

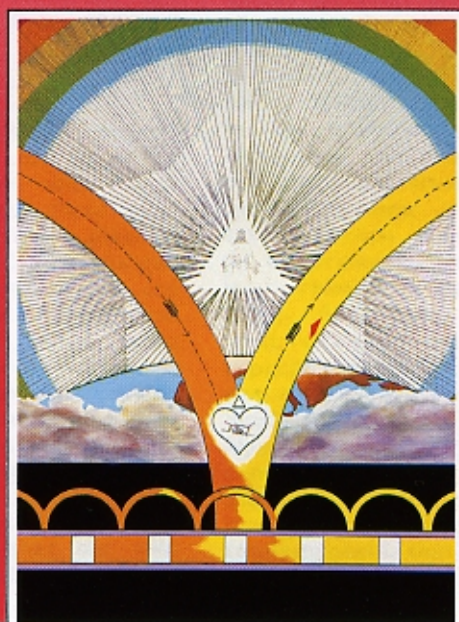
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FROM THE CONTENT:
THE POWER OF THOUGHT
DR. JEKYLL AND MR. HYDE
READERS' QUESTIONS



Particles, Empty space and the power of thought

by **Martinus**

Macrocosmic particles and empty space

On a cloudless night when we look up at the starry sky, we see that it constitutes a picture of shining particles and empty space. But it is not only as far as the eye can see that the sky consists of particles and empty space; it is just the same as far as one can observe with the aid of optical instruments, that is millions of light years out into infinite space. It is a matter of course for any advanced observer that this immense space is limitless.

But what is it we are actually seeing? We see the basic principle of the entire universe, which is particles and empty space. We know a little about these particles, we know that they constitute gigantic power-centres in the form of suns charged with the energies and powers which are necessary for the existence of physical life. These life-powers, the eternal basic energies, radiate from the centres of suns out to globes and planets, to living physical worlds which in reality are organisms for living beings on a macrocosmic scale. The globes are living beings, but living beings cannot live in nothing. They can only live in a macrocosmos suitable for them, and so we see that our own globe, the Earth, is situated within a

greater system which has our sun as a power centre. We see that other globes with satellites and moons are connected to this sun in the same way as the Earth which also has a moon is connected to the sun. It is such a system of globes with the sun as the power-centre which we call a solar system, and such a system also constitutes an organism for a living being. Obviously this living being cannot live in nothing either, and is situated within an even greater system, consisting of many solar systems put together, which we call a milky-way system or a galaxy, and this too is an organism for a living macro-being. We know that in the universe there are other milky ways than the one in which our sun and our earth are situated. These milky ways are phenomena working together in a system which must also be recognised as an organism for a living being which is, in relation to us, a supercosmic macro-being. And here we have reached the limit of what terrestrial Man's sensory capacity, extended by optical instruments, can observe. All these systems are situated inside each other. The supercosmic system only seems to be limited; in reality it continues infinitely. "Particles and empty space" is a fundamental system in the macrocosmic universe, but it is also fundamental that these particles are living.

Particles as organisms for living beings

The particles of the universe are individually organised power-centres for the cosmic basic energies which cast their reflection through the solar spectrum's seven coloured rays: red, orange, yellow, green, blue, indigo and violet. We know these energies from the cosmic analyses in "Livets Bog" ("Life's Book"). They fulfil precisely the conditions required so that the eternal cosmic "I's can create organisms and consciousness and thereby appear as living beings. They form the foundation for physical matter in the form of mineral, vegetable and animal substances as well as for the powers of consciousness itself: instinct, gravity, feeling, intelligence, intuition and memory, maintained by the primordial desire and the mother energy. The fact that these macrocosmic particles are living is seen in that they consist entirely of combinations of movement, vibrations and wavelengths. Movement is life's main distinguishing characteristic. How should we otherwise find out what is living and what is not living? It would be impossible for something absolutely dead to move. All these radiant bodies, these particles in infinite space which seem enormous to us are bodies which are expressions of life and, as life is the same as experience and manifestation, then experience and manifestation must also occur through the vast macrocosmic particles which we call globes, suns, milky ways and even greater systems. Macrocosmos is consciousness and life.

