

No. 3 - 2010



MARTINUS
INSTITUT

Kosmos

MARTINUS COSMOLOGY

Martinus:

Sections 827 - 841 of
Volume 3 of Livets Bog

Sören Grind:

Sexuality under trans-
formation

Søren Hahn:

A little introduction
to a world picture
– The world picture as
theory and hypothesis



English

Dear reader,

Have you ever been in love just a little or perhaps madly? Maybe you recognize the feeling of being extraordinarily happy at the thought of being with your loved one, lying awake at night afraid that he or she will leave you for someone else, being jealous as soon as your loved one seems more interested in other things than being with you, and wishing you did not feel that way.

Or have you ever experienced a burning enthusiasm for something, an enthusiasm that absorbed your waking thoughts almost completely. Perhaps horse riding or football, reading or playing computer games, or indeed the work that you have chosen to devote your life to. Your whole attention would have been orientated towards exploring and developing your knowledge and skill in that area, experiencing the frustrations and failures as well as the exhilaration of success.

Think for a moment of a midsummer day. After walking through a wood, still and cool in the midday heat, you arrive at the sea. In front of you is the wide expanse of the ocean, the sun reflected on the surface of the water in a thousand points of glistening light. You sit and allow the warm sea breeze to caress your skin as you gaze at the blue haze way out above the horizon. In time your own inner horizon gradually begins to soften and let go of the thoughts about everyday tasks. You find yourself in a quiet, inner space that is close to just being ...

Behind all these experiences we can sense an intense warmth or even a oneness with life. We have sensed it many times and perhaps take it for granted.

But what is it in fact? And where does it come from? Martinus calls this fount of warmth “the highest fire”, and describes it as the driving force behind our lives, behind our eternal journey through the spiral cycle. And it is this that at every stage of our journey provides us with mental and physical nourishment. But if that is the case why is it that we mostly sense it in short spells or sometimes even as totally absent?

In his description of the spiral cycle Martinus explains that the animal kingdom – the kingdom to which we humans belong – is the one area of the cycle that does not experience the highest fire as a permanent state of bliss. Here we experience it in an extremely diluted form, fleetingly at the peak of sexual intimacy or in heightened moments when we feel at one with life. What we now experience as a momentary glimpse we will in the future, once we have reached the state of being true human beings, experience as an uninterrupted state of bliss.

But, I can hear you say, that is too far ahead to have any meaning for me now. What about the immediate future? Even that feels like unknown territory. Martinus tells us that there is never a point where we can be said to be totally alone, lost and without guidance. The very fact that we have Martinus’ analyses is proof of that. They don’t give us details, those we experience for ourselves, but they do provide us with a clear view of our aim. And they shine a light on the land ahead so that we can choose the road that is best for us. A guidebook for the journey!

Andrew Brown



Sections 827 - 841 of Volume 3 of *Livets Bog*

by Martinus

827. Sexuality in terrestrial human beings is divided into two groupings of which only one is acknowledged as “sexuality”

It may perhaps astonish the reader to see the living beings' proclamations of themselves, their manifestations and expressions, as identical to sexual pleasure. Ordinary terrestrial human beings are still so little acquainted with the mystery of sexuality, or the great ocean of the “highest fire”, that they are only able to see day-consciously one single nuance of this as “sexuality”, namely the intimate sexual connection between male and female beings, through which the procreation of the physical organisms takes place. They make a clear distinction between the thoughts and functions that express this sexual connection and other thoughts and functions, and consider the two groups of thought as extremely different, in fact as totally unrelated.

828. “One-poled beings”. “Specifically male beings” and “specifically female beings”

It is not surprising that sexuality appears split into two mental groupings in the consciousness of terrestrial human beings, of which one group is seen by

the beings as “sexuality” and the other as something quite unrelated to it. *The terrestrial human being is a being who finds himself, through evolution, gradually waking up from the “animal kingdom”. And this kingdom is based exclusively on that very form of “sexuality” that forms the basis of the reproduction of human beings' organisms. In animals this aspect of “sexuality” completely fills their consciousness. They live exclusively in order to promote and protect the survival of the species. And furthermore as this “sexuality” is manifested only in the form of “one-poled” beings, that is, as specifically “male beings” and specifically “female beings”, these beings' sphere of interest is already in advance to a corresponding degree limited. A specifically “male being” must be understood as a being whose consciousness is the domain only of the “masculine pole”, while the specifically “female being” is a being whose consciousness is the domain only of the “feminine pole”*

