance to make do with at most one US-dollar per person per day: the classic measurement of extreme poverty.

At the same time, the wealthy part of the world is ravaged by market turbulence that has even made some of the industry's own experts and authorities draw parallels to the great market crash in the 30's. According to the world famous financial expert and stock billionaire, Georges Soros, the world is facing the worst financial crisis since the Second World War. "Market fundamentalism and credit expansion have reached the end of the line", he says. Credit expansion, which for a while represented an economic lever, has now become a source of credit greed and "black holes" in the economy, consisting of unpaid debt and loss of interest.

"The Society of Ownership" – vision and reality

"Less than 50 % of Black and Spanish speaking Americans own a home" thus concluded President Bush in 2002, *"That is way too few"*. He encouraged the semi-public Institute for Home Loans, Fannie Mae and the private sector to *"release millions of dollars, to make them accessible for the purchase of private homes"*. And in October 2004, he said: *"We are currently creating... a society of ownership in this country, a country where more Americans than ever before will be able to open the door to their home and say welcome to my house, welcome to my little property"*.

The idea behind "the society of ownership" was simple: if most of the members of society own a small part of the market – an apartment on loan,

a stock, a private pension and so on – they will begin to consider themselves as "owners" and identify their own economic and political interests with the private right of ownership and the care of it. The method used to realize this vision was among other things to encourage loans for home buying with high risk, the so-called "sub-prime mortgages", loans that are tailor-made for the less wealthy of society. The sub-prime loan is typically put together in such a way that the interest which to begin with is very low will be raised to sky-high levels after 2-3 years. After the new high monthly expense has come into effect, many of the loan takers have been forced to take on extra jobs in addition to their normal job, as the combination of falling house prices and a rising number of unsold houses made it impossible to sell without suffering great losses. According to First American Loan Performance, 27% of all sub-prime loan takers are at present (May 2008) at least one month behind in their payments, and this has started the economic snow ball rolling. According to, among others, the former head of the Central Bank of America, Alan Greenspan, the most significant cause of this "snowball effect" is the fact that these loans have been transferred into securitites which have spread from the American stock market in Wall Street to all over the world. In the financial markets, new instruments were developed allowing these housing loans to take on a new appearance in ways that rendered both the debt and the risks practically opaque.

Interest on the interest

The acute cause of the current turbulence on the world markets is thus unpaid interest on debt. In her book "Interest and Inflation Free Economy", Margrit Kennedy gives some thought-

provoking and fantastic examples of the long-term consequences of interest growth mechanisms. For example:

"If you invested one penny at the time of the birth of Jesus Christ, at an interest of 4%, you would be able to buy in 1750 a lump of gold of the same weight as our planet. In 1990, you would be able to buy 12246 such pieces of gold. At a 5% interest, you would have been able to buy a lump of gold equivalent to the weight of our Earth already by the year 1403, and by 1990 the penny would be worth 2742 billion equivalent lumps of gold,. The example shows how much of a difference 1% makes over a longer period of time. It shows that continual payment of interest and interest on the interest is impossible, both from the point of view of calculation as well as practically. The economic necessity and the mathematical impossibility create a contradiction that – in order to be solved – has lead to countless fights, wars, and revolutions."

I myself am not a mathematician or an economist so I am happy to leave any checking of these surprising figures to those who are better qualified. But it would be safe to think that the calculations quoted above should cause us to think about our current economy built on interest on the interest, and where its inbuilt mechanisms might lead us in the end. And if the calculations are not sufficient to initiate such thoughts, sooner or later the practical reality will.

The current drama on the stock markets also illustrates the fictive or belief-based nature of stock prices. The various stocks only possess a value as long as we believe they do. When we lose faith in them or start to doubt, they go down until a sufficient number of people start believing in them again. Or at least pretend that they believe. This could also be called mass suggestion or mass psychosis, because in its deep-

est analysis this is what it is all about. But like everything else, this brings us experience that we would not be without, and that we therefore should not despise.