But what about the immeasurable empty space between these macrocosmic particles? Here we must remind ourselves that living beings do not consist of only a physical body. The entire structure of the power of movement lies beyond the reach of the physical senses, which belong to that reality of the living being which we know under the expression "spirit", that is, its consciousness and world of thought. This reality can only be sensed on the physical plane through its effects in physical matter. The empty space between the globes, suns and milky ways is not really empty space; it is

filled with the consciousness and spirit of living macro-beings; it is the seat of the spiritual world behind all physical phenomena. And as the spiritual structure of the living being is electrical in nature, the empty space of the universe must be filled with electrical rays and waves from the interplay of thoughts from macro-cosmic beings. This interplay of electrical power extends far beyond what terrestrial Man is able to observe with his physical senses and measure with technical instruments. What people call electricity is a special part of the life-power of the globe-being which terrestrial Man has learned to use. But what people at their present stage of development are able to observe of the universe's ray formed powers beyond this is still very limited. The above mentioned rays and waves create for the macrocosmic beings themselves the visible space with its constituents, creative processes, living beings and objects, whose details cannot become accessible to unfinished terrestrial people until they themselves become the inhabitants of globe, sun and milky way spirals.

The macrocosmic particles and empty space of the universe thus constitute respectively the organisms of living macro-beings and their consciousness or spirit. So, when we look up at the stars, we see a small area of an inhabited world. However, this world seems to be on such a gigantic scale in relation to our own existence and capacity for sensing that we see its solid matter as particles and empty space. And this macro-world is so gigantic in relation to us that the very little of it which we experience through our physical senses can be likened symbolically to particles and empty space in an organism's little finger. It is not so extraordinary that the macrocosmos is an insoluble mystery for purely physical science and will continue to be so eternally if science is not developed to include something other than research into physical substance. Only the finished man in God's image can observe with cosmic consciousness that part of the universe's entirety which is the eternal Godhead's all-containing, all-experiencing and creating organism and all-penetrating consciousness or holy spirit.

Microcosmic particles and empty space

If we now turn our cosmic sight the other way in the universe and instead of looking up towards the stars we look downwards into the innermost structure of our substance, not only the substance which comprises our own organism but also that from which Nature around us and all kinds of created things in our surroundings are built up, then we also here witness a shining world of stars consisting of particles and empty space. We call this the microcosmos and it consists, among other things, of worlds of cells, molecules, atoms and even smaller particles. In relation to these microcosmic particles and empty space we are macrocosmic beings. Each of the many organs of our organism is a system of particles and empty space. They are "milky-way systems" or "galaxies" on a microcosmic scale in relation to which terrestrial Man's organisms are on a macrocosmic scale. Seen in this perspective our organism can, in principle, be likened to the above mentioned organism in our macrocosmos which consists of different integrated milky-way systems. We see, however, that whether it is a question of macrocosmos or microcosmos, we meet the principle of particles and empty space everywhere, but as living beings who respectively constitute universes and substance or matter for each other.

But what about terrestrial Man's own faculty for sensing and experiencing? Apart from the macrocosmos, we do not see the world around us as particles and empty space. We experience it as living beings and things, something we can see, hear, feel, smell and taste. The world which Man experiences through his physical senses, I call "mesocosmos". It exists between macrocosmos and microcosmos, and it, of course, consists of particles and empty space but it is not sensed or experienced as such. Here the Godhead reveals for us what the macrocosmic and microcosmic star-worlds really mean. The mesocosmos, of course, appears to us as living beings and things which have shape, colour and volume. We see myriads of different sorts of living beings: we see solid, liquid and gaseous matter or substances, and we see that all these phenomena are subject

to change, which is the same as creation. We see that this creation in its final result is logical, which in turn means that it is a joy and blessing for living beings. It is this creative process which has produced our organism, our organs and all phenomena in our surroundings. But what lies behind this creation?

Creation manifested by living beings

In the mesocosmic world of terrestrial mankind it is common knowledge and experience that terrestrial Man himself can create. People build houses, ships, cars and other amenities made available by technology; they produce works of art and do craftsman-like practical work, which are all creative processes. Could any of these things be made without the creative faculty of a person or a living being? They could not; it would be a total impossibility. But of course many more created things exist than those Man has produced, namely all the many things which we collectively call "Nature", and which are just as logical and useful as the things Man has produced. Indeed, have not people in innumerable cases learned from Nature's creative processes in order to create something which could be of benefit and useful purpose? It must be natural for Man from his own experiences to recognize a creator with a creative power behind created phenomena. But where is the creating, living "something" which - on the basis of the experience that a creator must exist behind the created - must exist behind all the creative processes of Nature? Have we ever seen it? No, absolutely no living being has seen it because it is beyond all creation, it is above all matter and is, therefore, inaccessible to all sensing. This "something" can only become a fact through its influence and effect on matter, which means its creation. Only through creation and manifestation, the effects of his creative power, can the creator make his presence felt. Only things created in matter are accessible for direct sense perception. What we see of living beings is not the living beings themselves. It is not the living being's directing and experiencing "something" we sense, but effects in matter which this "something" has created. A person's physical organism is not the

