

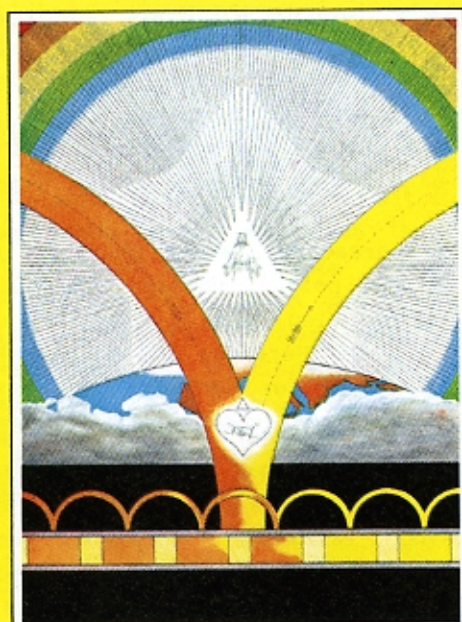
KOSMOS

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MARTINUS COSMOLOGY

1987

THE ROAD TO PARADISE 3
MARRIAGE AND UNIVERSAL LOVE 1



COMMENTARY

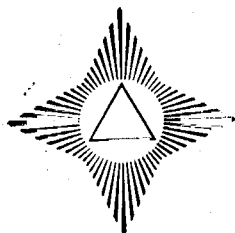
To Be Continued by Mary McGovern

When the Danish edition of KOSMOS began in 1933 Martinus used it as a means - the only available to him at the time - of publishing many of his books, including "Livets Bog", in instalments. It seems that the English KOSMOS, about fifty years later, is, for practical reasons, following suit. So if this issue leaves the reader hanging in the air, he or she has our sympathy!

In the third part (of six) of "The Road to Paradise" Martinus describes what can be experienced in "Purgatory" - the transition to the spiritual worlds after death where all one's thoughts which are not in harmony with perfect love are, until the next incarnation, suggestionized away in a mental cleaning process by guardian angels in preparation for life in the culmination of creativity and happiness. Death is seen not as an end to the experience of life but as a liberation from the limitations and sufferings of the physical world, a liberation from the world of mistakes and an entrance into the world of infallibility.

Martinus has written a great deal about sexuality and the transformation of the male and female "sexual poles". However, very little of this material is available in English translation (see "Logic", chapter 32-42). We therefore bring here the first part of "Marriage and Universal Love" in which Martinus analyses the underlying causes for Man's present sexual confusion. Marriage, divorce, perversity as well as heterosexuality and homosexuality in general are seen in an evolutionary perspective while the symbols in the story of creation are explained. But, for the second half of this article, the reader will have to wait for the next issue.

Until then...



The Road to Paradise

Part 3

by Martinus

CHAPTER 25

Purgatory and paradise

Since the being's possible primitive tendencies or derailments are, on the spiritual plane, exposed to the surroundings and cannot thus be hidden from one's fellow-beings, the transition to the spiritual plane will be painful for these beings. It is this unpleasant transition to the above-mentioned psychic plane which, in my main work, is called "purgatory". If the human being hates or feels bitter towards a fellow-being, or if he has pangs of conscience, and dies or is liberated from the physical existence in this state of mind, this likewise becomes an experience of

purgatory on the spiritual plane. The whole of this dark state of mind now appears on the spiritual plane as an external condition. And the being cannot come onto the wavelength of kinds of thoughts other than precisely those which are of the same kind as its own. It thus meets here only bitter and angry beings in the same state of mind as that in which it finds itself. And as it no longer has the physical organism to sense through, it cannot see the physical sky, the physical sunshine, the beautiful physical terrains, green forests and flowery meadows or any other of the many divine blessings with which

nature can enliven the dark soul. It thus finds itself here in a world of more or less night-black shadows. Here there is no other external nature than that which its own and like-minded beings' spheres of thought can create or imagine. And as long as the bitterness or anger dominates, his own ideas as well as those of like-minded fellow-beings can only be grey upon grey. And they cannot possibly come out of this bleak wavelength-condition as long as they feel bitterness or anger towards anyone or anything. But the fact that the beings have thus become isolated from all mental light makes them very quickly feel unhappy. And with this feeling the desire for help arises automatically. At the very moment that this feeling or kind of thought arises in the being's psyche, it constitutes a wavelength on which the guardian angels can come into contact with and thereby liberate the being from the above-mentioned dark thought or from the whole of this dark complex of consciousness. The being can then enter into that state of consciousness or form of life-experience which constitutes the very highest level it can conceive of as an ideal existence or culminating happiness. It is this epoch in culminating happiness on the spiritual plane which, in "Livets Bog" (The Book of Life), is termed "paradise". Absolutely all existing living beings have such an experience of paradise on the spiritual plane in the release from the physical existence which they experience, until such time as they are again born on the material plane and have a new physical organism. But it is absolutely not true that all beings will experience purgatory. Those who live out their terrestrial lives in contact with their innermost perception of life and are not in any sort of mental conflict with other beings, or themselves, will not experience purgatory.