The true business principle

As mentioned, Martinus shows us that the only real value is the human being's ability to create, as this is the only thing that can transform Nature's raw materials so that they can benefit human beings. It is in reality the only thing we can "own" as our "private property", as it represents the result or the essence of the development of our own individual talents and abilities over countless incarnations, and as such cannot be bought or sold. What does it mean in concrete terms that the work itself or what has been created – measured in working hours – will become the only value or means of payment in the society of the future? It means that every item that is produced only needs to be paid for according to the working hours it has required to produce or materialise it – no more, no less.

If hypothetically we assume that it takes one hour to produce a TV-set, it will end up costing one hour of work. In comparison you could ask how many hours a normally paid person in our society today has to work in order to pay for a TV-set based on the "market prices" of today?

What Martinus calls the false business principle, which he defines as "greatest possible value for least possible value", thus forces the majority of people to pay tremendously "over-the-top prices" for their existence. "Over-the-top prices" that can normally only be paid by spending one's life bound as a slave to work. When the principle "same value for same value" becomes the guiding star of the society's econo-

my, it will among other things lead to people being freed from slavery, freed from being forced to sacrifice to their neighbour, in the name of survival, all their time and life force in the struggle to earn their "daily bread". When this arrangement has become established in the entire world, the current "bank account culture" will have been replaced by a "giving culture", or that "business principle" that can be expressed in the words "it is more blessed to give than to receive", the gift principle that is the foundation of all existence. It does not cost anything to be born. It does not cost anything to take a breath or to love. It does not cost anything to receive a part of the life-giving light and warmth of the sun.

From partiality to impartiality

The fact that what Martinus calls "common interest", which means interest in society, for the time being does not stand strong in comparison to "private interest" or the "power of money" merely shows that the living conditions of the animal kingdom in which "might is right" still dominate our society. And they do so because they continue to be the dominant factor in the minds of the majority of people. There is no reason to accuse or criticise the representatives of the power of money and of private interest for this state of affairs. The existence of this power is only a symptom of a common mentality, whose roots in a historical evolutionary perspective can be traced from the people of our time far back into the animal kingdom.

This means that the problem of society today is really not economical or political. It is a problem relating to mentality and evolution. It is a question of developing away from the mentality that can be expressed in the phrase: "Everyone for himself". As a result of the development of our human abilities

and attributes, we are colliding more and more with this mentality, which in the animal kingdom is the law of existence. These humane tendencies are creating a desire in us to give instead of to take, a desire to protect instead of to exploit, a desire to caress instead of to beat. And as these tendencies grow in each of us, they will little by little change the whole of society.

In a world in which individuals are partial in their ability to feel sympathy, it is both natural and inevitable that private property rights have become a holy principle and the dominating ideal in society. The right of ownership is in fact the clearest expression of partiality, and partiality is the very foundation of the right of ownership. Martinus demonstrates that our evolution from animal to human being is a development from partiality to impartiality, which deep down has its roots in the "transformation of the sexual poles". And development, whether spiritual, biological, or societal, expresses itself in the manifestation of "organs", organs that evolve from "seeds" and "kernels". And even though there is a big difference in for example an apple seed and an apple tree, the seed has within itself the potential to become an apple tree, in fact that is really its mission, even though it can be hard to believe as long as it only shows itself as a tiny seed. Martinus shows that the societal organs, which are the instruments or the expression of "the common interest", are in reality such "apple seeds" that will at some time *"grow into a large tree, whose branches will embrace all of earth"*, as, according to the Bible, Jesus so poetically put it.

Less than three months before Martinus left the physical world, he spoke at a council meeting about "the new world culture after Armageddon". His talk was recorded on tape and has since

been printed as article (not yet published in English). It gives us, among many other things, a little inspired glimpse of how people are going to live in the future state that Martinus has also described in great detail in chapter 4 in *Livets Bog* 1 and symbol 26 in *The Eternal World Picture* 2. As a conclusion and a contrast to all the problems created by the current "society of ownership" based on private property rights – problems that it continues to create in this and in other areas, as described in this article – it can be uplifting and stimulating to observe Martinus' cosmic vision of what is awaiting us around the corner once the "society of ownership"

has fulfilled its mission of promoting the evolution of our world.