829. “The masculine pole”

Here the “masculine pole” should be understood as all those thoughts that express desire for superiority in strength and power and such functions of the consciousness that promote this. Con-

sequently the consciousness of such beings is already in advance compelled by Nature to be antagonistic towards like-minded beings, that is their “own sex”, since these beings have exactly the same desire or attitude of consciousness and will therefore always be born as competitors or rivals for the autocratic power. “Masculine” beings or “male beings” in their pure state are thus “specific fighter beings”. In creating “specific fighter beings” and permitting them to live side by side, Providence has created the conditions that are needed for displaying the “killing principle” or that aspect of consciousness in life that constitutes the contrast to light or love, and without which contrast love would never ever be able to be experienced.

830. “The feminine pole”

The “feminine pole” expresses all those kinds of thoughts and functions of the consciousness that promote a sense of joy in being protected and favoured by a superior, powerful being. That such beings are also created by Nature so as to have a more or less antagonistic attitude towards like-minded beings, that is their “own sex”, is also a foregone conclusion. For these beings are by nature, as is the case with “male beings”, rivals. The characteristics that they are for the time being born to admire and that constitute the whole of their vitality and happiness they do not find to a great extent among their “own sex”, and if they did, they would only be able to consider these beings as abnormal and even less worthy of admiration.

831. The dependency of the two sexes upon each other. A happy marriage

Because beings are thus divided into “specifically male beings” and “specifically female beings”, it has become the main desire of each of these groups

of beings to succeed in living together with at least one being of the opposite sex. Living together like this is the only way they can satisfy the appetite for life or the desire to give expression to those qualities of the consciousness that Nature has equipped them with. And the satisfaction of this appetite for life is the only thing that can constitute the vigour that is an indication of the joy and happiness in being alive. A “male being” is hungry for a being that can admire his masculine qualities and that in this ecstasy of admiration wants to possess him as the absolute one and only object of that being’s adoration, devotion and submission. How could a “male being” find such a being among his own sex? These beings have exactly the same hunger. Who other than feminine beings can satisfy such a hunger? With their inborn talents they possess all the conditions needed in order to provide this satisfaction, and at the same time the whole of these beings’ appetite for life can only be satisfied by succeeding in being the satisfaction of a masculine being’s appetite for life. Just as with the masculine beings, the feminine beings cannot achieve fulfilment of their appetite for life through their “own sex”. They are all beings that are born to have the same hunger. We can therefore see that the two sexes, according to the specific types of thought or life-substances that make up their consciousness, fit exactly into each other like two cogs in a machine. And the better the teeth of these cogs fit into each other, the more perfectly and noiselessly the machine runs. Whenever two beings of the opposite sex live together, their life together will be all the more perfect and a greater satisfaction of each other’s mutual appetite for life, the more they each represent their sex’s qualities in their pure state. And this is what we would call a “happy marriage”.

832. Terrestrial human beings' appearance as "specifically male beings" and "specifically female beings" has degenerated in favour of the creation of a hunger for things that lie quite outside the desire to possess any special being of the opposite sex

At this point some readers will surely raise a protest and claim that the above particulars about masculine and feminine characteristics cannot be totally correct, for in everyday life one comes across a great many examples of beings of the same sex being very devoted to each other. Furthermore one can testify that many women can possess strong masculine faculties, managing large enterprises with many beings under their command, and who admire their own sex more than the opposite one. In the same way we see many men who have no wish for independence or power and who have no noticeably strong will but are just as happy to be subject to another man, or other men, and who, like the aforementioned masculine women, admire and idolize representatives of their own sex. And to this the answer must be *that this is perfectly true, but it does not in any way invalidate the classification of the aforementioned life-substances as by nature specifically "masculine" and "feminine"; it rather constitutes irrefutable proof that these individuals are no longer to such a high degree typical of men and women as at an earlier stage of evolution. The appearance of men and women as specific beings representing respectively "masculinity" and "femininity" is therefore degenerating or in decline. This degeneration has now advanced so far that among present-day terrestrial mankind there are no longer one hundred percent "male beings" and one hundred percent "female beings". Such beings died out long ago. And consequently such beings' condition will be*