CHAPTER 26

Death as a divine liberation from old age, ill-health, sorrow and suffering

By virtue of the being's old age it comes to experience death as a glorious divine liberation from the physical organism with its decrepitude and more or less inefficiency as an instrument for physical life-experience. For a being with an organism debilitated by incurable illness and suffering, death or liberation from this organism comes likewise as a very great divine blessing. Death is also a great divine blessing for those beings whose organisms have been fatally injured in accidents. This liberation will, in all situations, be a total liberation from physical pain. It is true that some process of purgatory can arise mentally for those beings who die suddenly in accidents. The consciousness of such beings is focussed on plans for the future and life-experiences on the physical plane, from experiencing which they now become abruptly cut off; this can of course give rise to disappointment and sorrow. But here too the beings become quickly set on seeking help in their distress, whereby they immediately come under the care of guardian angels and become liberated from everything that can act as physical darkness in their consciousness. After this they can then experience what appears as paradise to their ability to perceive.

CHAPTER 27

The spiritual plane of existence is a world of culminating light for every living being

While the physical world constitutes a

plane of existence where beings can experience the effects of their mistakes, which culminate in pain and suffering, the spiritual plane is, on the other hand, the diametrical opposite to this. This plane is absolutely intended to be only a plane of existence where beings can experience the effects of their highest degree of perfection. It is therefore the plane of existence of absolute joy and happiness. It is a world of culminating light for every living thing. Here no dark shadows can interfere with the beings' ideal existence. Here there is only mental light, light and more light.

《CHAPTER 28》

The mutual thought-copies of the spiritual and the physical worlds

The being's spiritual structure and thinking are not accessible to its physical senses. These two phenomena could therefore be neither seen nor observed on the physical plane if the being were not equipped with a physical organism with which it could form its thinking in pure physical matter and thereby make its formation of images visible to physical senses. The physical organism is thus in itself only an extension-organ for the creation of mental images. When we see buildings, houses, machines, tools, means of transport and so on, they constitute, as mentioned previously, only copies of their originator's inner mental images produced in physical matter. If they did not first exist in this way, their appearance on the physical plane would have been an absolute impossibility. By virtue of the physical organism the living beings thus acquire the ability to copy, in physical matter, their mental images appearing on the spiritual plane. It thereby becomes fact

that the details of the physical world are, all the way through, copies of the spiritual world's details, image-formations, forms, colours and sounds. But as the living being, through his physical organism, can also sense the thought-constructions and image-formations of his fellow beings copied or revealed in physical matter, these thus also become mental images in the consciousness of this being. Through this, the spiritual world will also, to a certain degree, come to consist of copies of created physical phenomena or thought-constructions experienced through physical sense perception.

《CHAPTER 29》

The living being's consciousness and mental images

As previously mentioned, the living being builds up its consciousness from the experiences it acquires through its physical sense perception. These experiences are transferred through the being's physical senses to its spiritual structure and here become spiritual mental images. It is of such spiritual mental images that the being's consciousness consists. By virtue of these mental images, which constitute experiences and knowledge, the being can in turn form new mental images which cannot only be experienced on the spiritual plane but can also, through the physical organism, be transferred to the physical plane and here be framed in physical matter as pure image-formation, or in writing, speech, sound or colour. A being's consciousness thus consists partly of image-formations which are copies of the being's outer surroundings, and partly of image-formations which are peculiar to the being itself. It is from these original thought-constructions and the

mental images copied in thought-form from the physical world that the being's consciousness unfolds itself, just as it also creates the basis for the being's view of life and the ensuing moral perception, desire and release of will, sympathies and antipathies.

CHAPTER 30

The living being's two sensory horizons: the physical and the spiritual

As has already become familiar, the living being has two sensory horizons: a spiritual one and a physical one. While the spiritual horizon is permanent, the physical is only periodic since the physical body, which is a created phenomenon and therefore, like all other created phenomena, must perish. The being has therefore periods in its experience of life during which it experiences and creates only with the spiritual senses. These periods commence at the being's liberation from its physical organism and so-called "death" and continue until the being is again ready to be able to be united with a new physical organism. In this period the being cannot directly experience anything on the physical plane of existence. It has thus, in reality, totally disappeared from the said plane. There is left behind only the separated physical organism, which quickly starts to decompose. And since beings are still very imperfect as regards sensing cosmically, are indeed, unconscious on the cosmic plane, they can only judge from what they physically witness. Many therefore believe, as previously mentioned, that the living being stands and falls with its physical organism, and that the being whose physical organism has become a corpse has totally ceased to exist.