"All these double-poled humans will not live in houses, they will build great palaces where they will hold events that are available to all, they will have common meals, entertainment and cinemas. It will be done in community and will be much cheaper... In the future state we will not live in cities, but in large palaces surrounded by park land and forests. And it will not look like cities with streets and slum areas. It will be designed according to highest perfection."

Translation: Mette Holland

Just as the sun is not directed by any question of whether the object of its warmth, light and power has good or evil thoughts, so is mental light, that is to say love, also free and impartial in its radiance. The true light in life is guided solely by those true, life-giving forces that create joy and wellbeing. The mental light is therefore needed in those very places where there is most mental or spiritual darkness. It is our enemies who should be the main object of our loving thoughts.

MARTINUS

Livets Bog (The Book of Life), vol. 6, section 1948

In my Father's house are many mansions ...

by Kurt Gramm

You will have certainly on occasion experienced that you have been "on track" without knowing it, or that you have arrived at a goal without seeking it, or have been looking for something without knowing what it will be when you get it. In other words, taking an unknown road towards an unknown goal and finally discovering that you have been well guided and everything had a purpose. Here is a nice, but not particularly spectacular, story of how it is possible to make unexpectedly some friends through a common interest in Martinus.

In 2007 I was working in St. Louis in the US for some weeks. I have recently had to make this type of US trip once or twice a year, so there was nothing unusual about it, except that this time my German partner, Hiltraud, who also has an interest in Martinus' work, had decided to join me after my work in St. Louis to make a round trip in southern US, starting in Phoenix (Arizona). You know: Grand Canyon, Arches Park in Utah, etc.... The tickets were already booked. A few days before my job in St. Louis finished, I got an e-mail from Ole Therkelsen. He sometimes receives questions from people on cosmology and some of these questions he forwards on to others, so that they can also have a chance to answer. This e-mail was from Ms Sue F. and her friends Judy and Steve, all three living in Phoenix, and

contained questions about Martinus' view of the ideal food. (As I later found out, Steve heard about Martinus when Ole visited the States some years ago). As I read the e-mail I became amazed about the situation. Here I was in the US, receiving a letter from somebody, living in a town, which I would soon visit, and Ole who sent the letter certainly did not know that I had decided to go there. Funny!

I'm not the sort of person to make spontaneous decisions, so I started wondering should I contact them and tell them that Hiltraud and I could possibly come along and we could talk about Martinus and in particular this question of food. I was unsure what to do about the situation. It took me two days before I finally decided to write an e-mail, saying who we were and explaining our background with regard to Martinus' work and that we had thought of visiting them, if they would like. I soon got a reply from Sue and she referred to Judy and Steve Patascher, saying that they would ring me. The phone call came from Judy and we talked very politely and respectfully with one another. I, for my part, carefully avoided giving the impression that we wanted to force a meeting, and on the other end Judy was certainly wondering who these strangers were who inviting themselves. The only thing we did know about one another was that we had a

common interest in the work of Martinus. What I remember especially from that call was Judy's question to me: "Do you have any commercial interest in visiting us?" I was surprised by this question and thought to myself - OK that's America.

The time came when Hiltraud and I left St. Louis for Phoenix. I can tell you, from then on everything felt more or less like Paradise. For example, leaving the air-conditioned airport and feeling the warm air in the streets of Phoenix is a pleasure in itself, at least for me living most of the time in Scandinavia. We rented a car and arrived in the afternoon at the house of Steve and Judy, Sue was there already. As you can imagine, after the "hello..., how are you..., welcome....", the conversation started slowly and cautiously, but as time went by our engagement increased and hesitations were forgotten, and in the end we all felt excellent. We talked about Martinus, especially about his personality and behaviour as retold by people who knew him etc. We answered these questions as well as we could, although we had never met Martinus personally. When we later on discovered that we were all interested in the health work of Edgar Cayce too, all of us felt that we were on the same wavelength. If I remember correctly, we hardly touched the subject of the ideal food, although this was the original trigger. When we left in the evening, all of us were aware that we had been enriched with new friends.

Hiltraud and I had a great time on our travels in Arizona and Utah. I was really touched by the landscape with its unusual rock formations and space reaching to the seemingly infinite horizon.



