

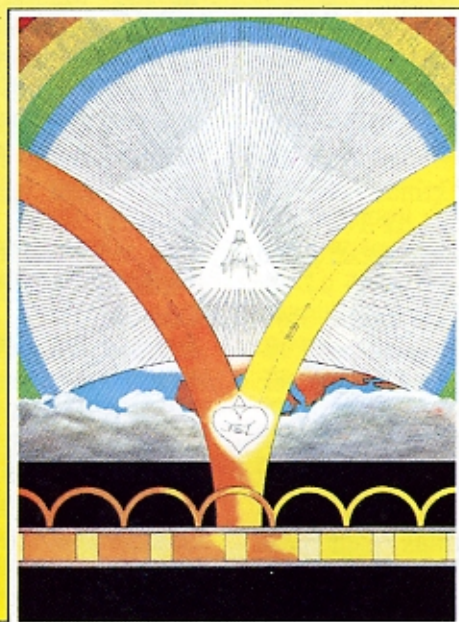
KOSMOS

ENGLISH MARTINUS COSMOLOGY NO.1 2000

On the Royal Road of Life

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Divine Sensuality



News from the Martinus Institute

New books in English

Two newly translated books by Martinus will soon be available in English. The first, *Livets Bog* (The Book of Life) 2, was translated by Jeanne Day and Caroline Norris. The lay-out work on the book is just about complete and the book will go into production shortly. At the moment the institute lacks a voluntary bookbinder. We expect that this problem will be solved soon. The book is scheduled to be available for the English study group at the Martinus Centre in Klint in the summer. Jeanne and Caroline are now working on translating *Livets Bog* 3.

Mary McGovern has also just completed her translation of *The Eternal World Picture* 4. It has now joined the queue of books in various languages waiting to go into production. Mary is now working on translating *Livets Bog* 4. Publication date depends on voluntary help and will be announced later.

Martinus Photographic Archive

A "Martinus Photographic Archive" has been established at the Martinus Institute. Photographs, slides and film recordings relating to Martinus and his work are warmly welcomed by The Martinus Institute, att. Henry Hedegaard and Sigfred Løvstad, Mariendalsvej 94-96, DK-2000 Frederiksberg, Denmark. Borrowed material can be copied and returned. Enquiries to Sigfred Løvstad, tel: +45 97 12 32 40.

Voluntary work in Klint

During the summer season (24th June - 12th August) the Martinus Center in Klint needs help with cooking, cleaning

and gardening. If you clean or work in the gardens you will work alone, so you can schedule your working hours to fit around the various lectures and study groups. The kitchen staff work in groups. Here you can choose which group to be in so as to ensure participation in most of the lectures, study groups and other activities. You can enrol for one week or more (minimum one week). Each week starts on a Saturday. In return you will be given sleeping accommodation and a study card giving free access to all lectures and study groups, and evening meals at reduced cost. To enrol contact Erik Bech Olsen, Martinus Centre, Klintvej 69, Klint, DK-4500 Nykøbing Sj., Denmark, Tel: +45 59 30 62 81. You may also work voluntarily in Klint at other times of the year. There is, for example, a working week at Easter.

Errata

In Per Madsen's article *The Eternal World Picture* 3 - a Summary in Kosmos no.4, 1999 a number of typographic errors appeared.

Page 7, col. 2, line 29-31 should read "advanced and final stages as human beings. There is in the universe an infinity..."

P.8, c.1, l.7 from bottom should read "created - rooted in eternity - eternal in essence."

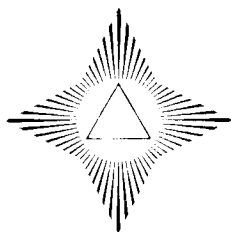
P.9, c.2, l.17 should read "and their collective consciousness had always ..."

P.10, c.1, l.12 should read "kissing and caressing ..."

P.10, c.2, l.2-4 should read "there is undeniably ... of some of the so-called..."

Sincere apologies to Per Madsen.

MMcG



On the Royal Road of Life

by **Martinus**

I would like to open this season of lectures with a lecture I have entitled "On the Royal Road of Life". This title could actually be used for all my Sunday lectures because they will all be held on subjects whose sole aim is to shed light on this road, the road of life of all living beings.

The Royal Road of Life is a road that leads through two great eternal terrains or epochs of life, which can be called "involution" and "evolution". Of these two terrains of life, the terrestrial life forms such as the mineral, plant and animal forms, right up to the human state of life experience, are found in the first epoch. So human beings are also beginning to know a little about it. They are beginning to understand that beings change from one state to another, from a lower, primitive state to a more perfect one. But for the small group who are beginning to understand this, their understanding is still only theoretical, and for the remaining large body of humans it is still almost totally unreal, something they do not believe, something they regard as being the product of an abnormal imagination.