being himself but an effect of its creative faculty, which is in turn a radiation from the invisible "something", the invisible creator which mankind will gradually come to recognize as the eternal omnipresent Godhead. A Godhead who is omnipresent must, of course, be present in Man, indeed in Man's organs, cells, molecules, atoms and so on, just as the same Godhead is present everywhere in the universe, in the macrocosmos and the microcosmos. The entire material universe is this Godhead's physical organism, and all living beings in the universe are the Godhead's organs and tools through which this same Godhead experiences and manifests His creative power.

The living being and the cosmic principles

Every living being in the universe lives, moves and has its being in the eternal Godhead, and all living beings are therefore equally near to the Godhead and are embraced by this Godhead with equally great love and sympathy. But is this supercosmic being then not of greater significance than a terrestrial man who is perhaps still a criminal and an atheist? No, absolutely not. For this prospective criminal is, of course, also a macro-being in relation to everything which lives and moves and has its being in him. He, too, is a supercosmic being in relation to the microcosmos and means just as much in the universe as the being who constitutes such a macro-being for mankind. That he is perhaps at the moment a criminal and atheist is, of course, only a temporary stage in his evolution within a spiral cycle where he too will receive cosmic consciousness and become an organ for divine creation and manifestation. If, at the moment, he has criminal tendencies or is negative, seen from a human point of view, it is because he belongs to that part of the Godhead's consciousness which I call "The Godhead's secondary consciousness", where the renewal of both the living beings' and the Godhead's consciousness takes place. And this "secondary consciousness" permeates all spiral cycles. There can also be milky-way beings and other macro-beings who are, at the moment, criminals and atheists in their spiral of evolution on the way towards their experience of cosmic

consciousness, after which they too will pass into the "Godhead's primary consciousness" as organs, as will also happen to the terrestrial human criminal in his spiral of evolution. In all spiral cycles there are dark and light areas which living beings go through on their way from darkness towards light, based on the unfolding of the universe's eternal principle of contrast, without which no experience of life or creation could take place. And the relationship between sizes are based on the eternal principle of perspective, which is just as necessary in order that creation and experience can occur. All living beings are simultaneously both a macro-being and a micro-being who have their own mesocosmic sensory experience, therefore all living beings seen from a cosmic perspective are of the same size and the Godhead is equally near to all of them. Just as one thousand years, which is an almost incalculable period of time for terrestrial Man, is only a short period for a milky-way system, so it is also true that for God one day is as a thousand years and a thousand years as one day, and one second is as a million years and a million years as one second.

All this can, of course, be difficult for a terrestrial human being to grasp, and it is, of course, also a knowledge which must be appropriated gradually. But many people today long, and even more in the future, will long, for an overview of the universe from not only a physical perspective but also a spiritual one. And it has become my duty to give this cosmic overview by which the seeker can acquire theoretical knowledge of the cosmic laws and principles for use in practical thinking and behaviour. It is very important for the further development of the whole of mankind that more and more people realize that the creative thought-power of the Godhead vibrates in and pervades all the so-called empty spaces in the macrocosmos, mesocosmos and microcosmos, and that they can become recipients of this power, not as blind mediums, but through impulses, ideas and inspiration. A flood of ingenious ideas surrounds people and will gradually be able to irradiate their consciousnesses as they come onto the same wavelength as the basic note of the universe, which

is this - to be a joy and blessing for living beings expressed in old religious terminology as "the Holy Spirit".

All living beings, on the basis of the principle of the spiral cycle and the principle of perspective, form universes and matter for one another and find themselves in their respective spiral cycles either in darkness on their way towards light, or in light from where, when this light has become such a habit that it threatens to turn them into robots, they will pass smoothly into the dark area of a higher spiral which is "light" for them. This means that they will pass through the Godhead's secondary consciousness where renewal takes place in order to experience - in this new, perspectively higher spiral - the unfolding of light in the Godhead's primary consciousness as a manifestation of wisdom and love on a scale which is the fulfilment of their innermost wishes and longings.