When I arrived back in Sweden, I started to read my e-mails and realised that we had been invited by Steve and Judy to visit them on our way back, but we missed this since I didn't read my e-mails. Anyhow, since then I have visited them on two more occasions, first in the spring of 2008, and then after the summer weeks in Klint. During my second visit we talked particularly about some symbols and Martinus' article "Mankind's Guardian Angel Number One". And on that occasion we also decided next time to do some more concentrated study work, either reading/studying some new unpublished "Third Testament" literature or some other books that had already been published. We asked Mary McGovern if she could provide some non-yet published translations, and finally she sent us some files containing the first chapters of her still unfinished translation of the fifth volume of Livets Bog. Everybody was happy about this because of the desire to read something new. As you know, the fifth volume is about our sexual transition and we had a lot to discuss, among other things, the question of how to regard homosexuality. You can imagine that this is a loaded question in a country where the typical female or male as well as the family perspective is quite strong in everybody's mind. This finds its expression in the fact – and I have

seen it in my American work colleagues – that most Americans go to Church on Sunday mornings. Traditional behaviour seems not to be questioned; it is deeply rooted in everyday life.



In this picture you can see Sue, Steve and Judy during our discussions. There were four of us – or if you believe Martinus – five, because he is reported to have said that he would always be present when people talk about his cosmology! Steve told me once that in meeting Sue, Judy and himself, I had met about 50% of the people he knows who are interested in Martinus Cosmology in the States. Later on Mary told me that there are about 20 addresses in the US of people who subscribe to the English Kosmos. But that is still not that much when you think of the total population of the States. But this doesn't cause me a headache, it is something for Providence to take care of. Anyhow, this picture shows one of the few currently active Martinus study group in the US.

When looking back, I'm grateful to have met Judy, Steve and Sue. I did not expect to make these friends, and

I was neither aware of them nor looking for them when I was on my way to Phoenix. Afterwards I understood that it happened just the way it should happen, i.e. directed by Providence.

During this autumn I heard of two more occasions in which guidance showed itself, paving the way ahead. I remember the story of AnnaLiisa, a woman from New York who visited Klint this summer. She told the English study group that she had been looking for a group of people with whom she could experience – let's say – living in natural, unambitious friendship. A friend told her, "Go to Klint!", which she did and, as I understood it, she found what she was looking for, as well as a new perspective on life. And secondly, a story I heard recently from Hiltraud when she presented her collection of German Martinus books at the Frankfurt Book Fair. There she met a Swiss lady now living in America who told her that she had received from a psychic the strong recommendation to go to this Frankfurt Book Fair, and there she would find the books she needed. When talking to Hiltraud she became convinced that the Martinus Books Hiltraud was presenting at the Fair were what she was looking for. In addition, since she is living not far from Phoenix (not far in American distances), she is looking forward to meeting Judy, Steve and Sue. Funny? – Yes! Guided? – Absolutely!

My conclusion from all this is that "in my Father's house are many mansions", and also a great many guided ways of reaching a purposeful destination.

Is organ transplantation a loving act?

By Hans Wittendorff

A reader wrote: “I am very much against the thought of receiving a heart from another person (or from a pig!), if I were to die of heart disease. And, at least emotionally, I am also very much against the thought of donating my organs so that they could be used after my “death”. But the most loving thing is surely to donate one’s organs with joy, so as to save another person’s life – or is it? When Martinus lived here among us, organ transplantation was as yet not available – at least, not heart transplantation. But does anyone have any idea of Martinus’ attitude to organ transplantation? And what is your personal view?”

ANSWER: As we know, Martinus tells us that the entire universe consists of living beings within living beings. In *Livets Bog (The Book of Life)*, vol. 1, section 271 he expressly mentions that all the organs that make up our organism, such as our brain, heart, lungs, liver and so on, each constitute a living being.

But before we go any further I would like to comment on your remark about “saving another person’s life”. How would you go about doing that? Every life is eternal; it has never begun and will never cease to exist. You must therefore, if you are to stick to Martinus’ analyses, transform the sentence into “to extend a human being’s stay in the zone of physical suffering”, for that is what happens if one extends someone’s incarnation through transplanting an organ.

One can thereby say that the question has been answered – or rather that it has ceased being valid. But it is not as simple as that for everyone.