CHAPTER 31

Where the »curses« upon »sin«, as expressed in the Bible, occur and where they do not occur

We have here seen that the being, by virtue of its spiritual and eternal structure, exists just as much after death as it exists before it was born. That it now can no longer experience or create on the physical plane does not mean that it cannot experience and create on the spiritual plane. It is simply that it can no longer directly transfer its thoughts or mental images to the physical plane, just as it cannot either any longer directly experience the thoughts or mental images manifested on the physical plane or in physical matter. But with this it has been liberated from the considerable burden of having to juggle with an organism created in a substance which is thousands of times more concentrated, and thereby correspondingly heavier, than spiritual substance. It is here that the Biblical curse "In the sweat of thy brow, thou shalt eat thy bread", and the other curses on "sin" occur. It is here that the woman will give birth to her children with pain. It is here that the serpent, whose head shall be crushed by the seed of the woman, while the serpent shall crush the human being's heel, must be fought. It is here that errors and their unpleasant effects - wars, illnesses and sufferings - are manifested. It is here, as previously mentioned, that the culmination of the dark contrast has its domicile. Such cannot happen on the spiritual plane. It is there that the light contrast is manifested. It is there that we are in the home of all culminating happiness and bliss. Here no one has to work in the sweat of his brow in order

to maintain his existence. And here no painful births take place. Here, in this wonderful, spiritual world, matter automatically obeys the thought, the wish and the will. The being only needs to think of a thing and it happens; it needs only to order something and it appears. The thought thus automatically obeys the being's wish and will or releasing energy-impulses. And since the being, in its physical existence, learns to think logically, its thought-manifestations on the spiritual plane will thus be logical or illogical, perfect or imperfect in ratio to the degree of perfection which it, in its previous physical terrestrial lives, has acquired.

CHAPTER 32

Purgatory is an epoch of preparation for the experience of Paradise

The basis for the being's life on the spiritual plane of existence after death is thus its absolute dream of, or longing for the experience of the highest ideal existence it can imagine. And it is the experience of this ideal existence or dream which constitutes the living being's absolute true paradise. But before the being after death can experience this ideal existence or come into this paradise and here experience, visibly manifested, this ideal existence, it must go through the process of death and, possibly, Purgatory. As previously mentioned, Purgatory is only an epoch of preparation in which the senses through which the being experiences disappointments, sorrows, problems, bitterness, anger and hate are put out of action. The being after this can sense only light and joyous kinds of thought. It can thus not come into mental short circuits or consciousness short circuits with other beings' kinds of thought or

behaviour, just as it can now only come onto the same wavelength as beings in the same condition or in the same paradise. The being's consciousness wavelength-area will thus lie above all consciousness wavelength-areas which can create animosity, antipathy, anger, jealousy, envy, sorrows, loss and disappointments. As its senses in Paradise cannot register these or related kinds of thoughts, Paradise can thus only become a culmination-experience of happiness and joy in their purest forms. If not, it would never come to experience any paradise or dream-existence in their purest forms. The spiritual world would be just as characterized by war, accidents and sufferings, sorrows and problems, as the physical. We must understand that the spiritual world constitutes a wavelength-area which is quite beyond the wavelength-area of the physical world. The wavelength-area of the former world is that of love and wisdom, while the wavelength-area of the physical world is that of hate and anger. It will perhaps be easier to understand when one becomes familiar with the fact that the spiritual world is in reality an electrical world in its purest form, indeed is the home of electricity itself. According to cosmic analyses electricity is the life-force of the entire universe; it is the spirit of God himself. But in the spiritual world, where this spirit or life-force does not have to penetrate any physical matter and can therefore not be used by the being here in those fields which it has not perfected, the many short circuits in the form of the above-mentioned kinds of thought - animosity, antipathy, anger and so on - cannot possibly occur. They constitute animal consciousness-material and therefore become more and more unsuitable as consciousness-material for the living being, the more it grows and develops itself in the human or humane