Empty space and the invisible

The particles of the entire universe, whether they represent macrocosmos or microcosmos for us, are the created part of the universe; they are the effects of an invisible creator. And it is the invisible which is the so-called empty space. This creator can thus be represented only by the empty space between the particles which is not in fact any kind of empty space at all. Here are found all the "I"s of the living beings which together form God's "I", as the "I"s are indivisible. Here is God's consciousness and mentality: here the eternal super-consciousness exists in the form of the cosmic worlds and the so-called Holy Spirit. The empty space between the particles is thus filled by God's mentality consisting of all living beings' mentalities. From this invisible world the "I"s of the living beings direct their organisms and daily behaviour (by means of their superconsciousness). And from this invisible world, all the globes, suns and milky ways of the universe are thus directed. We here witness God's mentality steering the course of the worlds in the eternal, infinite universe. Now what can we learn from this? What is God revealing for us here? Here it becomes revealed for us that the universe is guided by the

mentality and thought-power which, together with the "I", created God's invisible part of this universe, while its particles form the Godhead's physical body. And as we ourselves also represent an invisible "I" and an invisible mentality, our consciousness and our "I" likewise become the empty space seen from the physical world, while our organism consists of the particles. We are 'in God's image' for we also represent the basic principle of the universe; particles and empty space.

Our own "I" and its milky-way and galaxy systems

If we want to learn more about our own organisms than we can experience through our physical senses, we must look at the macrocosmos which represents what we ourselves are seen in a larger perspective. Or we must look at the microcosmos where we see the same in a smaller perspective. But the laws and principles are identical. If we want to understand what it is we actually see as globes and milky ways, we must observe the human organism, and one can, by observing both macrocosmos and microcosmos, understand life and its laws in a way which can have the greatest significance for one's daily existence.

Our organism consists of a series of different organs. It has a brain, a heart, a stomach, glands and so on. We see these organs as solid matter, but they constitute, in their deepest cosmic analysis, particles and empty space. This means that they constitute suns and galaxy systems which, according to the above analyses, means that they are living beings with an invisible 'I' and an invisible consciousness, which is the empty space, and an organism, which consists of particles. There is this difference; that the universe we see in the form of the stars in the sky is so gigantic in relation to our sensory capacity that we see only a very, very small local part of this huge system. Therefore we cannot understand what it is we see when we use only the physical sensory capacity. Therefore the universe, with its particles and empty space, despite advanced technology is an insoluble riddle, a mystery for physical science. But it is not life's intention that life should

remain a mystery. Therefore it is so wisely arranged in the divine world-order that what one cannot see in the macrocosmos or in the great, one can see in the microcosmos or in the small, and, vice versa, that what one cannot see in the microcosmos, one can see in the macrocosmos. And finally, what one cannot experience in the macrocosmos or in the microcosmos, one experiences through one's physical senses in relation to the mesocosmos and its living beings. The cosmic researcher, by observing the microcosmos in his own physical organism, therefore has access to the unveiling or the solution of not only the mystery of the night's shining stars or the macrocosmos, but also to his own identity as the sovereign ruler in a system of stars consisting of several galaxy systems. He understands that his organism is a universe which is completely penetrated by his spirit, which means by his consciousness and thought-power. He recognises that his organism consists of particles and empty space and that these particles form galaxy-systems which he, from his mesocosmic viewpoint, sees as organs. One group of particles forms his heart, another his lung system and so on, and every organ is a system in cooperation and interaction with the other systems in the totality which is the organism's universe. All the galaxy systems are controlled and directed by our consciousness, partly automatically and partly under the control of our will. The particles are controlled by the empty space which is permeated by our spirit and thought-power, which is in turn controlled by our wishes and desires. These wishes and desires appears as micro-electric forces and are given out by our superconsciousness through our subconsciousness to our day-consciousness. This, our power of consciousness or micro-electric force, is directed through our brain, which constitutes a specially adapted or constructed galaxy-system, to our nerve galaxy, through which the power of consciousness, by means of the electrical charging of the blood, is directed to all the other galaxy systems with their particles and empty space. The brain galaxy is the most highly developed system in our physical organism or our "I"'s universe, as it is the organ for the transference of our consciousness

and will to the organism and likewise for the transference of our series of thought-pictures formed by our physical experience, back to our subconsciousness and superconsciousness which exists in the invisible world or what we call empty space.