The Royal Road of Life is in fact the living beings' state of life experience and is experienced in the form of what we call fate. All living beings are thus inextricably linked to this road. To be

able to break away from it would be the same as to break away from the experience of life. It would be the same as being able to cause oneself to become absolutely nothing. But that cannot be done, it is just as impossible for "something" to turn into "nothing" as it is for "something" to come out of "nothing". That is why the living beings' experience of life is eternal. So the Royal Road of Life is the same thing as the process of change that all things living are subject to. Since, to the advanced researcher, this process of change reveals itself as the very opposite of what we call chance or chaos, it can be described as being "logical". That it is logical means in turn that it is ultimately without exception a joy and a blessing for living beings. Just think what this means to the person who has at present an unhappy fate with all its suffering, sorrow and anxiety and who believes that they are the plaything of random inanimate forces in which there is no plan, logical purpose or ruling providence. It is this total lack of knowledge of the Royal Road of Life, of the meaning of life, that causes the human being to reach the extremes of depression and commit suicide. So depression and suicide are absolutely exclusively due to the human being's lack of knowledge of the logical purpose,

the divine intention, that is the Godhead's or Providence's unwavering plan for the living beings, namely to create a "man in his own image". It is impossible for a being to follow something it has no knowledge of. This is the reason that it ends up releasing thoughts and actions through its behaviour that are not in harmony with the plan that God has for the human being. And because the human being is not in harmony with the plan or the intention that God has for its life, it is opposing or in conflict with it. It is not proceeding in the right direction along the Royal Road of Life, which means it is not going forwards, it is going backwards along this divine road. But because going backwards leads to the opposite of what is the divine will, namely to unhappiness and suffering, depression and suicide, the human being eventually gains through this state of suffering an understanding that this is not the right direction along the Royal Road of Life. It has to go forwards, because only this direction leads to the culmination of happiness, joy and blessing for the living being. And in all cases where the being travels forwards, it goes towards the light, whereas travelling backwards is always towards darkness. But is not this also what we learnt as children about Christian teaching? Is it not written that God said to Cain, "If thou doest well, shalt thou not be accepted and if thou doest not well, sin lieth at the door."? Is it not precisely the case that the joyful person is accepted? But Cain did not do good; he slew his brother. Because of this he became fearful and thought that he could save himself by running away. How many people are there today going around afraid of life and believing that they can run away from it? How many people are there today sick in hospitals all over the world, with their bodies more or less worn out? How many people are there each day that actually commit suicide? How many people are

there today that murder or kill their neighbour? How many are there who suffer from jealousy and envy towards their neighbour? How many people are there today who harbour feelings of dislike towards their neighbour and release this dislike in slander as untrue and derogatory remarks or bring about other phenomena that are destructive to their neighbour? Are not all of these people murderers? Are they not all people who instigate a sabotage of their neighbour's life experience?

It is impossible, through hatred and persecution or slander and bitterness, to create in one's neighbour joy, inspiration or zest for life. But to curb one's neighbour's zest for life is tantamount to paralysing or killing to a corresponding degree some of one's neighbour's vitality. There is one and only one infringement of the law of life and that is to break the sixth commandment, "Thou shalt not kill". It is true we have learnt that there are ten commandments, but out of the ten, nine deal with different variations of how one can break the sixth one. Every person who in some way or other takes part in undermining his neighbour's zest for life, leading this person into sorrow, depression and weariness with life, is to a corresponding degree destroying this neighbour's zest for life and thereby his life experience. But destroying life experience is murder or killing. In as much as someone persecutes or slanders, that person is also a murderer. Is not a murderer exactly what the Bible describes in the story of Cain? And of all the people on the Earth how many could deny today that they are a murderer, that is to say deny being in a state where they have in one way or another broken the law of neighbourly love, where they have annoyed their neighbour by being bitter and angry or in some other way irritated this neighbour through their dislike of them? Is it not a very, very small group of people? It certainly is, in fact it is so small that it consists only of absolutely perfect human

beings, Christ beings or beings that have become finished human beings in the image of God. And does not the whole of this immense variety of the Earth's human beings live permanently in fear? Do they not try to escape from actual reality with new murderous actions, lying and deceit? In fact, is it not the case that the basis of life for the whole of mankind is precisely the perfecting of their ability to kill? Why do people create atom and hydrogen bombs and develop all the many other processes aimed at killing, as well as compulsory military service and enforced militarism?