direction. The unfinished human being has thus two consciousness areas: the animal area, which is its innate inheritance from its condition as an animal in its purest form, and its incipient human area which grows or develops itself through the many short circuits which arise between these two areas in its psyche or mentality. As these short circuits have in turn an influence on the being's physical behaviour, they sometimes also cause this to short-circuit with the behaviour of the fellow beings, and war arises and spreads among the beings, and the unhappy fates, with massacre and mutilation, and the sorrows and problems connected with these, which can even end in suicide, arise. It is the being's ability to create and experience these unhappy conditions that it is liberated from in purgatory, through the putting out of action of the set of senses concerned. Through this the being is guaranteed that its spiritual existence between its physical lives, its paradise, becomes a one hundred per cent experience of mental light, a state of joy and happiness, which it, as an unfinished human being, cannot possibly experience in its purest form on the physical plane of existence. With the liberation from its physical organism and its ensuing passage through purgatory where it, as mentioned, gets a certain part of its sensory area put out of action, its capacity for life-experience and creation becomes considerably reduced. But that area of its consciousness from which it, in Paradise, is thus freed, is its entire physical fate-area where it had the opportunity to make mistakes and thereby come into misfortune and adversity, and become burdened with the ensuing problems, troubles and sufferings. The being has thus been freed from the whole of its imperfect field of consciousness, which can be perfected absolutely only on the physi-

cal plane. After this, its consciousness contains only those fields whose evolution is perfected to such an extent that it, through these, can experience and create exclusively light and joy, for others as well as for itself.

CHAPTER 33

Where reincarnation becomes superfluous and ceases

We here begin to see the real divine principle which guarantees all living beings a paradise-existence beyond terrestrial, physical life. When the living beings cannot remain in this paradise but must again be reborn on the physical plane, it is exclusively due to the fact that their development is not finished, that they have not reached the height of life-experience and creative ability which is the Godhead's plan for the said beings. By again being reborn on the physical plane the beings get the opportunity to develop themselves further and make new mistakes, and experience the effects of these mistakes and the wisdom and corresponding high gifts which arise from these, whereby their behaviour becomes correspondingly more perfect, thereby qualifying them to experience a correspondingly even more perfect and more brilliant flood of light in the form of the paradise-experience. And in this way living beings continue through rebirths on the physical plane to develop themselves to be more and more perfect and get a correspondingly more radiant paradise-existence after each terrestrial life. With this the being ultimately manages to come through all the zones and spheres of unpleasant errors and thereby reaches its present spiral cycle's culmination in wisdom and love. It cannot therefore learn more on the physical plane in this

cycle and so reincarnation or rebirth ceases. And after this the being thus continues, as we will see later, with the entire capacity of its cosmic consciousness in divine revelation of love's manifestation in wisdom and high-intellectual creation in the spiritual substances' flood of rays. Through this creation the details of the spiritual worlds are worked out in sparkling and shining substances. In this golden substance everything appears in a culmi-

nation of love, wisdom, beauty and joy. Here daily life is the revelation and experience of God's primary consciousness in its purest form.

TO BE CONTINUED IN THE NEXT ISSUE

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by Martinus



MARRIAGE AND UNIVERSAL LOVE

PART I

Mankind's mental confusion

There is great confusion in our present age about people's talent for sympathy, the condition of their marriages and sexual views. This shows itself in a condition which creates a very great deal of sorrow, anxiety, envy, jealousy, unhappy love and even murder or manslaughter. Vows of fidelity and marriage certificates are ignored to a great extent. In addition there are sexual derailments, perversities, sadism, kleptomania, pyromania and the like. Something which also creates great confusion among people is the fact that there are beings who feel an intimate sympathy for their own sex. People are here wandering in fog. They see and hear but they understand nothing of what they are seeing or witnessing. What is the explanation of all this?

Eating of the tree of knowledge

What is it we are really seeing? We are seeing people's eating of "the tree of knowledge". What is the tree of knowledge? The tree of knowledge is everything that lives, moves and has its being around us: human beings, animals and plants, right down into microcosmos and up to planets, suns, stars and galaxies or, in brief, everything of Nature itself or the universe surrounding us with which we can at all come into contact. This is the tree of knowledge of good and evil. All our experience of life is an eating of details from the immense structure of this universe. This eating is the same as a reaction to our contact with this universe. What else could the tree of knowledge be? And what else could be the eating of this tree? And from where do we acquire knowledge? Is