Martinus has not mentioned transplantation directly in *The Third Testament*. But in another connection he has talked about criteria of death; perhaps this can give us a hint. It was recorded at a meeting of the Council of the Martinus Institute in 1971 and is as follows:

1. A person ought to die when a natural life is no longer feasible.
2. Keeping a body alive when there is no longer any possibility of regaining a reasonably natural life is detrimental to life in the spiritual world.
3. The present methods of keeping, for example, a completely brain-damaged person alive are employed to an exaggerated extent.
4. An authority must be set up to determine when a person should no longer be kept alive artificially.
5. Organ transplantation is an unnatural process and ought to take place only with the express consent of the person in question.

That is what Martinus said. My interpretation of point 5 is that if a person has a burning wish to “extend life” through organ transplantation, then it is quite in order. The person in question, however, consciously or unconsciously takes on a karmic consequence in the same way as we do with all the other choices we make.

But if one has understood Martinus' analyses, one will realise that extending an incarnation beyond its natural length is not a goal in itself. And the presence of a "foreign" organ in one's physical body will always be associated with a kind of "chemical warfare" to force the body to accept the foreign organ. It would thus give us an entirely unnatural existence – almost as if we human beings were "transplanted" to a foreign planet that was completely unsuited to our talent kernels and our step in evolution.

You asked about my personal attitude. My wife and I have long since sent a donor card to the health authorities saying that we neither want to receive organs nor donate them when we die.

But, as we have so often pointed out before, Martinus is not a guru who makes rules for what one may and may not do. He makes his cosmic analyses available to us. Then it is up to everyone to make their own decision on the basis of the own personal view and their own understanding of these analyses.

Translation: Mary McGovern



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The Martinus Institute's Internet Bookshop is now open! See <http://shop.martinus.dk/>. Here you can order Martinus' books in 19 languages plus the original Danish, and pay by credit or debit card.

INFORMATION ABOUT THE THIRD TESTAMENT

The purpose of the magazine Kosmos is to give an insight into the world picture that the writer Martinus (1890 - 1981) has described in a series of books under the common title: The Third Testament. Martinus' world picture is a logical analysis of the spiritual laws and principles of life. Anyone can study this new world picture by reading Martinus' books, which are published by the Martinus Institute, or by attending lectures, courses and study groups as well as through information on the internet. Each summer courses are held in various languages at the Martinus Centre in Klint, Denmark and at other times of the year at many other places in both Denmark and abroad. Further information can be obtained from the Martinus Institute. The dissemination of knowledge of The Third Testament involves no membership or setting up of any association.

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The International Weeks 2009 in Klint

Theme for international week 1, 25th July - 1st Aug

Conscious Living

So-called evil is the result of ignorance. Through understanding our eternal nature and the direction of evolution, we gain tools to work towards the creation of a harmonious cooperation with all living beings. One can thus liberate oneself from one's negative sides and take part in the creation of a new culture of peace.

Sunday 26th July
Immortality as Science
by Svend Åge Rossen

Wednesday 29th July
The Cause and Dissolution of Evil
by Olav Johansson

Monday 27th July
The Cycle of I-Consciousness
by Solveig Langkilde

Thursday 30th July
Mental Climates
by Poul Dyrholm

Tuesday 28th July
Our Body – a Universe
by Rune Östensson

Friday 31st Friday
Cosmic glimpses
by Anne Külper

Theme for international week 2, 1st - 8th August

Chaos or Kosmos?

Many believe that the events of life are the result of chance. Spiritual science, however, describes how matter, as well as our mental world and our fate, is a result of cause and effect. When we know the laws of life, we have the possibility of experiencing life with increased freedom, creativity, compassion and gratitude.

Sunday 2nd Aug
Has the World Gone Astray?
by Viljo Mentu

Wednesday 5th Aug
Where is Marriage Heading?
by Ingemar Fridell

Monday 3rd Aug
Suffering and Compassion
by Martha Font

Thursday 6th Aug
The Professor of Professors
by Ole Therkelsen

Tuesday 4th Aug
Advantages and Risks of the Evolution
of Intelligence
by Søren Olsen

Friday 7th Aug
Can One become Perfect?
by Olav Johansson