What about the judicial system, which ought to represent justice in society through the rule of law? Is that not also based on attacking the life experience of the "criminal"? What is confinement, imprisonment in a dark cell or being put in jail on bread and water? What is capital punishment and all other forms of torture if not a sabotage or reduction of the imprisoned person's life experience? And is it not to a corresponding degree the same as murder? Murder is therefore a part of the basis of life for both nations and individual human beings. So is not the story in the Bible about Cain a living account of a commonly occurring state among mankind? Who can deny that they are like a Cain? But as long as one cannot deny this it is not surprising that one is not "accepted". It is then inevitable that one is overshadowed by guilty conscience, fear of life, fear of people and animals, fear of not being able to obtain one's daily bread, fear of becoming ill and so on. And where this fear dominates a being's mentality like this, it is impossible for the normal joy in being alive to dwell. And where joy and zest for life is blocked out, only depression and lack of interest in life can flourish. And where dissatisfaction with one's neighbour, life and Nature is raging so strongly within one that it expresses itself in permanent bitterness and anger, there is a disparity between oneself and the Royal Road of Life. In

such a situation there is a disparity between oneself and God's plan for human beings. One is then trying, albeit without knowing, to go backwards instead of forwards on the divine road towards the eternal light.

All forms of unhappy fate with sorrow and suffering, depression and lack of interest in life are therefore the effects of that side of the Cain mentality that promotes evil. It is life's own confirmation that he who does evil, which is to say does not love his neighbour, shall not be "accepted". For him "sin lieth at the door". If one has sorrow and anxiety, suffering and difficulty or, to put it more correctly, if one is to some extent in the midst of an unhappy fate is thus an unshakable symptom or recognizable sign that one is not in harmony with the Royal Road of Life. One has become derailed from it. One is moving away from it. The fact is, the road often goes very steeply upwards and it is always easier to go downwards. It is this reluctance to go upwards that makes people want to avoid following the royal road. Bordering onto the Royal Road of Life there are many small roads that lead not up but out to the sides and in most cases downwards. And if we now have a look at human beings' terrain of life, we see that human beings are moving at great speed away from the royal road, they are out on the byways that do not lead upwards. But these detours, some short, some long, through the mental bogs and marshy terrains of unhappy states that afford no sight of the cosmic light of day, lead eventually back to the royal road. And after these awful byways going through marshes and deathly terrains, people are happy to return to the royal road because they can see that it leads up towards the heights where no light can be hidden. Here there is an open view to all sides. And so what does one see up on these heights where the road of life passes right over the mountain peaks of eternal life? - Here one sees the whole universe as God's radiance, as God's

consciousness and way of being. Here one sees one's own immortality and oneself as being in "God's image after His likeness". Here one is at one with the love that is the keynote of the universe, a love that governs the whole universe, its microcosmos, its mesocosmos as well as its macrocosmos. Here one can see that God is not a local being living in a correspondingly local terrain, but that all living beings are God's organs and that through precisely these organs he is able to reveal himself as almightiness, infinite wisdom and universal love. Here one has learnt that to be a joy and a blessing to everything that lives is radiant happiness or a sense of bliss, because that is God's

revelation and way of being. And in this mental state, in this cosmic consciousness or Christ mentality, the living being has become at one with God. The son has become reunited with his father. He has become the king of life. His crown is "the Way, the Truth and the Life".

Original Danish title: *Ad livets kongevej*.
From a lecture held at the Martinus Institute on Sunday 18th September 1955.

Revised by Erik Gerner Larsson.

Revision approved by Martinus.

Translated by Andrew Brown, 2000.

Two Kinds of Hunger

by Martinus

"Bread" and "the words of God"

When we were children we learnt that Christ said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". Such a symbolic expression as "words that proceedeth out of the mouth of God" can be a bit difficult to understand for people of the present day who are used to taking everything literally. What did Christ mean by it? And does it have any relevance to present day people? To understand the meaning of these words is even more important for the people of today than for the people who lived at the time of Christ, because a great many people today are becoming satiated with

what Christ symbolized by the word bread, and they are longing for what he called the words that proceed out of the mouth of God. They just do not know what these words are that proceed out of the mouth of God, neither do they know how they can satisfy their longing or hunger.

So what do we understand by bread, and what do we understand by words that proceed out of the mouth of God? Bread means everything that comes under the heading of material hunger or the sort of hunger that can be satisfied through material things. This hunger covers not only physical food and nourishment for the body, it also

includes the desire that can only be satisfied by owning something, whether that be goods or gold, honour or fame or possessing power over other beings. So bread means everything that one, from the bottom of one's heart, can desire on the physical plane. Terrestrial human beings have a long epoch of evolution behind them in which they have been more or less exclusively preoccupied with satisfying this hunger at whatever cost.

Organisms built to satisfy physical hunger

The form of hunger that is the oldest, most well-known and important for life is of course the purely bodily desire for food. And when we look at the living being's evolutionary step we see that there is on this step a very long epoch during which the question of nourishment is the all-encompassing issue in the beings' lives. The more difficult it is to obtain food, the more preoccupied the beings are by obtaining it, and they are often forced into risking their lives fighting in order to be able to satisfy their hunger. These are the beings we call animals. Their physical organisms have actually been evolved over long epochs to be special organs in this fight to satisfy the physical hunger. Just look at the supple and muscular bodies of the beasts of prey with their sharp teeth and claws. Over many incarnations their longings and desires have evolved the talent to create a body that is a perfect instrument for killing and thereby the faculty to satisfy their hunger for other beings' flesh and blood. One can also mention the giraffe's long neck, the chameleon's long sticky tongue and countless other examples among all kinds of animals that show how these beings over a long period of time have evolved organisms that are formed and equipped to be the most efficient and perfect instruments for satisfying the desire for physical food in precisely those circumstances that the animal is in.