it not precisely through contact with the surrounding beings and things or the manifestations and appearance of Nature? How could we live and acquire knowledge without this relationship? It is true that the Bible expresses the tree of knowledge in a slightly different way. Eve says to the serpent, "We may freely eat of all the trees in the garden, but the tree of knowledge of good and evil we must not touch. If we eat from that tree, we shall die" (Gen. 3:2-3). But to this the serpent answers, "You will not surely die, but if you eat of the tree of knowledge you will be able to know the difference between good and evil like God Himself" (Gen. 3:4-5). But it was precisely this they should do. How otherwise could they become Man in God's image after His likeness? A human being who does not know the difference between good and evil cannot be a perfect or finished human being in God's image after His likeness. A human being in God's image cannot be a human being who is unconscious. It seems as if the Biblical quotation belonged to an earlier sect or religious view where it was regarded as sinful to occupy oneself with the purely material. One has regarded the material world as the tree of knowledge and seen its wars, murderous manifestations, sorrows and sufferings and has therefore assumed that one should not pursue that form of existence, but keep to the pursuance of the spiritual, the worship of gods. The quotation was thus already out of date when it came into the Bible. So people should eat of the tree of knowledge. The serpent did not seduce Eve but guided her. The serpent therefore here becomes evident as the first revealed expression of the Principle of Christ or World-Redemption.

God's creation of Man is not the creation of a new living being

How did God create Man? God's creation of Man was not something that could be done in one day. God's creation of the human being is a process taking millions of years, which began all the way down in the mineral kingdom and which has now been led through the plant kingdom and up to the incipient human being in the animal kingdom. It has not yet become perfect or finished in God's image after His likeness.

When there is talk of God's creation of Man, there is no question of God thereby totally creating a living being. In every living being there is a living, directing kernel. This kernel is an absolute, eternal reality. It can never have begun just as it can never cease to exist. It is this kernel which, according to my cosmic analyses in "Livets Bog" ("The Book of Life"), constitutes the I in the living being. This I, together with another equally eternal cosmic organ-structure, constitutes that which is really alive in the living being. It is thus, through its eternal existence, absolutely beyond all creation. But this I can be influenced by the surrounding spiritual and material phenomena, just as it can itself influence the same spiritual and physical phenomena. There arises through this mutual influence between this I and the surrounding world the process for the I which we can call "the experience of life" and "manifestation". Through this process the I unites itself with matter and creates its physical and spiritual body and thereby becomes accessible to sense-perception. It can thereby experience its fellow-beings just as it can itself be experienced by them. It is this physical body which the unfinished human being believes constitutes the to-

tal living being. It is more or less unable to comprehend the immortal and truly eternally living kernel of being behind the visible created physical body.

The beings' Immortality

The being's physical body is time- and space-dimensional. This in turn means that it is perishable. Everything which has a beginning must just as absolutely have a finish or an end. And this is why the concept "death" has come into the world. The unfinished human being believes that living beings are mortal. They do not understand that what they call death is only a separation or a liberation of their I and superconsciousness from their physical body, and that they, after this liberation, still live. But they cannot still have the manifestation and experience they had by means of the physical body after liberation from this physical body. They can no longer physically talk with those physical beings, their friends and acquaintances. But, simultaneously with the development of its physical body, a spiritual body behind the being's physical body was also developed. And in this body the being still lives after death. But with this body it cannot correspond in a normal way with physical beings. Its physical relatives, friends and acquaintances therefore mourn for the being which they more or less believe has totally ceased to exist. But friends who are bound to each other in great sympathy will meet again in a new physical life. The same is also true of enemies who have not made peace with each other before they die: they likewise will meet each other in order to live out their animosity and have it replaced with peace. No war or evil whatsoever can cease except by virtue of peace.

God's creation of Man in His image

When it is said that God creates Man in His image it is, as mentioned previously, not a living being God creates, but a special form of manifestation and experience, a special way of behaving towards the surroundings. "Man in God's image after His likeness" is thus a special way of behaving and the ensuing state of life-experience for a living being, not the creation of the living being itself.

"Man in God's image after His likeness" is thus the very highest existing way of behaving. It turns the being into a culminating being of love, whose manifestation and radiance cause it to be a joy and blessing for everything with which it comes into contact. It is thus a copy of God's own way of behaving.

The different stages in the creation of the human being

In order to become a master of that behaviour which is God's image after His likeness, the eternal I's must go through many different experiences of life and ways of behaving. Through being bound to mineral matter the mineral form of life arises; thereafter many lives must be gone through in the plant form of life; then through the animal form of life, in order here to be transformed into the human form of life or the finished human being in God's image after His likeness, so becoming a totally spiritual being.

Through the mineral, plant and animal forms of life the I's state of consciousness grows from primitivity to intellectuality, from inhumanity to humanity or to total universal love. The being's different stages in the mineral

kingdom, in the plant kingdom and in the animal kingdom, and the stage of the unfinished human being are the same as different unfinished stages in the creation of Man. This creation is thus the creation of a totally perfect ability to experience and create, and a totally perfect way of behaving.