considered merely a part of terrestrial human being's history, in reality merely a description of their original condition. But is it not precisely this declining version of specifically "male" beings and specifically "female" beings that has given rise to the very peculiar mental manifestation that today characterizes the appearance of terrestrial mankind on Earth? Is not this appearance due precisely to the gradual blurring of such specifically "male and female beings"? Where is the modern, mature man who is exclusively a "male animal", a kind of bull, stallion or boar, which in this connection means a being who has no other sphere of interest whatsoever other than to possess beings of the opposite sex? And where is the modern, mature woman who has exclusively the same sphere of interest and is thus entirely a "female animal", like a cow, a mare or a sow? This is not to say anything disparaging about the sphere of interest that shows itself in the desire to possess individuals of the opposite sex, on the contrary, it is in principle inordinately divine and constitutes the provisional qualifications for the continued existence of the species. We have made these drastic comparisons here merely in order to be better able to show how much modern human beings are really already far above the mentality that is exclusively the "animal's". What is it that creates the great artist, or creates everything that issues forth from beings as a manifestation of genius and that allows them to appear as a genius? And what is it that creates the longing in other terrestrial human beings to become such a genius? Can it be that it is particularly that aspect of life in which one solely finds satisfaction in raising children? Is it not precisely this "something" that human beings possess above animals, the sphere of interest outside of marriage, that determines their appearance as human beings? Is

not this sphere of interest the expression of a completely new kind of desire, a desire that it has to be said belongs to a completely different form of hunger than that manifested in the “one-poled” being’s desire to possess a being of the opposite sex? Who does not feel admiration for great creative works of art? Who does not admire the producers of such creations? And are there not, in this way, a great many other phenomena that, to a very great extent, awaken a terrestrial human being’s admiration, without in any way whatsoever being an expression or representation of that being’s conscious adoration of the opposite sex?

833. Individuals of both sexes have to share being admired by the opposite sex with a new sphere of interest that has arisen in the latter *Terrestrial human beings have an ability to admire that has nothing to do with their ability to admire beings of the opposite sex. They therefore represent, as already mentioned, two rather distinct essential qualities in their consciousness. Of these two the oldest is the ability to admire beings of the opposite sex and the marital cohabitation that goes with it. This is inherited from the beings’ original condition when it totally dominated the beings’ sphere of interest. The other ability to admire, which has given the individual a completely new sphere of interest, is something that came about later. The emergence of this “new sphere of interest” cannot therefore avoid being a rival competing with the opposite sex for its originator’s admiration and consequent favour and worship.*

The fact that the being’s ability to admire has thus been split in favour of admiring and worshiping something that lies outside the opposite sex cannot possibly have benefitted the being’s interest in that sex. The beings of this sex

have to accept the fact that they no longer possess the total admiration of the opposite sex. And this means that the woman has to share the man’s favours with the new sphere of interest that has emerged in him, just as the man in the same way has to share the woman’s favours with the new sphere of interest that has emerged in her.

834. Marriage at present-day human beings’ evolutionary stage. The “honeymoon” is only a backwards glimpse into terrestrial human beings’ “lost paradise”. Their journey goes inevitably towards the unimagined mental heights and shining summits of a new paradise

No man or woman at present-day human beings’ evolutionary stage is therefore born to be able to give themselves totally to a being of the opposite sex. It is true that beings marry, both of them mutually believing that they have given themselves entirely to their partner, and consequently equally mutually believing that they completely own each other, but this is not the case. The duration of this intoxication of possession (or perfect happiness in the marriage) is already so short that it bears no logical relationship whatsoever to the period of time for which it is intended, namely, the entire physical lifetime of the marriage partners in their present earthly life. The fact that one attempts to redress this drawback in the marriage by means of an official marriage certificate cannot ensure that this intoxication of possession endures, even though these measures can of course be said to be a firm support for the marriage after the intoxication has come to an end. It is this paradise period of rapturous happiness in a marriage that we term “the honeymoon”. If this period lasted for the whole of the married partners’ physical earthly life, there would never ever be

any need for legal or judicial measures regarding marriage. Two beings who are mutually each other's total happiness, at the same time as they totally own one another, cannot possibly have any need of outside support for their happiness.