Organisms that are built to subdue the Earth

Further up the evolutionary ladder we find terrestrial human beings. A human being is different from a real animal in that its physical organism is not a special instrument for overcoming the problem of nourishment but has become an instrument for overcoming all material phenomena. Over vast epochs of time the terrestrial human being has evolved a physical organism with which it has gradually subdued the Earth. It has begun to control the elements. It does not need to possess a special organism like birds have in order to fly. It builds aeroplanes. It does not have to have a special organism in order to be able to float on water or to move along under it. Also in these cases it can with the help of its organism build the necessary tools. It can build machines, houses, utensils and articles for general everyday use. It is fantastic what the human being's organism can be used for. And it is not only articles of everyday use that human beings have created, they have also created luxury items. It became important what things look like. There has also arisen an aesthetic sense and a hunger for beauty, and people have created art, literature and music. People did this because of a hunger in the human mind that was not just concentrated on food and power; the human being had begun to realize that it did not live on "bread" alone. Even though its stomach was full of food, and even though it had property, gold and power, there were also other desires that it needed to have fulfilled.

The satisfaction of longings to cause death

But even though terrestrial human beings have begun to develop new longings and desires, the longing for "bread" has not ceased to be the one that dominates their minds. As already mentioned material hunger in terrestrial human beings has been extended to include the desire to

take possession of physical matter, to gain power and honour, fame and admiration, to be superior to other beings and to enjoy being superior even if this occurs at other's expense. In this respect we are faced with that form of hunger that has turned the terrestrial human being's world into an intellectual jungle. This jungle is created out of longings to cause death; the killing is, however, brought about not because people want to indulge in eating another being's flesh and blood but because they are competing with the other being and want to satisfy their hunger for power and honour, property and gold.

It cannot be stressed enough that this sort of hunger is at present in the process of bringing terrestrial mankind into a terrible situation. World wars, devastation, exile for millions of people, concentration camps and many other horrors are, in the cases where it goes beyond natural needs, the result of people's material hunger. The hunger to have power over others will, however, eventually come to an end, and this is irrespective of whether it is the power of single individuals, or that of a powerful group in a country wanting to dominate other groups or that of superpowers wanting to gain power over the world. People will become satiated and they will experience that their longings and hunger have to lead them along another road if they are going to gain the happiness and peace they are longing for. This is the road all individual beings, social groups or superpowers have to take, just as it was in the fairy-tale of the woman in the muddy ditch. She rose higher and higher on the social ladder as a result of her material longings and desire for power, but once she had become Pope and wanted to be the Lord Almighty as well she ended up back in the muddy ditch again. When people during wars destroy cultural assets that they have created out of non-material hunger, and this takes place as a result of their bombing of cities and by every other possible act of

war, people end up back in the muddy ditch. This does not mean, however, that mankind will put itself back into the stone-age; things can never go wrong to that extent, because even wars are links in mankind's evolution. Wars will, to those people who have not already had enough of them, create a definite sense of satiation with everything to do with war, and a hunger and a longing for a culture where war is prohibited and where art, science and neighbourly love flourish to the joy and benefit of all people.

Camouflaged desires and propaganda

Purely theoretically there already exists a sense that aggression and displays of power are negative things. But this is largely only theoretical. This means, however, that people camouflage their warlike actions and their desires. It becomes a question of making it seem on the outside that it is completely different wishes that are the underlying ones, wishes that are unselfish and based on neighbourly love. Through the manifestation of the principle of world redemption over thousands of years, especially through the teachings of the higher, humane religions, large sections of mankind have not failed to be influenced to see humanity and neighbourly love as something desirable and ideal, as a goal for humans to strive towards. It has been a fine theory for people to pay homage to, but quite another matter trying to live up to these ideals in practice. There are not many who have succeeded. But the ideals have nevertheless had such a strong effect on people's minds that the selfish lust for power has only shown itself in a camouflaged form. In many cases people absolutely do not want to ignore public opinion in matters concerning the offensives of war. Using propaganda, warfare becomes defensive warfare, military power becomes military defences and the Ministry of War

becomes the Ministry of Defence. Using suggestion, people have to be made to believe that acts of warfare are defending humanity, morality and humaneness. Propaganda is the triumph of the lie, it is the authorized use of camouflage, slander and demoralization. But despite everything propaganda reveals that a new and greater power is breaking out in human beings' minds, otherwise there would be no need to camouflage war and the misuse of power. What people wish to look like or how they camouflage themselves has to be a factor that is not without interest. And it is this side of human beings that the war-hungry beings are afraid of.

