

# KOSMOS

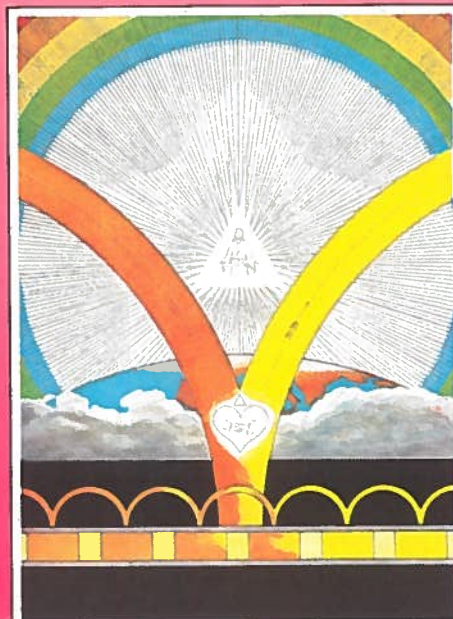
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**The faculty for death and the faculty for life**

**'The Titanic' and the twentieth century**

**Genetic engineering of foods**

**Cosmetic surgery - a cosmic view**



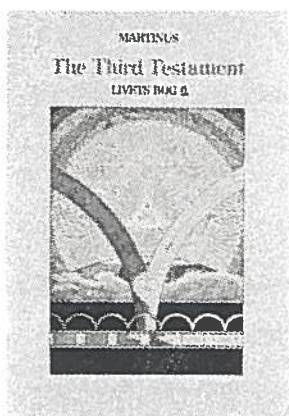
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# News from the Martinus Institute

by Mary McGovern

**Livets Bog (The Book of Life) 2 - now available in English**



The Martinus Institute has now printed 70 copies of Livets Bog 2 in English. The book deals with "cosmic chemistry" and the science of fate, thoughts climates and our evolution towards cosmic consciousness. Translated by Jeanne Day and Caroline Norris. ISBN 87-575-0602-7, 304 pages, 1 colour plate. Price: see enclosed price list. Available in the UK by post and to personal callers from: Watkins Books, 19 Cecil Court, Charing Cross Road, London WC2N 4EZ. Tel: +44 (020) 7836-2182. Fax: +44 (020) 7836-6700.

## **20th anniversary for Martinus' death and 80th anniversary for his cause**

At about 1.30 am on 8th March 1981 Martinus left the physical plane. He was 90 years and 7 months old. Most people had their last glimpse of Martinus on 9th August 1980, when he gave his last public lecture in Copenhagen, which he concluded by saying, "And I must say that, even if I won't be giving lectures any more, then I am not dead yet, and even if I am dead, you can be quite sure that I am with you. *I am with you!* But in another way than today."

Martinus regarded 24th March 1921 as the birthday of his cause. On that day he underwent a transformation of consciousness, the so-called "great birth", which enabled him to analyse life and describe its spiritual laws and eternal principles. Readers can find more information about these events in Martinus' *Memoirs*, which have been published in the English edition of KOSMOS nos. 3-6, 1992 and nos. 1-2, 1993.

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# The Faculty for Death and the Faculty for Life

by Martinus

*A lecture given by Martinus on 18th January 1953 at the Martinus Institute, Copenhagen*

## **An epoch of death**

In the epoch of life where mankind is situated at the moment the fear of death is stronger than ever. This is in a way not so remarkable since death has never before had such a rich harvest as it has in our modern, highly-praised culture. The fear of death and the manifestation of death and destruction are at such a stage of culmination that, rather than calling our era an epoch of life, one can call it an epoch of death. A colossal amount of mankind's energy goes into creating murder weapons with which they consciously can enable themselves to break the fifth commandment: Thou shalt not kill.

Deadly thoughts and feelings also dominate strongly in people's daily behaviour towards one another, so strongly that, even if they perhaps do not result in downright murder, then they do so all the same in actions and words that can prove fatal to the happiness of others and their joy in living. And as for people's relationship to their own organism and their ability, or rather their lack of

ability, to take care of it, very often much more energy of death is developed than energy of life. If this were not the case we would not need the present great number of doctors, nurses and hospitals, just as we would not need the military, the police and the judicial system if the energy of death were not so easily developed between states and between individual human beings.