But this state of happiness is possible only in a "paradise" in which one does not eat of the "tree of knowledge". As this pleasure, in the form of "new spheres of interest" for each of the sexes, is an ever-increasing vital need for terrestrial human beings, it is not so surprising that the structure required for the fulfilment of the laws of this "paradise" has to be propped up increasingly on crutches in the form of judicial statutes or can only be sustained in the marital wheel-chair we call a "marriage certificate". That these beings in the "spring" of each of their earthly lives, in the form of the "honeymoon", are given the opportunity of experiencing a short backwards glimpse into the "lost paradise" cannot cancel out the incontestable fact that the great commandment of the Almighty is now, with increasing speed, carrying them towards a new radiant paradise on hitherto unimagined towering mental heights and shining summits.

835. The new sphere of interest found in both sexes and the inherited religious traditions and dogmas

But as in so many other areas of development, the beings are not immediately day-conscious of what is happening to them. They continue to live with old ideas and traditions and judge any initial signs of natural, new mental phenomena within themselves, and especially within their neighbour, that are not fully in contact with these traditions and long-accepted dogmas, which for centuries it has been common practice to fulfill, as "abnormal", "sinful" and "punishable". And of course it

is also important that these new signs do not develop too wildly and without a plan. The perfect being cannot be created in the blinking of an eye. *But in the long term the new mental phenomena, that is to say the "new sphere of interest", cannot be suppressed. Sooner or later it will break into the beings' day-consciousness, breaking down the obstructive old-fashioned traditions and dogmas, regardless of the cost and regardless of how "sinful" or "godless" one will in the light of these traditions be seen to be. What are we witnessing in the many divorces, unhappy marriages, reluctance to have children even though one is married, propaganda in favour of abortion, infidelity in marriage, unrequited love, excessively casual tendencies to fall in love, beings falling in love with their "own sex", perversities, sex murders etc? Are not all these things an expression in the beings of growing marital impoverishment?*

By stamping this impoverishment as "sodomistic", "sinful" or "of the devil" one is remaining in contact with the inherited dogmas about marriage, at the same time as being a messenger from a moral epoch whose supporters are on their way to disappearing altogether. *So what is this message other than an echo from another age when the marital impoverishment of the generations was still not nearly as widespread as it is now, and when it could therefore be held in check or supported by well-meaning, traditional exhortations from the pulpit? But this is no longer the state of affairs. Something more is now needed. There has to be a completely new wave of light that forms a foundation for understanding and justice if there is to be joy and happiness again among the individuals. The generations can no longer be supported by an echo. Neither baptism, confirmation, sacraments at the altar, nor punish-*

ment, imprisonment or penal servitude, despite their having existed for millenia, have been able to prevent the spread of marital impoverishment. Nothing is disintegrating more than the power of these old traditions and dogmas. The "new sphere of interest" found in both "sexes" cannot be suppressed by dogmas, persecution or punishment. With the increasing expansion of this "new sphere of interest", which is an absolute condition for the transformation of the being from "animal" to "human being", these inherited dogmas will become correspondingly superfluous, indeed, in some cases, an actual hindrance for normal mental growth and the natural fulfilment of the Godhead's own creation, or the Godhead's decision, purpose or plan for terrestrial human beings. Indeed, is it not the case that for many individuals the mere sight of a cross or other religious symbol on the cover of a book is enough to deter them from leafing through it, still less reading it? Is it not so that many people actually feel nauseous at the thought of such concepts as the "Godhead", the "Holy Spirit", "Christ" and such like? How many people are there who for the time being ignore "Livets Bog" because they believe that it is based on the same old moral prejudices and interpretations of the eternal truths or conclusions about life? *But are such people more "godless", more "evil", more "depraved" than those who believe in dogmas? Not at all. Who has not found just as many good-hearted and lovable people among these "dissenters", "non-believers" or "irreligious beings", as among the most zealous, religious adherents of dogmas? And do we not find among the latter just as much suffering, illness and hard fates as among the ranks of "non-believers", in spite of the fact that the "orthodox" think that they are in possession of "absolution" and therefore have the God-*

head's special favour and protection? It is not dogmas alone that cause this, for in that case it would be impossible to find truly loving human beings among the "non-believers", just as it would be equally impossible to find sick and suffering people among the real "believers", for the dogmas actually decree that everyone who believes in them is given absolute forgiveness of their sins. And with this forgiveness, suffering should no longer be possible, for, according to the dogmas, suffering is "punishment for sin". And if "sins" have been "forgiven", why then all this suffering? Is it not the refutation of the dogmas by these facts that is gradually undermining the belief in them and thereby creating "non-belief" or "irreligiousness"? And is it not this "irreligiousness" that to such a large extent characterizes modern terrestrial human beings?