From misuse of power to altruistic leadership

But what about those people who are in positions of power and who exploit other people's work and good faith? Many people envy them and regard them as having a happy fate because economically they are very well-off and they have power and fame. But really these people are sitting on a "soap bubble" as long as they maintain their position at the expense of other people's hard work and slavery. Their "happiness" is then only like the "sugar coating" surrounding a poisonous pill. And what is the point of enjoying a moment's pleasure if it leads to this deadly poison? Of course these people are not aware of this, but they will experience it once the poison takes effect and this will be at the point when they have to reap what it is they have sown in order to achieve their position of power at other people's expense. They will be the ones to be exploited, tricked out of their possessions, perhaps forced into exile and set to do laborious work similar to the slavery they subjected other people to in their days of prosperity. This is no punishment, it is a teaching, and teaching is exactly what is needed in order to show the words of the world redeemer to be more than just a

neat theory. Human beings do not live on bread alone, they cannot live and in the long run be happy just by satisfying egoistic desires and they cannot achieve final satisfaction just by desiring dead things; they cannot become happy, in other words gain mental equilibrium and freedom from all kinds of fear, as long as they are seeking to satisfy desires that can be satisfied only by involving other people in deprivation, pain, nervous breakdown or other wretchedness.

There are innumerable people in these times that have, either in previous incarnations or in their present one, reaped sufficiently strongly the effect and experience of their former "longings to bring about death" that they are now beginning to harbour longings of a completely different kind. Of course not all people in the positions of power or the key jobs are like the people described above. Also among these people there begin to be found examples of humanity and the desire to use their authority to promote better conditions for everyone. And there will come a time when it will be exclusively such people who are leading the way, governing and managing large concerns. In fact there will come a day when the time is right when there will be a world government consisting of beings who only have one hunger, one longing, namely to create the best possible conditions to benefit the whole of life on this planet.

"Every word that proceedeth out of the mouth of God"

What is it that people long for when they begin to be satiated with material goods, goods that at the point when there is a superabundance of them appear to be evil? Material things cannot create the necessary security in life, or the happiness that is inner peace and stability. People long to live in peace with their neighbour. People long for harmony and love in the same way that previously they longed for wealth and material goods. This longing is really a

spiritual hunger and so the world redeemer is right when he says that human beings - the more they are human beings - shall not live by bread alone. But what is meant by the expression "every word that proceedeth out of the mouth of God"? The words of God are life itself in all its aliveness, they are not just some sentences from the Bible or other holy books. God speaks through the living beings which are his organs, and God's "words" are not just spoken words but also events and occurrences. Everything that a person experiences is actually God talking to him or her. There are a great many people who still do not understand this, but life or God will gradually teach them it. Generally people believe that a fellow human being is an isolated phenomenon, a completely independent individual. But through cosmic teaching people will be able to gain the knowledge that every single human being is at the same time both an individual being and an instrument of the Godhead, through which the Godhead speaks to other beings. Sometimes the Godhead has to use liars to speak to liars and criminals to speak to criminals. He has to use a language that people can understand. But he has also used a Buddha and a Christ and a number of other instruments through which he could speak a completely different language. He has used artists, philosophers, scientists and engineers and spoken to people through them. Those terrestrial human beings that can no longer "live by bread alone", but that long for an alive, loving interaction with their fellow beings affording mutual benefit, joy and inspiration, are beings that have the possibility of being instruments for the "words of God" in a distinctive way. This does not mean that they should go round proselytizing, quoting the Bible and invoking the name of God at all hours of the day and night. But through their behaviour, their faculty for neighbourly love, their good humour and creative abilities in practical,

intellectual and artistic areas, they can make life brighter and better for all that surround them.

Those people who are revengeful, spiteful, bitter, envious or jealous are of course - at the same time as they are individual beings - also instruments of the Godhead, who can be used to relate to beings who have need of the language that such beings speak. And that means to relate to beings that have that sort of karma coming to them due to them having sown it in the past. But if one allows oneself to be used as an instrument of "the unpleasant good", one also has to learn that by doing so one will at the same time be creating one's own future on a similar wavelength. And that is certainly not something one hungers for. So, if one longs for peace and love the best way to come to experiencing it is by sowing it in one's relationship to one's neighbour. And in the cases where this neighbour is perhaps not equally friendly and pleasant towards us, it has some significance, to the extent that one sees it as God telling us about something one has at one time done but which one now does not want to do any more. We have chosen whether to be an instrument for the unpleasant or the pleasant good. And being satiated with the former will gradually turn the human being into a splendid instrument of God's primary consciousness from which his "words" are the way of being and behaving that is forgiving, warming and radiant love.

Original Danish title: *To slags sult*
From a lecture held in Klint on Monday
28th June 1948.
Revised by Mogens Møller.
Revision approved by Martinus.
Translated by Andrew Brown, 2000.