## **The experience of life and the experience of death**

In all this darkness an opposite tendency does, however, also exist, that is, the desire to create peace and harmony, happiness and joy, which are precisely what all human beings are really longing for. The experience of life is thus an experience of two great forces, the death-bringing force and the life-giving force. The living being exists as the fixed point between these two forces or ways of manifesting energy. It constitutes the determining factor behind these energies, that is, behind death and life. We all have these two possibilities: to

create death or to create life. What is then death, and what is life?

Both are variations of the display or manifestation of energy. In the one case, one uses energy to break down and destroy, in the other to create and build up. The entire experience of life consists of these two ways of manifesting energy. A being's experience of life can thus appear as an experience of death instead of a direct experience of life. The experience of death is the way of using one's energy and exercising one's will that restricts and impedes the full and normal manifestation of the experience of life. This is always the case where individuals feel that life, to a greater or lesser extent, consists of misfortune, sorrow and suffering or what one calls an unhappy fate. All situations in which the living being's natural manifestation of life is put more or less out of action because of physical or mental disablement are forms of death-experience. If someone has become hard-of-hearing or deaf, has defective vision or has perhaps entirely lost the ability to see, an aspect of the human being's ability to experience is dead. The same is true of all other possible forms of disablement; it is an experience of death or a reduction in the experience of life. If a human being is murdered, it also means a reduction in the experience of life because it then misses out on experiences that it could have had from the time it was murdered up to the time where it would have died a natural death of old age. Death is not an annihilation of life, which is from a cosmic point of view impossible, but a reduction of the faculty to manifest life, and that which we in ordinary parlance call death, a natural death from old age, is in reality not any death at all but an inevitable process that is directly beneficial and will be experienced as something very pleasant.

## **Resurrection**

What we call death is a replacement of organisms or instruments for the experience of life, a replacement that takes place because of wear and tear or destruction. But the living being itself cannot die in the sense of being destroyed or wiped out for all eternity, just as it cannot either ever have "come into existence" or have been created from nothing. The living being, regardless of whether it at this moment appears as a plant, animal or human being or in forms of existence that the terrestrial human being cannot grasp or experience with its present faculty for sensing, is an eternal being. In periods of its eternal existence it is not day-conscious of this, since its ability to experience is limited and impeded for a while. That is what death is; no other death exists. "Resurrection" from this death is then the state in which the living being once again becomes awake day-conscious of its eternal existence and its identity as an eternal being. The terrestrial human being is on its way towards this resurrection. The terrestrial human being still belongs to some degree to the animal kingdom, that is, it finds itself in a zone where the energy of death, however paradoxical it may seem, is a vital necessity. Here one must kill in order to live. For this reason the animal kingdom becomes a world of death; resurrecting from this world means resurrecting to eternal life, which means, developing in this world the ability to experience that one is an eternal being that cannot die, even though one's body becomes a corpse. It is something one leaves behind, the matter or substance of the universe remaining constantly at one's disposal. The question is merely how one is able to build it up.

To rise from the dead is precisely the faculty for life, a faculty that the terres-

terrestrial human being is in the process of developing. It vacillates between the manifestation of death and the manifestation of life, between the faculty for death and the faculty for life. The animal has only the faculty for death, while the terrestrial human being differs from the animal kingdom proper by also having the faculty for life. For the animal, killing is a law of life, a vital necessity, but for the terrestrial human being killing has become an infringement of the law of life. Killing in order to live is not a vital necessity for the human being, even though it still believes that it is. When terrestrial human beings still have the view that they must kill in order to live, and not merely kill other species of animals and live on their organisms like the animals, but even kill their own species by defending themselves with weapons and inflicting death and destruction upon their so-called deadly enemies, it is because they have entangled their fate in the killing principle so much that they have the greatest difficulty in freeing themselves from death as fate. If precisely this kind of fate did not gradually show them that they must remain in this deadly situation as long as they kill, and that they can get out of it only by ceasing to manifest the killing principle themselves, it would become chronic in them. But now various people are beginning to realise that their fate is in their own hands, that they must reap death where they sow death, and can reap manifestation of life, faculty for life and vital energy only by also sowing it. And this discovery is the beginning of the resurrection from the kingdom of death or the animal kingdom for these people.