836. The difference between the zealous "believers" and the noble "non-believers"

So what then is the real difference between the zealous "believer" and the noble "non-believer"? *Is it not the case that the zealous "believer" is in close contact with the rights decreed by the dogmas, for example, the right to possess one's marriage partner, the right to display "righteous indignation" or "holy wrath" towards the "ungodly" or those who think differently, the right to stamp as "adultery", "sin" or "vice" every sexual thought or feeling that is not precisely a certain number of metres within the boundary set up as "normal" by the dogmas and traditions? If this is not the case, then he or she is certainly not a zealous believer. And is it not so that the truly noble "non-believer" is unable to feel ill-will towards anything or anybody? He cannot even make use of the right accorded him by the dogmas to feel "holy wrath" or "righteous indig-*

nation". He stones no one by branding them as a "sinner" and cannot wish "the punishment of hell" or "eternal damnation" on anyone. He does not even stone an unfaithful spouse or anyone else who has been "caught in adultery" or who has gone beyond the sexual boundaries set up by the dogmas. Indeed, is it not so that a branded "non-believer" is sometimes a being who does not in any way bear in his consciousness any special disposition towards marriage, and whose highest and most basic mental demands do not therefore in any way constitute the wish to possess or own any being for himself alone, neither of the opposite sex nor of his own. And is this being necessarily an "abnormal" being, in other words, a kind of failed individual who is a nuisance or an inconvenience in the fulfilment of the divine creation through which the Godhead enables the "perfect human being" to emerge from the animal? *Is it not so that beings in this category have had important missions to carry out particularly in this great work of creation? What about the great Nazarene? Can one conceive of his mission being as successful if there had been a "Mrs Christ" with a family of sons and daughters to bring up and provide food for? If he had been subject to the monopoly of marriage, how would it have been possible for him to experience love in such lavish abundance that the great commandment that is the fulfilment of all the laws could vibrate as a wave of light from his being throughout the world and down through the centuries in an eternal, imperishable decree: "Thou shalt love thy God above all things, and thy neighbour as thyself"? His very being would then have been a clear manifestation of "adultery" and thus desertion and unfaithfulness towards his spouse, even before he had uttered any word or statement, indeed, while they were even only*

thoughts in his mind. As we know, the marriage monopoly decrees that: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife". And furthermore the same monopoly states that: "Whosoever looketh upon a woman to lust after her, hath committed adultery already with her in his heart". But how is a married man to fulfil such a commandment and at the same time fulfil the great law of love? If a married man loves, in addition to his wife, another woman as he loves himself he is committing "adultery", and the same applies if a married woman loves, in addition to her husband, another man as she loves herself.

837. The meeting of two great evolutionary epochs. The world redeemer and the monopoly of marriage

So what are we witnessing here? Is the world redeemer's decree abnormal, is his very being and unmarried state abnormal? Or are the old, traditional dogmas abnormal? *No, neither the marital dogmas nor the condition of the world redeemer are abnormal, they are to the very highest degree the expression of the meeting between two highly differing evolutionary epochs. We are at the boundary between two totally different mental spheres, namely the "animal kingdom" and the "true human kingdom". The old marital or sexual dogmas constitute the laws or conditions necessary for the preservation and maintenance of the "one-poled" way of being that terrestrial humans have inherited from their original condition, as well as the principle of procreation that goes with it, whereas the world redeemer's being and manifestation is an expression of the law for the protection and development of the incipient "two-poled" condition in terrestrial human beings, which forms the basis of the new sphere*