Divine Sensuality

by Olav Johansson

"I saw that all matter was alive, was the manifestation of God, was his true flesh and blood. I caressed "dead" matter as well as living, caressed mineral substances as well as animal ones. I loved stones as well as living beings because they together constituted the body of God. And the body of God caressed me. It was as if the golden light, the experience of the holy spirit, the Father's own consciousness, the feeling of his personal existence as a conscious I near me had left everything in an all-penetrating radiance of love. I felt that everything emanated sympathy and affection, emanated his own being both within and outside me. I was loved by this Father." (Martinus: On the Birth of My Mission, chap. 18)

Has a relationship to God ever been described in world literature as sensually as Martinus describes it in the above quotation? Describing one's relationship to God as a mutual caress is of course rather unusual. But this is the essence of the cosmically conscious human being's experience of existence. It is a thoroughgoing sensual, and thereby also sexual, experience. Does this mean that sensuality and sexuality are the same? Indeed, it does. In his book *Logic*, chapter 37, Martinus shows that the principle of love is identical to the principle of sexuality. He writes among other things, "Sexuality is joy and pleasure through touching and caressing." And, one could add, sensuality is joy and pleasure through touching and caressing. Sensuality is usually defined as sensual pleasure, that is the ability to enjoy that which stimulates the senses. And that which stimulates the senses is all the impressions we receive from the outer world or universe.

Emitting and receiving

Receiving and emitting energy are the main principles in the creation of the experience of life. One cannot point to the smallest detail in the experience of life

that does not represent one degree or other of the principle of emitting and receiving. When, for example, we feel or "take in" Nature around us through all our senses in the form of sensory impressions, sounds and smells and so on, we do so through the receptive principle or pole in our consciousness. And when, for example, we adapt or transform this nature, we do so by means of the emissive principle or pole. And when we do what you, dear reader, are doing right now, namely reading, then a combined process of receiving and emitting is also taking place in the consciousness. We cannot avoid getting one experience or another out of what we read, which reveals the presence of the receptive pole in the process, and we cannot either avoid reacting to this experience in one way or another, which reveals that the emissive pole is in the picture.

But what is then the sexual principle? Does it not consist precisely of "emission" and "reception"? It cannot be denied that the masculine sexual organ is emissive in nature, and the corresponding feminine organ is receptive. This is, according to Martinus, only an outer reflection of what he respectively calls "*the masculine pole and the feminine pole*" in

our "superconsciousness" or innermost being. We all have thus, irrespective of our current sexual orientation, both a feminine pole and a masculine pole, that is a pole for receiving energy and a pole for emitting energy, in our superconsciousness. Martinus shows that the interplay or relationship between these two poles in us regulates our entire ability to experience life, our present character and talents or, in brief, our stage in evolution.

Everything is sexuality

The significance of Martinus' concept of *sexuality* is of much more profound and comprehensive, in fact all-embracing, than that which we usually read into the concept of "sexuality" (one must assume that it is precisely the reason why he has chosen to create this concept of sexuality, he being the only one, as far as I know, to do so). An impression of the depths and range Martinus puts into this concept can be gained from the following quotation from *Livets Bog (The Book of Life)* 3, section 826: "... *Every single time a being receives a feeling, experiences an impression, experiences a thought, an idea or a concept, it is subject to a "conception". And with all the experiences it has gained and that constitute its consciousness it is "made pregnant". And here in this "pregnancy" these become transformed by the I into "embryos", into new life, which also hastens towards its "birth" in order once again to emit "sperm", become "fertilisation" or "reproduction" of new life for other I's and so on. While every new experience, that is, the gaining of every new impression, is a "conception", every form of manifestation or revelation of our thoughts, the use of our will and creative power is a "fertilisation" of our surroundings or those beings for whom our revelation becomes an impression. The "impressions" we make on our surroundings are thus our "sperm". Everyone fertilises everyone else, just as everyone is conceived by everyone else. We find our-*

selves in reality in an intimate sexual connection with the entire world. The experience of life is in the absolute sense sexual satisfaction. ..."

Precisely because the experience of life is "sexual satisfaction", Martinus points out later in the same section of *Livets Bog* that all normal or natural vital functions are also expressive of pleasure in one degree or another. It is a pleasure to eat when one is hungry, just as it is also a pleasure to defecate when one needs to. It is a pleasure to be able to rest or sleep when one is tired, just as it is also a pleasure to wake up feeling well rested. Indeed, we can all, I am sure, come up with a multitude of examples of vital functions that we experience more or less as a pleasure. The difference between these pleasures and that which we usually call "sexual pleasures" is merely a question of degree - not of kind. We experience pleasure most strongly through through our sexual organs or "*organs for caressing*", as Martinus also calls them, simply because at our present stage in evolution these organs are the most sensitive parts of our organism. The fact that the various parts of our organism are not equally sensitive is due to us having different types of microbeings in the various areas of the organism. (See for example *Livets Bog* 5, section 1922-28).