The experience of darkness is a life-condition for experiencing light

But in order to be able to experience, which is the same as to sense, the object of experience must be a combination of contrasts, which is precisely what all created things are. In order to become "the human being in God's image after His likeness" and to be able to experience and manifest life's very highest light, the being must have lived through the contrast to this light, which means darkness. Light is here manifestations of culminating love, and darkness is manifestations of culminating hate. He who has not experienced darkness cannot experience light. Therefore all I's, in order to acquire the ability to manifest the way of behaving known as "culminating love", must have lived through the way of behaving known as "culminating hate". These manifestations create suffering. Suffering creates the capacity for universal love or that capacity which causes that gradually one cannot bring oneself to harm any living being. The beings' experience of darkness is thus a life-condition for acquiring the ability to experience and manifest light, which is the way of behaving which turns the I into the human being or the being in God's image after His likeness.

Darkness is an initiation

All living beings must thus live through

the culmination of darkness in order to acquire the ability to experience the culmination of light. What then is this darkness? Darkness constitutes the killing principle, which is in turn the same as the destruction of all life. It creates mutilation, death and destruction. This is in turn experienced as the culmination of suffering, unpleasantness and pain. And this darkness has thus been made a life-condition in the way that the beings' organisms are pursued as food for other beings. The beings' must thus pursue the organisms of other beings as food, just as their own organisms are being pursued as food for other beings. And here in this darkness absolutely nothing whatsoever in the way of universal love exists. That such an existence in itself must be culminating evil for the beings is a matter of course. This darkness, seen in God's great process of the creation of Man, is indeed evil, indeed suffering or darkness, but it is an unavoidable initiation which gradually transforms the being into a human being in God's image after His likeness, which in turn means a God-man. Darkness can thus be expressed as an unpleasant good.

The creation of Eve, the serpent and the Fall are symbolic expressions for something which really takes place

But how can beings endure living in this darkness, this plane of life devoid of universal love? The beings could not possibly live here if the way was not cleared for the light of God's spirit in this world of darkness. But it has been seen to that the beings can receive and be pervaded by the eternal light of God's spirit and thereby acquire stimulation and encouragement to live in Hell itself or the world of darkness.

We know from the Bible that God let Adam fall into a deep sleep. He then removed a rib from him and from this created Eve. Through Eve we acquire knowledge of "the serpent", "the Fall" and "the tree of knowledge of good and evil", and that Eve was created because God said that it was not good for Adam to be alone (Gen.2:18). What is concealed in these symbolic expressions? That God did not literally or in the modern sense perform an operation on Adam and remove one of his ribs, and from this rib create Eve, is a matter of course. These expressions are symbolic expressions for something real which took place. In order to arrive at an understanding of the mystery hidden under these symbolic expressions, we must first see what is meant by the term "Adam".

What the term »Adam« symbolises

The term "Adam" does not symbolise one being, but an entire series of beings. It was beings who were to be turned into Man in God's image after his likeness. The Adam-beings were thus spiritual beings who were ready to incarnate in physical matter. They were in the sixth kingdom of the cosmic cycle which, in "Livets Bog", is called "the kingdom of bliss". They had now lived through this cycle's total perfection and culmination of love to the point of total satiation. Therefore their highest wisdom and talent for love which they had acquired in this cycle were now degenerated. They had long since stopped being able to manifest themselves in the outer world, which here means the spiritual world. Their awake day-consciousness consisted only of the experience of the memories from the now out-lived and accomplished spiral cycle's highest zones, kingdoms

or spheres. They were thus without any kind of consciousness beyond their ability to recollect or remember. Therefore these Adam-beings now had to go through a physical process in which they could again develop themselves physically and thereby acquire a new spiritual consciousness. The Adam-beings were thus I's with their eternal superconsciousness and their body of memory. Their other manifestation-bodies had degenerated. And it is these talent-kernels which were now to be developed in the physical world.

The »sleeping Adam« from whom God removed a rib

But the Adam-being was not any kind of male-being or female-being. It was double-poled, as are all beings in the spiritual worlds. In the spiritual worlds one does not marry. As we will see, this phenomenon belongs only to the physical world. But this Adam, which means those beings who were ready for incarnation in physical matter, developed itself out of the kingdom of bliss and became a plant-being. But through the plant organism the being could only "sense vaguely". The other physical senses were as yet not to the fore. The plant could thus only vaguely sense pleasantness and unpleasantness. It could begin to open itself to the warmth of the sun and close itself because of the cold of the night. It was thus, from a physical point of view, still only a sleeping being. It was only really awake and day-conscious in its inner world of memories, which it experienced, in a culminating feeling of pleasantness, as bliss. The plant-being was thus this "sleeping Adam" from whom God removed a rib (Gen.2:21-22).