### **Immersion in the killing principle**

When a person lies, as a rule he puts himself in the situation that he must

make up new lies in order to save himself from the effects of the old lies, and thus the lie here seems to become a vital necessity in this local area. The terrestrial human being's relationship to the killing principle works in a similar way. But it can no more be a vital necessity to lie in order to live than it is a vital necessity to kill in order to live when one no longer belongs to the animal kingdom proper. If the liar emerges from his immersion in all his lies, which gradually make life difficult for him and create a fear of being discovered, he will experience that the life that previously was full of limitations and restraints because of the lie now manifests itself in an entirely different way and shows undreamed-of possibilities. The same will happen for the human being when he gets out of his immersion in the killing principle, a principle that he and his fate have entangled him in in his present and past lives. The true vital necessity is the faculty for life itself. How does this faculty for life then work?

While the faculty for death in every situation creates disablement (either physical or mental), destroys, disintegrates and demolishes, the faculty for life develops renewed and creative energies and the maintenance of health and the joy in life. The faculty for life is the living being's ability - in contact with Nature, life and human beings - to transform itself into "the human being in God's image". Herein lies the great and important difference between the terrestrial human being and the animal; while the animal is still instinctively bound to its form of life and still cannot rise from the dead, the terrestrial human being has now within its power the ability to rise itself up above the primitive consciousness of the animal kingdom, above its enslavement to the killing principle and become a real human being.

In the areas where the terrestrial human being does not use the faculty for life, but is still tied to the habitual functions of the faculty for death, it will to a corresponding degree become "food for other living beings". This of course does not have to mean that it becomes a victim for beasts of prey or cannibals but that it becomes a victim of the will of other people or in another way have its natural manifestation of life limited. This can happen in many ways. It is of course no punishment, but an effect of causes the human being himself has set in motion, and, with time, these effects will come to function as instruction and education for the human being, teaching him the difference between the manifestation of the energy of life and the manifestation of the energy of death. Some people experience it, for example, in that they for a time are involuntarily bound for financial reasons to people who in reality are below them both intellectually and morally. Among hundreds of workers in a factory there can be types and individuals who in reality are far above the factory's owners, shareholders and so on, as regards manifesting the faculty for life. When they all the same find themselves here, it is because they still have something to learn in order to further develop their, from a human point of view, positive sides. It is of course not always the above-mentioned cause that is the reason for people with a great faculty for life taking up modest positions in society. It is very often entirely voluntary, because such developed human beings have no personal ambition. The time will come when they will have the leading positions, but that will happen only when the entire structure of society is far more in accordance with the life-giving principle or the principle of neighbourly love.

### **The faculty for life**

The faculty for life is to live for others; the faculty for life is to forgive others; the faculty for life is to live in order to serve and not to be served. The faculty of life is also preferring to suffer oneself than to let others suffer. But is there then not any connection at all between the faculty of life and the destructive principle? Yes, but only that it is everything that creates anger or bitterness that is destroyed, and that which creates anxiety, jealousy and envy, vanity, thoughtlessness and arrogance and so on. These mental climates disappear from the mind of the human being because the cause of them disappears, namely the faculty for death and the energy of death. The faculty for life will gradually also destroy all unnatural and deadly desires, which have arisen as experiments and comfort in the last areas of the zone of death: the craving for tobacco, alcohol and drugs. The faculty for life will overcome every tendency to gossip, slander and make derogatory remarks about other people, it will develop flexibility and the ability to behave towards others in such a way that the contact and the time spent together becomes a source of richness that none of the parties would want to do without. In brief: the faculty for life turns the human being into an artist of life, a virtuoso who "plays" his mentality in such a way that it becomes an artistic pleasure for his surroundings, that is, the "goodwill" promised by the Christmas Gospel. Those people who increasingly manifest the faculty for life will experience how their fellow beings open up for them, often in order to seek help and guidance. Great horizons open, and one will become a source of warmth and a shining sun for one's surroundings. Instead of the dark grave-zone of death with the animal spheres of killing, one now sees life in all its beauty, and expe-

periences the closeness of the Godhead, indeed, becomes one with the Godhead, feels oneself as one with the Way, the Truth and the Life.