Thought-power, illness and health

What can we now see from this? That we maintain the health and well-being of our organs and our organism with our entire thought-function. Or that we cause unhealthiness, illness, disintegration, perhaps even total destruction of certain organs, perhaps of the whole organism. When our thought-power, via the brain, the nervous system and the blood, penetrates and charges all our organs, it of course means that it permeates these organ-galaxies, whose empty spaces and particles are influenced accordingly. And just as our thought-power can consist of life-giving and constructive impulses, it can also consist of such a negative type that it causes havoc, indeed literal catastrophies in our organ-galaxies or milky-way systems in the organism. Someone with such a way of thinking cannot become mentally ill and, on the basis of his thoughts, will also be very well protected against physical illness. But beings whose consciousness is what we call dark, that is, full of anger, hate, jealousy, bitterness, irritation etc., fill the empty space in their organ-galaxies in a very negative way, which is also the case, but in other variations, where it is a matter of those forms of dark consciousness we know as sorrow, fear, depression and stress. Dark kinds of thought cause havoc in our organ-galaxies, where every individual system has its particles which cannot bear to come into contact with particles from another galaxy. Explosions, world catastrophies occur in one or more of the galaxy systems of our universe depending on the nature of the thoughts. Certain particles are then literally thrown into areas where they do not belong. The originator of the organism may eventually experience, in a mesocosmic perspective, the effects as skin eruptions, inflammation and sores. If a person is subject to great nervous strain with disappointments and anxieties, then particles of feeling from the lung-

galaxy enter the stomach-galaxy and there give rise to stomach ulcers. If particles from the stomach-galaxy enter the lung-galaxy, pneumonia or some other disease of the lung occurs. Particles from the lung-galaxy, if they enter the brain-galaxy or another of the organism's galaxies, can cause cancerous tumours in these areas. If, at the same time, particles from the stomach-galaxy are also present, the tumours may become very destructive and lead to death. The intrusion of stray particles into galaxies where they do not belong is the cause of all diseases of the organism, so one can say that they are of an astronomical nature. They are world catastrophes in the microcosmos.

Terrestrial mankind on the way towards an existence in light

This straying of the galaxies particles or micro-suns can also be caused by outer influences. When someone's organism is injured by an accident resulting in fractures, wounds or scratches, it has the same effect as world catastrophes in the above-mentioned organism's galaxy systems. A person meets with this catastrophe as karma, as a returning fate-wave. But for the micro-beings it is also, of course, a part of their fate, otherwise life would be unjust and meaningless. The pattern of fate is finely drawn, also when it is a matter of the relation between macro-being and micro-beings. It is therefore no coincidence that we humans live in the organism of the planet

Earth. It is because this macro-being's fate-structure - in which in its present incarnation it will experience 'the great birth' or cosmic consciousness - suits Man's level of development. Seen from the necessary time perspective, 3000 years for terrestrial people is only a moment for the Earth.

Terrestrial Man is therefore truly on his way towards an existence in light, not in a manner in which he can be said to be dictated to by more highly developed beings or by miracles, but through his own willpower, wishes and longings to come onto the same wavelength as the Earth-being's radiant thought-power, behind which lies radiant thought-impulses from the solar-system being, the milky-way system being and so on, which collectively means the radiant love-impulses radiating from the eternal Godhead in which we live and move and have our being. Man must work to develop his talent for fulfilling the Commandment of Love: then this unfoldment of love will radiate as life-giving powers in that universe which is Man's physical body and it will radiate towards our neighbours in everyday life as humanity and neighbourly love.

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Translated by Mary McGovern, 1985

Dr. Jekyll and Mr. Hyde

by Kjell Höglund

Robert Louis Stevenson's famous book 'The Strange Case of Dr Jekyll and Mr Hyde' was first published in 1886, and has since then been reprinted again and again all over the world. It is a psychological thriller about a man within whom good and evil are in conflict. The book throws a glaring beam of light on the seams of evil that exist in every man's soul.

Henry Jekyll is a doctor who works for the advancement of knowledge and to alleviate the sufferings of his fellow-beings. During his scientific studies he discovers that Man's nature consists of two elements, one that is shameless and primitive, and one that is noble and good.

Jekyll now begins to speculate about separating these two elements. He finds that certain chemicals have the power to alter our bodily vestment as the wind might toss the curtains of a pavilion. Late one accursed night he makes a mixture of those agents, drinks the potion, then appears as Edward Hyde, the embodiment of all that is evil.

How can one explain why Stevenson's book has become so popular and is still of great current interest after a hundred years? The reason for this can only be that it says something important about

Man's being. It is not merely a simple story of horror. It gives us an icy glimpse of one of the best kept secrets of all time, that fact that Man is not a man! The truth about terrestrial Man is that he is not yet a man, but an animal. Our true identity has been covered with a thick human varnish; our mentality is still deeply rooted in the muddy springs of animal instincts.