The creation of Eve

When the Bible says that God removed a rib from Adam, it means only that God carried out an internal process in Adam's organism or body. It was neither sanguinary nor performed with a knife or scissors. But it nevertheless changed Adam, which means the Adam-beings, into an entirely different state of being. They became "Eve-beings". The transformation took place quite gently and unnoticed by the beings themselves.

In order to understand this transformation, one must learn to understand that, in each living being, there exist two great general or main organs by virtue of which the living being is made capable of experiencing and creating darkness and is likewise made capable of creating and experiencing light. Without these great main organs in the living being there would exist neither light nor darkness, which respectively mean love and hate. There would be neither Heaven nor Hell. Of such vital importance are these two great main organs. These two organs we know under the terms "the masculine pole" and "the feminine pole". Through a special transformation of the mutual relationship between these poles in the being, it can become a being of darkness or hate. And likewise through another transformation it can become a being of light and love. In order for the Adam-being to be able to become a being of light or love, a human being in God's image after his likeness, it had to be predestined to be able to become a being of darkness. It had to have an organism by virtue of which it could experience and manifest darkness. And, it is said, it was this transformation which God carried out in the sleeping Adam, which means the organisms of the Adam-beings. This transformation consisted of the stagnation of one of

the two great general organs or poles at a certain stage in the development of the plants, which means in the sleeping Adam-beings. In some beings it was the feminine pole which stagnated, while the masculine pole therefore alone became the controller of the being's experience of life and manifestation. And the being therefore appeared as a male-being. In other beings it was the masculine pole which stagnated, and the feminine pole took control of the being's state of life. And this being therefore appeared as a female being. The beings were now no longer Adam-beings but Eve-beings. The difference between Adam-beings and Eve-beings is thus that the Adam-beings are double-poled while the Eve-beings are one-poled. The term "Eve" is thus not only an expression for the woman, but is just as well an expression for the man.

God's spirit in the darkness

That Adam was not a man is clearly evident from the fact that women would then have had to exist at the same time as him. What is the use of creating a male being in a world where there are no female beings? We see here that it was not only a question of creating a woman but also, to just as great an extent, a question of creating a man. It would have been no use to create a woman when no man existed. The Adam-beings were thus transformed into Eve-beings, which thus constitute one-poled beings in the form of male beings and female beings. And through this the beings were predestined to be able to live in darkness or the so-called "evil". As the beings were thus created as male and female beings, they had, through this, become organs for the release of the life-giving and stimulating power of God's spirit in their organisms. This power is released

when beings of the male and female sex perform the so-called act of copulation with each other. Through the release of this act this power gave rise to a culmination of a feeling of pleasantness or sensual pleasure which was the very highest experience a being could have. And it was really not so remarkable, since this feeling of pleasure was the feeling of the vibrations of God's spirit itself in their bodies.

The act of copulation and marriage as something sacred or an oasis in the culmination of darkness

As a male and female being could thus release this divine all-overradiating and life-giving feeling of pleasure with each other, the female being became a life-condition for the male just as the male being became a life-condition for the female. The divine experience in the act of copulation became the absolute principal foundation of life for the two beings. It gave them encouragement and the desire to live. And this was, to the very highest degree, necessary, because the beings were now, through many, many lives, to live in life's darkness. They would thus live among beings who were dead and totally devoid of universal love. They had at best sympathy only with a being of the opposite sex with which they could copulate and, with this being, experience the divine highest feeling of pleasure. It had sympathy for or attraction towards other beings only in such cases where it was necessary for it to be in a flock with other beings in order to save its life. The beings had to kill other beings in order to consume their organisms as food. And they themselves were at war with hostile and war-like beings like themselves, which could not be avoided, in the case of human beings, since this was according to the

religious nature or the worship of God of these beings. As the real light in this hell, there was only a being's copulation with a being of the opposite sex. Between these two beings there was thus a sympathy which also held good for the two beings' offspring. The state of pairing of these two beings, which among human beings is called "marriage", was thus for these beings something sacred, a little domicile of peace, a little oasis of light in the midst of Armageddon or Hell. Here the beings could experience the spirit of God himself, even if they were quite ignorant of what it was they really experienced through their act of copulation with a being of the opposite sex. They had as yet neither the intelligence nor the emotional or intuitive powers to be able to experience the Godhead purely mentally or day-consciously. Imagine how divine it is that the act of copulation is a way for the passage of God's spirit right into the beings' night-black world of the soul and here totally anonymously stimulates and maintains the guidance of these beings through the culmination of darkness and forwards to that world of light where God's spirit rises out of the darkness of anonymity, like a sunrise over the beings' dark mental thought-mountains and mist, and creates life's highest world of sunshine for the human being in God's image after his likeness.