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on the 18<sup>th</sup> January 1953 at the Martinus Institute, Copenhagen  
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Translated by Mary McGovern, 2001

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# “The Titanic” and the Twentieth Century

by Olav Johansson

*“It began as a vibration on the lower decks. It filled us more with amazement than with fear. We didn’t really know what was causing it, that the ship had sprung a leak. We had been told that this was the most modern ship in the world; it could not sink.” (Mikael Wiehe in the song “Titanic”)*

About one hundred years ago – in 1898 to be more precise – a curious book was published. The author’s name was Morgan Robertson and the novel bore the title “The wreck of the Titan”. Not only the name, “Titan” but also the complete story line of the novel bears a remarkable resemblance to the actual events of 14 years later when, in April 1912, “The Titanic” – at that point the largest vessel in the world – sank on her maiden voyage between England and North America. Robertson explained that he had written the book as the result

of “psychic inspiration”.

There are many examples of important events in world history having been, in various ways, predicted or prophesied long before they took place. Robertson’s book is just one of many such examples being, as it is, an unusually clear and firm proof of the fact that everything that takes place here on the physical plane has already taken place on the psychic or spiritual plane. And we ourselves are still often reminded of the fact that the destruction of the Titanic was an event of great importance in the world –

not least because of the success of the recent film that has the same name as the ship and that has been seen by millions the world over. What is it about the fate of the Titanic and its passengers that causes such fascination in people's minds?

### **The unsinkable vessel**

The launching of the Titanic in April 1912 also involved the launching of a thought picture: the thought picture or symbol of modern civilisation and its way of life. This vessel, described by experts as unsinkable, was material proof of the abundant creative power and genius of a civilisation that had still not discovered its own boundaries. "Not even God can sink this ship" was a typical newspaper quotation. The ship's name also expressed this hybris. In Greek mythology the Titans were an old race of gods who set out to challenge the new gods and, on the grounds of their overweening confidence, were cast down into Tartaros – the deepest region of Hades, the land of the dead. In view of the fate of the Titanic, one cannot deny that the ship was aptly named...

In the film "Titanic", there is a key scene in which Jack (Leonardo DiCaprio) stands right in the bows of the ship shouting to the vast silent waters of the Atlantic, "I am the king of the world". By doing this he was giving words to the spirit of the age in general and in particular the spirit of the Titanic. It was also this attitude of being the ruler and this hybris that caused the captain and crew of the Titanic to ignore the warnings of ice that they received by telegram from other vessels also in that area of the North Atlantic. Whereas the other ships reduced their speed or stopped altogether, waiting for the pack-ice and the darkness of night to disappear, the Chairman of the Board of Di-

rectors of the White Star Line Shipping Co. – which owned the Titanic – gave the order to increase the ship's speed to the maximum, as he hoped in this way to set a new record for crossing the Atlantic. This order proved to be immediately fateful, because the vessel's high speed meant that the iceberg that was the Titanic's fate could not be avoided in the short distance left when it was eventually spotted by the ship's lookout through the darkness of the night. If the speed had been less, they would at least have had a chance to try to manoeuvre the ship to avoid the iceberg. Instead they tried out of panic to reverse her, which was doomed to failure.

The fact that they ignored the warnings of ice and the fact that the Titanic was supplied with far too few lifeboats in relation to the number of passengers (only 705 out of a total of around 2,300 passengers were rescued with the help of the ship's lifeboats), was naturally bound up with the belief in the Titanic's "unsinkability". Actually they thought it completely unnecessary to supply the Titanic with lifeboats at all, but in order to comply with certain formalities and minimum requirements they were nevertheless forced to do so.

At first it was the women and children travelling first class who were rescued in the lifeboats. Third class passengers had a minimal chance of getting up and securing a place in one, because their escape routes up to the first class deck, which is where the lifeboats were, were mostly blocked by locked doors. The watertight decks between the rooms in the vessel's hull, which ought to have prevented it letting in too much water in the event of an accident, proved not to be watertight. But there was another kind of waterproof deck on the Titanic that was more effective. It was the waterproof decking between the various



classes of passenger. In this way, life on board the Titanic reflected the brutal class divisions in society at that time. While many first class passengers were still dancing and enjoying themselves among the crystal chandeliers and gold-framed mirrors, their less fortunate fellow passengers on the lower decks were already beginning to get cold feet from the rapidly rising, ice-cold water...