The real human being's organism and longing

That our physical organism today has this structure - with varying degrees of sensitivity in various areas - is basically an effect of our present sexual pole constellation. It is thus a consequence of what Martinus calls our "sexual one-poled state", that is our appearance as male or female beings. As sexually "double-poled" beings or "real human beings" we will come to appear some time in the future with a different organism structure that will allow us to experience the vibrations of "*the highest fire*" (the sexual principle) in everything and

everywhere. In *Livets Bog 5*, sect. 1913 Martinus writes that the body of the real human being "has such a profuse, refined sensitivity that it reacts sexually in all situations".

At that stage the entire organism will thus be an "organ for caressing". On every step in evolution the type and nature of the organism is, as Martinus shows, true proof of the desires and the mentality that animate the occupier of the organism. It means that the real human being is animated by the desire to caress. In *Logic*, chapter 38 Martinus writes, "The longing to caress all other living beings makes the individual 'one with the Father'".

"To caress" involves in this connection not merely loving hand and skin contact. It involves a longing, in everything one does and creates, to be able to be a joy and a blessing for everything and everyone. It involves one's entire life and manifestation becoming a revelation of the principle and nature of the caress, that is the principle and nature of loving, intimate touch. The forms of expressing this principle are in reality infinite, and the real human being or the double-poled individual are ingenious when it comes to being able to manifest this principle in an *individual* way. It can caress its neighbour with the bewitching tones of music, with colours, forms and structures (think of Martinus' symbols, for example), with the invigorating words and thoughts of love and wisdom, with the light of the eyes and the warmth of the smile, or in brief, with *the art of serving*. The joy in serving is the true joy in the art of living and the yardstick that measures the human being in us. If we open us for the diving language of sensuality, we see that it is the sensuality of serving. In the divine whole everything and everyone serves everything and everyone. How could we, for example, be able to experience the more or less strong sexual pleasures that our natural vital functions are connected with if living, microbeings that serve us within our

own organism, did not see to it? And is it not also a form of serving, albeit unconscious, that we offer them a macroorganism or a "universe" within which they can experience life? A universe in which they can also experience the language of divine sensuality adapted to their level and possibilities for experience. Since the entire cosmos consists of or is built up according to the principle of "life units within life units" or the principle of microbeings and macrobeings, so the principle of serving is thus built into the structure of the universe; indeed, it is that which is the "structure".

The last taboo of the animal kingdom

The restructuring from the sexual one-poled state to the double-poled state - which slowly and organically takes place in every one of us - is therefore basically about a transformation from *the principle of taking* or the mentality of the right of possession to *the principle of giving* or the mentality of serving. In this connection it is immaterial if the individual is heterosexual, homosexual or bisexual; what determines his or her *humane* level of evolution is always the capacity of the ability to give and serve. Martinus shows in his analyses of the sexual pole transformation in *Livets Bog 5* that highly developed individuals exist in all the above-mentioned categories. But in the nature of this transformation is such that in the long run it will break down the animal kingdom's last and strongest taboo in *everyone* - the taboo against feeling intimate sympathy (which is not the same as being in love) for individuals of one's own sex. It is in this area that a "thaw" in the world of human relations must take place - otherwise there will be no new faculty for sympathy and affection (the faculty to feel intimate sympathy and affection for individuals of the opposite sex is to be found in most people already).

At its initial stage this new faculty for

sympathy and affection is expressed in the creation of more or less intense or intimate friendships between individuals of the same sex. As long as this friendship is purely "platonian", that is mental or non-physical, it is often regarded by the surroundings as noble and beautiful or at any rate does not give offence - an estimation that often changes drastically if the friendship becomes too "intimate" in the eyes of the surroundings, that is if it is also expressed physically.

It is thus the *physical* contact between individuals of the same sex that is taboo according to the norms dictated by flock-mentality. Today we see, however, how these norms are increasingly breaking down. One can see this not only through more and more people openly daring to come out as homosexual or bisexual, but also through changed attitudes, particularly in the younger generation, to physical contact by friends of the same sex. Among the young one sees more and more often that friends greet one another by embracing them or giving them a hug and sometimes kissing them too. As yet this behaviour is most usual among girls but one can also observe that more and more young men are following their example. Showing physical intimacy to their own sex is a bigger step for men and boys since the traditional male sexual role to a lesser degree allows such behaviour than the female role does. (It is more or less only on sportsfields that physical intimacy between men has become acceptable behaviour, even though certain people - for example, the English Football League this year - have spoken out against this "unmanly" and in their eyes undignified behaviour. Their statement does not, however, seem to have had any effect on the players...)

Selfish and unselfish sympathy

In *Logic*, chapter 37 Martinus points out that if one really feels sympathy or affection for another being it is spontaneously also a pleasure to touch this being in one way or another. If one does not think so,

it is due in reality to the fact that this "sympathy" that one feels is not pure or total; it is thus a "sympathy" that, consciously or unconsciously, is mixed with a certain degree of antipathy.