Neighbourly or universal love begins to emerge

The sexual urge and marriage thus comprise a divine structure through which God's spirit can lead and direct the beings' development, creation of consciousness and behaviour towards becoming beings with God's behaviour, which is the same as beings in God's image af-

ter his likeness. This behaviour is recognised by the fact that it is a joy and a blessing for those around the originator, whether animals or human beings, just as one must also take part in transforming matter so that it becomes something logically useful and pleasant. But it is to such an existence that the Godhead brings up human beings by letting them act freely according to their own judgment. They grow up to this divine existence on the basis of the fact that where they have no knowledge, they act wrongly. The wrong way of acting brings suffering to its originator. Where they have real knowledge, beings act correctly. And where beings act truly correctly, they experience a correspondingly happy fate. And with this eating of the tree of knowledge in connection with the sufferings to which the wrong ways of acting give rise, the being cannot avoid acquiring a talent for recognising what is evil and what is good. With this development of understanding and feeling there emerges a new ability in the being. It is this ability, according as it is developed, which leads the being to be unable to have the heart to harm any living being. This is the incipient ability for neighbourly love.

From the one-poled state to the double-poled state

But in order for this ability to become perfect and be released, the being must be changed. It must get out of the Eve-state or the marital state of pairing; one-poled beings are not created for the state of universal love. They are created only to have intimate sympathy for beings of the opposite sex. The man and the woman should stay together and be one flesh. If either of the two parties loves a being outside the marriage, as

they love themselves, he or she is committing adultery and breaking the law of pairing or marriage. They thereby create unhappiness and suffering. Just as the Adam-being had to be transformed into an Eve-being in order to be able to experience God's spirit in the darkness, so must the Eve-being now be transformed into a human being in order to be able to experience God's spirit in the light. This transformation or change of the Eve-being is the same as the sexual pole-transformation. When the Eve-being has reached its mostly highly developed ape-stage and its organism can begin to be developed into a human body, what happens is that its stagnant pole begins to develop. In the man it is thus the feminine pole which begins to develop, just as it is the masculine pole in the woman which begins to develop. The being thereby becomes double-poled. It grows away from being a male being or female being. It gradually ceases to be a man or a woman, and marriage and the one-poled act of copulation naturally also cease, and the being, through this pole-transformation, becomes the incipient human being. And with the growth of the opposite pole in the being and the experience of its dark karma, it gradually acquires human talents and behaviour, just as it also gradually acquires the ability to love its neighbour as it loves itself. Here beings of one's own sex are no exception.

The unfinished human being's temporary domicile in evolution or in God's creation of the human being

The double-poled state and the sufferings or dark karma thus lead to universal love and thereby also to loving beings of one's own sex. But this happens only when the marriage and the one-poled state begin to be outlived in the being

and thereby begin degenerating. Marriage is, as previously mentioned, based exclusively on a sympathy between beings of opposite sexes. The beings, as long as they have this pole-structure, cannot therefore possibly become Man in God's image after his likeness. This being must be able to fulfil the true, great law of life which commands that one shall love God above all things and one's neighbour as oneself (Mat.22: 37-39). As long as the being cannot do this, it is not all-loving and not a finished human being in God's image. Its domicile in evolution or in God's creation of the human being is temporarily at the end of the animal kingdom, where universal love is just in its very first weak beginnings. Here the general mental atmosphere between the beings (apart from the spouse and the offspring) is mainly cool or even unloving or charged with war. Here the marriage, with the

act of copulation, is still to a certain extent a life-condition for happiness, stimulation and encouragement for the being's zest for life. God's spirit in the culmination of the highest existing feeling of pleasure or well-being in the act of copulation is still the unfinished human being's more or less outstanding source of light and unconscious meeting with the warmth of God.

TO BE CONTINUED IN THE NEXT ISSUE

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NEWS

from the Martinus Institute

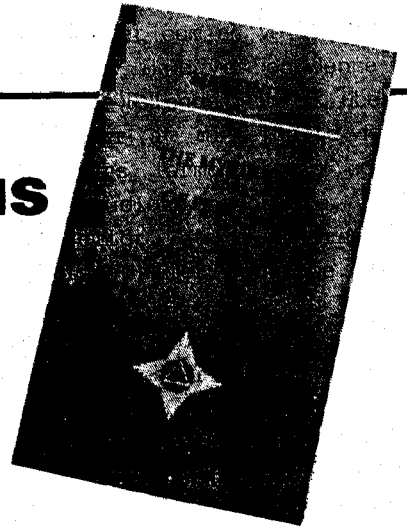
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THE SYMBOL

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".