### **The fate of mankind and the symbol of the “iceberg”**

What are we faced with in this sight and in the fate of the Titanic as a whole? Is it not a picture of humanity and its fate in the twentieth century? A picture of humanity at night striving to cross the dark waters of the Atlantic. Everyone is looking for happiness in their own way. Many are hoping to find it on the other side of the great ocean, but before they get there most of them will have been transferred to “the other side” of existence, in other words to an existence beyond the physical one. This is a fate that many others in the twentieth century have had to share with the passengers on the Titanic. Just two years after the Titanic’s collision with the iceberg there began a series of extreme collisions of another kind, the collisions that marked the prelude to the “day of judgment” or “the last days”, the First World War, which broke out in 1914. Actually this also has to do with a collision with an “iceberg”. The iceberg is a much used picture or symbol of our psyche. Just as the greatest part of the iceberg is hidden under the surface of the water, so is most of our psyche or the structure of our consciousness also hidden under the surface of the day-consciousness. And just as it was the hidden part of the iceberg that became the fate of the Titanic (that was what tore the hole in the ship’s hull under the surface of the water) so it

is the hidden part of our own “iceberg” or psyche that creates collisions and destruction in the fates of both individuals and nations. The root cause of the state of “everyone being at war with each other”, which to such a high degree has left its mark on the twentieth century, lies exclusively in our own consciousness. In his inner world of the imagination modern man is to a large extent cruising around in a mental sea full of “icebergs”, and each “iceberg” is formed as a more or less crystallised mental image of an enemy. Now and then he also collides with these “icebergs” in the surroundings, and these collisions can result in big or small catastrophes in his personal fate. But where exactly are these elements that create ice? Are they in the surroundings or in the human being’s own inner world?

Most of us have a deeply ingrained habit of placing the creation of these “icebergs” outside ourselves. And this is of course not so surprising as long as we are to a large extent unconscious of the hidden side of our own “iceberg” or psyche. That is where the causes lie of all the effects we experience today as our fate, whether good or evil. In the part of our superconsciousness that Martinus calls the “fate element” lie all our talents, abilities (among which is our ability to be open to fate energies returning from our own past in this life as well as previous ones), and prior conditions for creating both light and darkness in our own fate. This is therefore the element in our innermost being that creates, as well as melts, ice. For just as much as we can create huge icebergs and entire regions of ice in our own mentality, we can also, thanks to the law of cycles, mobilise those inner sources of warmth that are needed to melt the ice.

### **A premonition**

So, the sinking of the Titanic can be seen as a premonition or a warning of the collapse of the whole of the present world civilisation. Those who find themselves on the “lower decks” in today’s world order are already struggling desperately to keep their heads above water. On the upper decks the vibrations are also beginning to be felt. Survivors from the Titanic have reported that it was only when the upper decks began to tilt like an inclined plane that they understood in amazement that something serious was about to happen. Can we not see this “inclined plane” more and more in today’s world economy? Just as the inclined plane on the Titanic let loose panic among the passengers, panic is also lying in wait on the world stock exchanges when prices begin to dip. And what let loose the panic on the Titanic is also what let loose the panic on the stock markets around the world, namely the principle: “each man for himself”, that is to say that everyone only seeks to save his own skin.

There are many similarities between the fate of the Titanic and the present-day world situation. As already mentioned, probably Titanic’s most fateful error was attempting to break the speed record for crossing the Atlantic, and therefore ignoring all the warnings of ice that they received. The same competitive mentality or the striving at all cost to be the first and the greatest also dominates the present day world civilisation – not least the world economy. Business transactions and record prices on the stock market are more important than all the warnings of “icebergs” and

other threats on the way. There is certainly no shortage of warnings, but it is clear that – as was the case with the Titanic – they, to a large extent, fall on deaf ears.