It is no coincidence that Stevenson call the dark side of our mentality Mr Hyde. 'Hyde' can also be spelled 'hide', and we usually try to hide our lower tendencies from each other. As you know, 'hide' can even refer to the skin of an animal. Whenever we allow ourselves to be aggressive in any way, it means that Mr Hyde, the monster within us, reaches out and scratches with his sharp claws.

But Man is on the road. He has walked all the way from the mineral kingdom, through the kingdom of plants and flowers and into the animal kingdom. He was a fish, he crawled up on the beach, he used four legs and he got up on two. He became an ape, and finally a man. It has indeed been a long journey.

Why then should he suddenly, and without any obvious reason, sit down by the side of the road, and then for the rest of

eternity just sit there and watch all other living beings pass by along the road of evolution? Is there anything to indicate that terrestrial Man has come to a halt? Humanity is gathering experiences to such an extent and so fast that there is no parallel in history. Why shouldn't these experiences be cultivated and incorporated and imply change and development?

Man is still an animal. He is not yet a real human being, but he is slowly becoming one. Man lives on the edge of a completely new culture, but he has not dared to make the leap over to the new world. He stands on the threshold and hesitates.

All we know as culture is a result of our human tendencies. It is Dr Jekyll who occupies himself with art, politics, science and religion. And it is Mr Hyde who has misused our increased intelligence and indulged in war, enslavement, crime and vices.

Thus we all carry the dying animal kingdom within us. In our breasts the wild animals of the jungle still roar. But the hoarse curses of Mr Hyde are gradually diminishing and are being replaced by the warm voice of Dr Jekyll. At last the alchemical transmutation is completed: the animal has become a true human being.

So terrestrial Man is actually a cosmic cross or hybrid. This is the fundamental cause of all his troubles. It is understandable that Dr Jekyll was tempted to try to solve this painful cosmic schizophrenia by once and for all separating the two elements.

The animal and the human elements within terrestrial Man are indeed incompatible.

They are like oil and water. Then what can we do? Well, we can do as Dr Jekyll did: we can release and even stimulate our lower instincts like aggression, jealousy and intolerance. But we can never get rid of our animal qualities by using them. A muscle doesn't get weaker if it works; on the contrary, it gets stronger. And we will never find true peace in that way, because the good within us will be tortured by bad conscience.

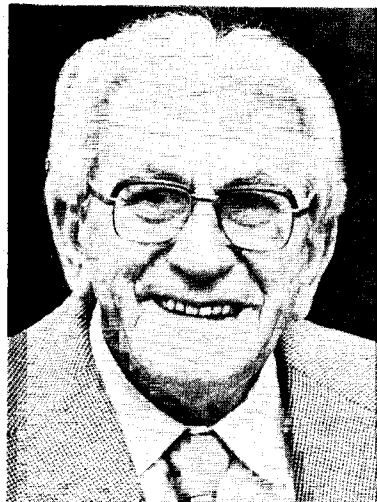
On the other hand, we could try to suppress all animal instincts. But the animal forces do not disappear just because we pretend that they don't exist. To shut Mr Hyde in the basement is consequently no solution. The beast just rushes wildly around down there among the jampots, and sooner or later he will tear down the basement door and go crazy in the living-room.

But there is also a third way. We could try to educate Mr Hyde with wise and loving hands. We could do our best to love and understand him, like a mother her naughty child. We could try to change him slowly, so that Dr Jekyll in the end would become a real and perfect human being. This requires a conscious, intellectual contribution. You cannot solve a problem either by making it worse or by forgetting about it.

If we want to attain inner balance and peace, we must walk the long and arduous road with open eyes, and also seek the truth about ourselves. The road of intellectuality may be steep and hard, but it has at least one great advantage. It goes in the right direction, because only the truth can make us free.

MARTINUS

answers
readers' questions



From Contact Letter N° 15, 1950

Question: When does the discarnate spirit connect itself with the embryo in the womb in which it is about to incarnate? Does it happen immediately upon fertilization following sexual intercourse or, as some think, three months after intercourse?