of interest. Whereas dogmas are experienced through the consciousness of one-poled beings, the precepts of the Christ-being are experienced through the consciousness of a two-poled being. As the one-poled being is only a "half-being" and can only reach the highest sensation in life through an intimate connection with a "half-being" of the opposite sex, it is obvious that all the one-poled beings' laws and regulations about life must point in the direction of stimulating and perfecting this connection. As the world redeemer is a two-poled being, he constitutes a "whole being". He cannot therefore gain fulfilment in his life through an intimate connection with a "half-being" of the opposite sex. As he possesses to perfection the opposite sex within himself and is thereby just as fully day-conscious in both poles as a one-poled being is in its one pole, there is no opposite sex to whom he can long to be joined in marriage. Such a being is unencumbered by either kind of "half-being", whether man or woman, and his or her intimate sexuality and sexual satisfaction takes place to a great extent along mental lines, as the "true human body", that is to say, the special organism for this double-sexed being is still not yet fully developed on Earth. Every human being that is born on Earth, regardless of how two-poled they may be sexually, must therefore still appear in a special "male organism" or "female organism", and according to this outer physical form we describe its originator as respectively "man" or "woman".

838. The intermediate stages between the one-poled and the double-poled states create degeneration within marriage. The sexual urge is more liberated in terrestrial human beings than in animals

Becoming a two-poled being is consequently not something that happens

in an instant. The transformation of the living being from a one-poled to a two-poled state constitutes a very long period of development. And of course within that period are to be found every possible kind of intermediate stage between the one-poled and the two-poled state. The representatives of these intermediate stages are thus in varying degrees unfinished beings. Among these beings the disposition towards marriage is to some extent strongly degenerating, with the result that these beings are correspondingly unsuitable as marriage partners. And the more advanced the degeneration, the shorter the duration of the "honeymoon" within the marriage, if the degeneration is not already so far advanced that the person does not marry at all. *But it is by no means everyone whose degeneration is so far advanced that they do not marry. On the contrary, there exists a very high percentage of people who still marry, even though their disposition for marriage has virtually disappeared. What about men who, apart from their wedded wives, absolutely have to have "mistresses"? And what about women, who apart from their husbands cannot live at all without flirting and philandering with all other men? In many cases is not these women's attire and make-up – plucked eyebrows, false eye-lashes, painted lips, cheeks, hair and nails etc. – more to be admired by other men than the marriage partner? To long for the admiration of other men rather than the marriage partner cannot possibly present their marriage in a very good light. And it does not improve matters that the woman concerned feels that her camouflage is necessary in order to keep the husband for herself. A marriage partner who prefers a camouflaged beauty instead of the natural, true beauty is not a genuine – but rather a mock – partner within the bonds of what is called "mat-*

rimony". It is not his wife's natural appearance, but the ideal image of a woman that his wife with the help of cosmetics tries to represent, that stimulates his amorousness. And the wife must thus by artificial means transform herself and become an imitation or substitute for that ideal image of a woman.

But a marriage that is only based on an outer veneer, almost in the literal sense of the word, is not based on the natural outward appearance of the being's true self and it is consequently artificial. But of course it is only to a very limited extent that this camouflage can cause the marriage to be long lasting. In most cases it will disintegrate. The beings can no longer connect with each other and the marriage becomes intolerable and has to break up. The beings hasten on to new love affairs, enter into new marriages and experience the same disappointments. The "honeymoon" in the new relationship and the marital bliss bound up with it, cannot last. And so the beings are persuing in vain the "lost paradise". They are no longer in the "Garden of Eden" as they believed. They are no longer "mating beings" pure and simple. Their sexual urge has become more liberated. Whereas in pure animals the sexual urge is a restricted system, which means a system that is only liberated for periods when it is necessary for procreation, in the case of terrestrial human beings it is more permanent. Unlike animals, human beings do not have a special "mating season", although springtime may be said to still have a strongly stimulating effect on the sexual life of terrestrial human beings. The ability to reproduce in human beings is not confined to a certain time of year but finds expression all the year round. Terrestrial human beings have become more conscious of their sexual urge. It is more a matter of will in these beings than in animals.