The world civilisation of selfishness can be likened to a vessel that has already begun to take on water. The majority to the passengers on the vessel – at any rate those that belong on the upper decks – still do not realise the gravity of the situation, even though a certain degree of unrest is beginning to spread. Only when the amount of water pouring in reaches a “critical mass”, that definitely shifts the vessel’s balance, do people understand that it is about to sink.

The night the Titanic sank the sea was completely calm, as smooth as a mirror, the sky completely free of clouds and starlit. This provided the greatest possible contrast to the chaos and panic on board the sinking ship, as if the Godhead with this beautiful peaceful framing of events had wanted to plant a seed in receptive minds, a seed that contains or foreshadows a different story from the story of catastrophe, death and destruction, a story that – just like the stars in the sky – tells of light in the darkness, in other words, that light can be seen or experienced only against a dark background, a story that can also tell us that every catastrophe and downfall, when seen from a different and larger perspective, involves life, evolution and a renewal of consciousness, a renewal of consciousness that eventually results in all our mental “icebergs” melting and becoming one ocean of love.

*Translation: AB*

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# Genetic engineering of foods

by Eigel Kristensen

There are many different opinions about genetic engineering and its potential areas of use. Many people fear genetic engineering and the consequences of genetically modified organisms (GMO) in Nature. Other people believe that genetic engineering is the key to overcoming starvation around the world and to saving the global environment.

JyllandsPosten, a leading Danish newspaper, brought an article in the autumn of 1998 where the pros and cons of genetic engineering were listed in connection with the possible uses in food production.

## **The pros of genetic engineering**

In principle, genetic engineering of plants is similar to traditional plant breeding. The only difference is that the results of genetic engineering show up faster and are more accurate. Genetic engineering makes it possible to boost the nutritional value of foods. For instance, edible oils can be made to match an ideal fatty acid profile. And manufacturers can develop so-called 'functional foods' that have a beneficial impact on specific diseases. Genetic engineering can also be used to add to the shelf-life of foods and drive down costs.

Attractive tastes in foods can be emphasised, for instance by increasing the sugar content in berries. Similarly, the aesthetic value of crops can be improved, and their growth periods can be extended by incorporating particular genes that protect against cold so that they can grow in colder climates. By implanting genes into plants that will protect them against pests, it is possible to reduce the consumption of pesticides and their negative impact on the environment. It is also possible to develop plants that are resistant to pesticides and diseases, and this in turn will boost farming output. Overall, genetic engineering can solve the problem of food shortages in Third World countries, among other things because crops can be developed that will grow under otherwise hostile climatic conditions.

## **The cons of genetic engineering**

Traditional breeding techniques are incomparable with genetic engineering because traditional breeding allows a gradual adaptation of Nature and the nutritional properties of plants. Traditional breeding of plants does not involve the implantation of specific genes, but whole sections of DNA strings and

therefore multiple properties. This involves the risk of moving both wanted and unwanted properties from one organism to another. We know that fruits and vegetables contain thousands of secondary substances, and some of which protect against serious diseases. But we do not know which, and we can not be sure about the right combinations. By making the quantum leap that genetic engineering represents, there is a risk of sacrificing some of the protective effects. Properties that are introduced into plants by genetic engineering will eventually spread to other plants if they are released in Nature. Once a crop has been engineered to resist a specific pesticide, other plants will one day acquire the same properties. The result will be 'super weeds' that will be hard to fight. And sooner or later, plants that are engineered to fight off insects and other pests will generate new and tougher kinds of pests. Starvation in Third World countries is not caused by a lack of food. The shortage of food in certain parts of the world is caused by poverty and poor infrastructure. For a long time to come, we can easily provide sufficient food for the world's population. By introducing extraneous genes into foods, there is a real risk of causing allergic reactions. This point was exemplified by experiments with genes taken from Brazil nuts (allergenic to many people) and engineered into soybeans. In addition to this,

genetic engineering also raises ethical questions. For instance, genes from animals can be applied to develop enzymes or yeast cultures that will be useful as technical additives in the food industry, but vegetarians will be unable to read this on the end products.