Answers: In order that fertilization can take place at all and the formation of an embryo can begin within the sphere of one-poled beings, the vibrations (the aura) from the discarnate spirit must connect with the vibrations from the feeling of bliss or pleasure which culminates during natural sexual intercourse between two beings of opposite sexes. This feeling of pleasure and the discarnate being's aura are of the same kind. This means that the two physical partners in sexual intercourse during the culmination of sensual pleasure have the same aura as a discarnate being of bliss who is ready to incarnate again in a physical organism. And there, where such a discarnate being's aura is on exactly the same wavelength or has the same individual nature as the joint aura from the two partners in their natural performance of sexual intercourse, the joint aura referred to makes a psycho-chemical

connection with the discarnate being's aura. This connection is rooted in the male sperm which is introduced into the female sex organs during sexual intercourse, giving rise to fertilization and the beginning of the formation of an embryo. Through this rooting of its aura in the formation of an embryo the discarnate being - in conjunction with the organic power released in the womb in which the embryo is situated - animates the further development and creation of the embryo. The discarnate being's talents, developed in earlier lives, will now be decisive and will form the new organism perfectly or imperfectly according to the perfection and imperfection of those talents.

As the embryo is animated by its originator's spirit and so by its 'I', it is - from its first beginning as an embryo in the womb - 'a living being'. And any attempt on the life of this embryo, by either the complete or the partial destruction of its further growth and development in the womb, is to be described as murder or homicide, just as it would have been if the attempt had been made on a living being who was already born.

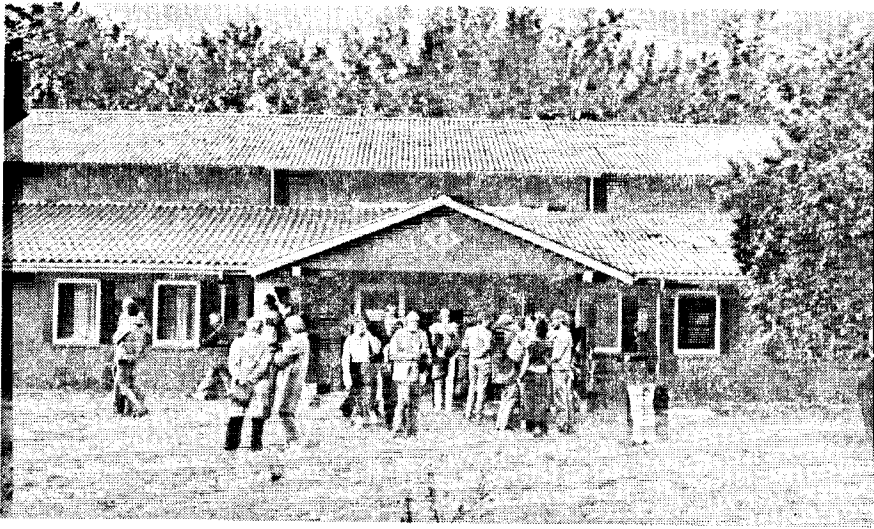
Question: How can artificial insemination, which means fertilization without sexual intercourse between two partners of opposite sexes, take place?

Answer: Every normal process in life occurs in such copious abundance that its mission can succeed to a certain extent even if all the physical conditions are not present. The main condition for fertilization is of course the introduction of the male sperm into the female sex organ. The discharge of sperm from the male sex organ - even if this occurs in an artificial way without sexual intercourse with a female partner - can release so much energy of bliss that it can attract a discarnate being's aura and here make a connection or contact with it which can last a certain limited period of time, i.e. as long as the sperm can be kept alive by artificial means. By the artificial introduction of this sperm into her sex organs, a female being can in certain cases become pregnant or fertilized. The discarnate spirit's talents for building up an organism can unfold through this newly generated connection together with the organic power in the womb - and the formation of the embryo begins. But it should be noted that this is an

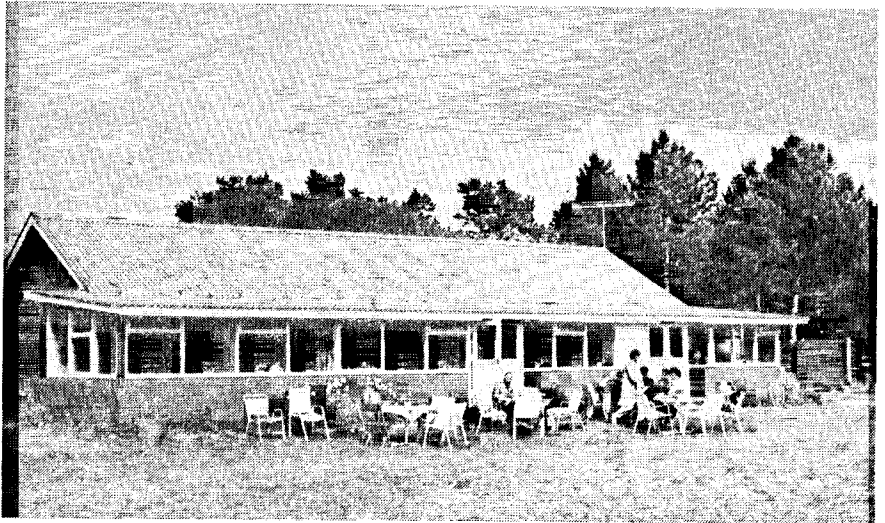
exception to the rule and therefore brings about a certain disadvantage for the embryo, namely that the generations of its offspring will die out as they gradually lose the capacity to reproduce and thus become infertile. By avoiding natural sexual intercourse and the culmination of male and female sensual pleasure which it engenders, one sabotages the very source of life. One should not believe therefore that artificial insemination is a blessing or a solution for the future.