839. The beings want to enjoy sex but they use their intelligence to try to avoid its natural consequences or effects: fertilization and offspring. The transformation of organisms and other noticeable signs of degeneration

Terrestrial human beings to a great extent make use of their awakening consciousness in the sexual area to oppose the principle of procreation in the sexual drive. *The beings do not want offspring and are thus already a very long way away from the original "Garden of Paradise". They want to retain the pleasure of sex but they use their growing intelligence to try to avoid its troublesome effects. The fact that the evolution of women is proceeding in the direction of smaller hips and a narrower pelvis, indeed, a pelvis that is already so narrow that many women are now unsuited to bear children, while at the same time the fact that the evolution of men is proceeding more and more in a feminine direction, away from a robust organism with rough, ape-like musculature towards a more smoothly rounded figure, with softer lines, are also phenomena that cannot in any way reinforce the beings' original state as procreative mammals. That they allow their offspring to suckle at a cow's udder via a bottle with a rubber teat instead of at the mother's breast is not a state of affairs either that maintains and develops the woman's appearance as a genuine "female being" with an ability to give her child life from her own breast. But even if there are of course still a great many women who have not yet lost this truly female ability, it does not paint a very flattering picture that among these nursing mothers there are a good many who feel pleasure, indeed, even a longing to sit enveloped in a cloud of tobacco smoke, with a longing to fill their throats and lungs with the smoke from countless cigarettes,*

thirsting for all kinds of alcoholic liquids such as whisky and cocktails or any other of the camouflaged poisons that form a part of what is so-called "socially acceptable" in modern society. So what is it that this child is suckling from such a mother together with her milk? If the little being is not poisoned already in its cradle it will not be thanks to civilization or the so highly valued "social acceptability", far less the mother. No, in our day Eve is picking more apples from the tree of knowledge than ever before. Women of today cannot possibly dwell in a "garden of paradise" where such picking is forbidden. That a man makes his wife pregnant while drunk or perhaps actually feels more drawn to drink than to amorousness is also one of the facts that show that twentieth century Adam is also indulging in the "forbidden fruit", and similarly can only be someone that does not belong in the "garden of Eden", where the procreation of the species is the highest ideal, the one and only legitimate or the one and only permitted enjoyment and sphere of interest.

840. To embark upon marriage in order to avoid or camouflage the double-poled state is totally against all natural laws and is a crime against the other person in the marriage. Exemplary double-poled beings. "The highest fire" or a sexual sphere that unites the individual with the Godhead, enabling him to be overshadowed by "the Holy Spirit" or "cosmic consciousness" But degeneration hastens on apace. Adam and Eve are coming further and further away from the "Garden of Eden". Eating of the "tree of knowledge of good and evil" is becoming more and more widespread, in fact so widespread that it is beginning to outdo the eating of the fruits of the garden that were originally permitted, namely, "the

normal marriage and everything that goes with it". *This normally permitted eating of the fruits, which used to be the absolute condition for the being's normal happiness, now has absolutely no attraction whatsoever for a number of individuals, indeed it would be sheer misery for these beings if they committed themselves to marriage. These beings do not marry, except for a few who think that by doing so they will be "rescued" from their "strange" condition which up to now has generally been stamped as "abnormal" by the primitive or ignorant section of society. Indeed, there are even some who go so far as to try to hide or camouflage their condition by marrying. But such occurrences are, of course, completely at variance with the laws of life and bring unhappiness to the being concerned, quite apart from the deception or crime against the other partner in the marriage. Of course, not included here are those beings whose unmarried state is due only to impotency or a purely outer organic defect that either wholly or partially renders normal marital sexual intercourse impossible, but whose mentality is otherwise normally based on desire for the opposite sex.*

So we see that within any community there exist many beings, both men and women, that do not marry. How then do such beings think and behave? What is it that stimulates and encourages these solitary individuals to live life? *At best, we see such beings devoting themselves to some particular mission, sometimes showing themselves to be great geniuses or in some other outward way providing the driving force behind projects that are beneficial to society. Their everyday private conduct and dealings are as a rule exemplary, apart from the "oddity" of not being married. The purely sexual aspect of their lives and their sexual satisfaction is usually something that constitutes their most personal secret and*

is a completely closed world to all whom it equally completely does not concern. They therefore never in any way bring shame onto their own kind. Within this group of people are found absolutely the most fine, sublime and highly cultivated human beings on Earth. That these beings' deeply intimate sexuality also requires physical release, even though this process to a large extent takes place mentally, becomes clear through the fact that they still find themselves in either a "male" or a "female" organism, even though mentally they are neither male nor female beings, but are almost equally day-conscious in both poles, the opposite pole as well as that represented by their own organism.