### **Fruits of fantastic dimensions**

Martinus did not specifically mention genetic engineering. But in his book, *The Ideal Food*, he explains how Man's food and nutrition needs will change very much in future. All the resources that we have been putting into food production will be spent on developing healthy vegetarian types of food. Replacing today's slaughter-houses and cattle breeding establishments, tomorrow's large-scale companies will be busy promoting the improvement of plants and evolving edible fruit-flesh. The effects will be the gradual development of fruits of simply fantastic dimensions compared with today's species. "Evolution will therefore lead to today's agriculture becoming horticulture. The waving cornfields will become flourishing orchards". Through experience and by acquiring new knowledge about the right human foods and the correct ways of thinking, it will become possible to prevent all food-related illnesses, and in that way we will live our lives entirely free from illnesses.

*Translation: Mogens K. Bech*

**Martinus Centre, Klint, Denmark**  
**MARTINUS COSMOLOGY - INTERNATIONAL SUMMER SCHOOL**  
**July 28 - August 11, 2001**

**INDEPENDENT STUDY COURSE**  
**August 12 - September 22, 2001**

**Programme available from the Martinus Institute**

# Cosmetic surgery seen in the light Martinus Cosmology

by Tove Asmussen

Today it is common knowledge that cosmetic surgery is a billion dollar industry. From the United States this phenomenon has spread throughout the western world and therefore also to Scandinavia. All over the world, TV audiences can see how (mostly) women declare that they have become much happier after so-called liposuction operations on strategic parts of their body, trimming of sagging skin on their neck or face, enlargement of small breasts or reduction of large breasts. It is obviously positive that the joy following from these cosmetic operations spreads to the consciousness of these women because it will in turn radiate through their organism and cause a positive 'change of climate' for all the microbeings that were fortunate enough to survive the dramatic operations.

We are living in an era when the pharmaceutical industry and surgical specialists launch one fascinating product after the other, opening new roads to escape practically all sorts of suffering. Some countries permit euthanasia when life offers too much pain or too little hope. In other situations, the 'cure' may be a new heart that can be implanted when one's own heart ceases to perform properly for one reason or another. And if one's bank account is sufficiently healthy, one can have one's appearance corrected if it is unbearable as it is.

This article does not seek to degrade

all these offers or the irresistible desire to make use of them. But I believe that it is relevant to emphasise the consequences that our choices may have in terms karma. It is likely that we will benefit significantly in terms of karma if we can develop a fine ability to judge these tempting offers correctly. We must learn to exercise good judgement if we also wish to live our lives in harmony with the law of existence to the largest possible extent - the law that bids us to value the life and well-being of our neighbour as highly as our own, and the law that recommends that we do not seek happiness and well-being at the expense of others. To help to develop good and reliable judgement, we very much need the guidance given to us in the form of Martinus' cosmic world picture - in this connection primarily his analyses of the microcosmos that exists in our physical organism.

People who have more than a superficial understanding of Martinus Cosmology will gradually develop the habit of looking at their own physical organism as a complete 'universe' whose general well-being should always be one of our primary concerns. Therefore, when some time ago I watched a TV programme on the so-called liposuction techniques applied to hips, thighs, stomach, etc., I was horrified. At a moment of scientific triumph, it became clear to me that I was witnessing a gigantic dis-

aster in part of the universe that our body represents. In a matter of seconds or minutes, millions and millions of living microbeings (the fat cells and in turn also their microbeings) were sucked away - without any warning and very violently - from the area of the body where they had incarnated and had their natural experience of life, only to experience death and physical destruction, perhaps even through incineration. Horror and utter panic spread not only to the millions of beings who were the direct victims of the electric suction tube, but also to the millions of cells that were left behind in the devastated areas. In my imagination I saw before me a landscape hit by disaster so devastating that had it taken place in Earth's organism, human beings in all corners of the world would have sent relief aid to the affected regions. I spontaneously said a silent prayer for the woman in the TV programme who had decided to undergo cosmetic surgery.

Every year we hear about small and big earthquakes and other natural disasters around the globe. No matter the scale of these disasters, we can accept them as they are only because it is not within the power of human beings to prevent them. In contrast, through careful studies of Martinus Cosmology, we can learn that it is very much left in the hands of the human beings - it is even a natural obligation - to ensure that these kinds of serious disasters do not take place in our organisms. We also learn about the laws of karma, and therefore we should devote time to consider that we cannot reasonably expect our karma to protect us against major disasters if we accept the infliction of a disaster on our own organism that equals, in principle, gigantic disasters on Earth.