Artificial insemination can be justified to a certain extent among people in cases where a married couple would very much like to have a child but cannot because the man has some sort of sexual defect which prevents him from performing normal sexual intercourse. It can be a good thing that his sperm should be transferred artificially to his wife, who can thereby be fertilized and so the possibility of obtaining the desired child is created. Only there, where artificial insemination makes up for sexual inadequacy, can it be used. In all other circumstances it is to the highest degree an infringement of the law of life.

Translated by Mary McGovern, 1985



The lecture hall



The vegetarian restaurant "Terrassen"

The MARTINUS CENTER at Klint, 4500 Nykøbing Sj. north-west of Copenhagen at the shore, arranges courses in Martinus Cosmology. The centre is visited mainly by Scandinavian students, but every summer there is an international two-week course for English speaking people - this year from 20th July to 3rd August.

With its newly built modern pavillon the centre is now being turned into a full year school where Martinus cosmic analyses are taught in courses of varied duration.

MARTINUS COSMOLOGY

Martinus (1890-1981) was a Danish writer whose life's work is known collectively as »The Third Testament«. The main part of his prolific output is the seven-volume work entitled »Life's Book« (»Livets Bog«). He has also written »The Eternal World-Picture« - a work in three volumes in which he illustrates the main Principles of his cosmology with the aid of beautiful symbols and explanatory texts - as well as about thirty smaller books. His books are published in Danish by Borgen Publishers, Copenhagen.

At present only the following books are available in English:

»The Eternal World-Picture, Vol. 1«; »Logic«; »Easter«; »On the Birth of my Mission«; »The Ideal Food«.

These are available from The Martinus Institute.

»Life's Book, Vol. 1« and »The Eternal World-Picture, Vol. 2« are at present being translated.

KOSMOS

The purpose of KOSMOS is to give some insight into Martinus' world-picture and to inspire readers towards the very essence of this world-picture - humanitarianism and neighbourly love.

Martinus has described this world-picture which is an explanation of life's spiritual laws and principles in »The Third Testament«. This work is written for those who are in search of an understanding of existence - an understanding based on reason which would satisfy both their feelings and their sense of logic.

Martinus Cosmology is not any kind of sect or association. One cannot become a member of Martinus Cosmology. It is a guide openly available to all those who can use it to become aware of life's eternal truths.

The English edition of Kosmos is issued quarterly, price £4, 40 D.kr, 6\$ and is available from The Martinus Institute. A sample copy is available on request.

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THE SYMBOL

The symbol on the front cover which is called "The perfect man in God's image after His likeness" shows the perfect way of behaving or what it means "to turn the left cheek when one is smitten on the right".

At the bottom of the symbol we see the course of evolution through many lives from animal (orange) to the perfect man (yellow). The rectangular areas symbolize our physical earthly lives from birth to death. The smaller pale yellow areas between these show that we find ourselves in spiritual worlds between our physical earthly lives. After each stay in these worlds a new earthly life begins based upon the qualities and talents we have developed through previous physical lives. The orange and yellow arcs show that our fate is a result of our own actions from previous lives as well as our present life. The large orange arc which stretches from the left side to the middle symbolizes an unpleasant or so-called "evil" action which is sent out towards someone. This is answered by friendliness and understanding symbolized by the heart and the yellow arc. The symbol therefore shows the perfect man's total initiation in fate and the mystery of life, his understanding of eternal life, evolution and the law of fate: "as thou sowest, so shalt thou reap". Through this eternal law we will all learn to differentiate between what is evil and what is good. We will become perfect; we will become "the perfect man in God's image after His likeness".