Old, restrictive traditions and influences - such as the above-mentioned male role - also play a role in this connection. Even if one wants to express one's sympathy in a freer and more direct way, it is not so easy since most of us in this area feel shy, which is the inevitable result of lack of training and the suppressed inhibitions of many lives. To this must be added that there are other things to be taken into consideration. Expressing one's sympathy in a way that, for example, perhaps disturbs the object of the sympathy or others around one is not particularly loving. "*Uncultivated sympathy*", Martinus calls such behaviour, since it is a result of an overly emotional mental state. In order that the sympathetic feeling can become real neighbourly love or true unselfish sympathy, it must be cultivated or balanced by reason or intelligence. Such a cultivated faculty for sympathy can never disturb anyone, but can be only a joy and a blessing to everything and everyone.

Is it myself or my own needs that I am satisfying or is it my neighbour's? That will be the core question in all expressions of sympathy - regardless of whom I am directing my sympathy towards. Or rather it is the core question in the transitional stage from selfishness to unselfishness that we as "*wounded refugees between two kingdoms*" at the moment find ourselves. In the future when our faculty for love and unselfishness have become stabilised in another way the discrepancy or conflict between my own needs and desires and those of my neighbour will disappear. When everyone is animated by the desire to caress and serve one another, the happiness of my neighbour is of course also my happiness, and conflicts can therefore no longer arise between the satisfaction of the needs of various individuals. Every-

thing will form a synthesis and a logic that is divine sensuality or the "highest fire". Or in Martinus' words:

"All beings love all beings. Everything is sexual pleasure. Meeting a being, touching this being, caressing it is a joy, a bliss that transcends all terrestrial understanding, all terrestrial pleasure. Here there is only a mutual desire to

serve one another, to liberate one another, to untie or prevent bonds and chains. Here there is pleasure only in serving, not in allowing oneself to be served." (Livets Bog 5, sect. 1914)

Translated by Mary McGovern

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Klintvej 69, Klint, DK-4500 Nykøbing Sj., Denmark

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Autumn: August 5 - September 30

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Martinus Cosmology provides an all-embracing world picture logically describing and analysing the spiritual laws of life. In his works Martinus describes a concept of life that can be summarized as follows: All living beings have eternal life. Man has reached his present stage through evolution through the mineral, plant and animal kingdoms, and is at present a sphinx being, part animal and part real human being. The temporary goal for our evolution is the establishment of a real human kingdom, a union of all nations in one global state capable of guaranteeing every living being on earth peace, justice and a completely happy life. Through reincarnation and evolution Man gradually develops new faculties that change his way of thinking

and acting. The law of karma, "what you sow you must also reap", guarantees that he gradually becomes perfect, a moral genius capable of differing between good and evil. The human being of today will thus finally appear as a real human being - "man in God's image after His likeness". THE MARTINUS INSTITUTE in Copenhagen was established in 1932 in order to make Martinus' literature available. THE MARTINUS CENTRE in Klint, Denmark is a school for the study of Martinus Cosmology. Courses are available in English. Martinus Cosmology is not the basis for any kind of sect or association.

LITERATURE

Martinus (1890-1981) was a Danish writer. His entire output is known collectively as "The Third Testament", and comprises "Livets Bog (The Book of Life)" in 7 volumes "The Eternal World Picture" in 4 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) 1
The Eternal World Picture 1
The Eternal World Picture 2
The Eternal World Picture 3
Logic
Easter

Marriage and Universal Love
Meditation
The Fate of Mankind
The Ideal Food
The Immortality of Living Beings
The Mystery of Prayer
The Principle of Reincarnation
The Road to Initiation
The Road of Life
World Religion and World Politics
Martinus Cosmology - An Introduction

COVER SYMBOL

The symbol on the front cover, which is called "The finished human being in God's image after His likeness", shows the perfect way of behaving or what it means "to turn the left cheek when one is smitten on the right". At the bottom of the symbol we see the course of evolution through many lives from animal (orange) to the perfect human being (yellow). The rectangular areas symbolise our physical earthly lives from birth to death. The smaller pale yellow areas between these show that we find ourselves in spiritual worlds between our physical earthly lives. After each stay in these worlds a new earthly life begins based upon the qualities and talents we have developed through previous physical lives. The orange and

yellow arcs show that our fate is a result of our own actions from previous lives as well as our present life. The large orange arc stretching from the left side to the middle symbolizes an unpleasant or so-called "evil" action that is sent out towards someone. This is answered by friendliness and understanding symbolised by the heart and the yellow arc. The symbol therefore shows the perfect man's total initiation into fate and the mystery of life, his understanding of eternal life, evolution and the law of fate: "as thou sowest, so shalt thou reap". Through this eternal law we will all learn to differ between evil and good. We will become perfect, we will become "the finish human being in God's image after His likeness."

KOSMOS

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