Cosmetic surgery used to give women larger breasts than given by

Nature usually means implanting a certain quantity of plastic material - either silicone or another material deemed suitable for the purpose. But no matter the material used, the effect is that the woman's own natural tissue in an extremely sensitive part of her body is forced to coexist with a clearly foreign substance on a relatively large scale. To me it is not far-fetched to compare this with an environmental disaster. There is evidence from plenty of women that such operations have led to painful and in other ways undesired reactions in the areas where the extraneous substance was implanted. And a large number of these women have developed more universal symptoms of illnesses - symptoms that resemble poisoning symptoms.

A third kind of cosmetic surgery performed by specially trained beauticians (reconstruction surgery) is the so-called face-lifts. They should also be considered relatively dramatic surgical operations because large areas of the skin of the lower part of a person's face and the neck become fully detached from the underlying tissue before lifting takes place. The excess skin is cut away, and once the remaining skin has been sewn on again, the loosened skin will grow together with the sublevel tissue - but obviously not with the same tissue as before the operation took place.

A less dramatic beautifying operation performed on an ageing face is the so-called 'peeling' of facial skin. These operations have become very popular because they even out moderately wrinkled skin and remove unsightly pigmentation. An operation of this kind is described by surgeons as a 'controlled third-degree burn' of the skin, brought about by a phenol solution of a suitable concentration. Recently surgeons have started using laser techniques to burn away the top layer of the facial skin.

Whether the process relies on one or another technique it does not change the fact that it brings suffering and disaster to the microbeings that, prior to the surgery, had their natural experience of life in the very same skin area - the area where they 'served their duty'.

Obviously it must be mentioned that the evolution of cosmetic surgery has been a blessing for a large number of people during the past hundred years or so. Surgeons have been able to help children born with deformities such as harelip or cleft palate, as well as people whose faces had been seriously injured by burns, traffic accidents or other accidents. Without the expertise of these surgeons it would have been impossible to restore their normal anatomical conditions, and the patients would have had to live hopeless lives. Cosmetic surgery as such is therefore not objectionable. Rather it is the tendency to derail its area of work that raises concerns, a tendency that calls for the development of sound judgement. But it may be difficult to define clear borderlines. It may be hopeless for some people to live with excessive fat deposits on parts of their body or to be confronted with a face that undergoes profound changes due to ageing. Personally I know no women who have not been saddened by the gradual loss of youthful suppleness of their skin - and all that follows with this sign of ageing. But to those who Martinus described as 'the advanced cultural beings' it will be important to learn to judge whether or not a carefully considered and not vitally important operation in a given situation represents 'the least evil' when taking into consideration the suffering that such an operation would inflict on the body's microbeings, not forgetting the consequences that an operation may have in terms of karma.

In order to better learn this, we need the guidance provided by Martinus' cosmic analyses. It is thought-provoking how beauticians have been clever at 'widening their product range', to put it in marketing terms. Against this background, it is up to each consumer to judge which product can be justified when duly considering the microbeings of each individual consumer's body.

When we have advanced only a few incarnations, we may have become wiser as to what will be required of us to obtain contact with a 'perfect' genetic material at every single incarnation. We may also have learned to take nourishment in such a way that we can keep our physical body 'in good condition' even at an advanced age. And finally we may then also have learned to live without fear and worries so that after a long life our face will not be excessively marred by the signs of stress and worrying thoughts.

With this, I have touched upon three key factors that can help you acquire and keep a beautiful appearance:

- 1) The genetic material given to us by our parents with every new incarnation.
- 2) The food that we eat.
- 3) The thoughts and emotions that flow through our consciousness.

Once we have learned to control these factors better, we will show to the world through the radiance of our eyes (known as 'the mirror of the soul') that we have finally reached the phase in our personal development where we are no longer lost in the darkness of ignorance.

*Translation: Mogens K. Bech*

# MARTINUS COSMOLOGY

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 + 2

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 finished human being in God's image after His likeness."

## KOSMOS

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