As such a male or female organism cannot normally exist without being equipped with sexual organs and the glands and secretions that go with them, all of which demand release, this release has to take place. If it did not, there would arise an unnatural tension in the mental functioning, a sexual hunger that before long would bring the individual totally out of mental balance. We cannot go into details here as this subject is just a subsidiary analysis in the section on "life-substances", but it should be emphasized that these beings' immense genius, clear and logical way of thinking, their overwhelming energy and capacity for work, also their high intellectuality and completely balanced mental condition, constitutes a shining guarantee that they are in no way sexually overwrought individuals, whose thoughts are tied up with endless speculation about an inwardly burning sexual hunger – as would certainly be the case if the hunger were not satisfied. And we can take it as a matter of course that this hunger is not satisfied through sexual intercourse with a being of the opposite sex. As they are actually double-poled beings, they have absolutely none of the hunger that

is sensed as a desire for the opposite sex. And a hunger they neither have nor feel will certainly not require release or satisfaction. In spite of this, the high culture and sublime feelings of these beings can absolutely vouch for the fact that their sexual satisfaction is in no way criminal or in any other way causes annoyance or unpleasantness to others. These beings' sexual satisfaction, both physical and mental, can thus only take place in one hundred percent contact with the true laws of love that determine that this satisfaction may only come about if it does not as a consequence cause any other being any pain, tears or suffering. Such beings therefore hold their sexuality within such bounds that its satisfaction in itself can only constitute a one hundred percent blessing. The term "a one hundred percent blessing" should here be understood as a phenomenon that gives its instigators a sense of extraordinary liberation and consequent mental equilibrium, an outstanding enjoyment of life and the urge to devote themselves exclusively to the generation of energy that they can use to serve unselfish ideals and aims. A sexual satisfaction that to such a degree of perfection gives its partners the ability to live unhindered and happy in the principle: "It is more blessed to give than to receive" can also only be a blessing for the partner's surroundings. And the sexual satisfaction thereby reveals itself as the true "highest fire", which means the highest supporting fount of warmth behind every mental, and consequently every physical, manifestation. The term "mental warmth" is to be understood here as "sympathy". A sexual release is thus the same as the very culmination of sympathy. And whenever such a release finds expression in the aforementioned perfect, unselfish outcomes for its partners, it transforms life itself and thereby the universe into "love". And it is in this scintillating radiance of love that the be-

ing “sees God” and becomes “one with the Father” and thereby discovers himself to be “the Way, the Truth and the Life”. Religions define this state in such terms as “initiation” or “being filled with the Holy Spirit”, whereas here in “Livets Bog” it is expressed as the “great birth” with its release of “cosmic consciousness”.

841. One cannot attain “initiation” or “cosmic consciousness” through an abnormal sexual attitude or specific experiments

At this the reader will perhaps exclaim in surprise “Can one achieve cosmic consciousness through an abnormal sexual act and attitude?” *And the answer to this has to be absolutely not. All the beings for whom the aforementioned sexual behaviour and attitude is abnormal, that is to say all the beings that appear to some extent to be one-poled, will find that this kind of sexual attitude will in practice very easily initiate a direct “descent into hell”, or the beginning of a series of lives in the culmination of suffering and mental darkness. Do not think for a moment that any kind of abnormal phenomenon will enable one to gain access to the most perfect and high initiation, so that one becomes overshadowed by “the Holy Spirit”. On the contrary, all “abnormal” phenomena constitute the “guardians of the threshold” that guarantee that no one shall enter in without being dressed in “wedding garments”.* We shall presently touch upon some of the terrible pitfalls and abysses that human beings can fall into when, while still unfinished and far too prematurely, they are moved by the forces that directly open the gateway to the eternal light, the new paradise or God’s consciousness itself. *Do not believe that all that is required to acquire this is a mere momentary act of will that one can release and fulfil as easily and quickly as following a recipe in a cookery book. Do not believe*

that by making some experiment or other you can immediately obtain “cosmic consciousness”. Those who attempt this are directly and with absolute certainty steering their lives with great speed towards the dark spheres of mental illness and derangement. The willed sexual act has to be in harmony with the being’s natural sexual desire. One cannot with impunity engage in forms of sexual satisfaction whose driving force is quite different from one’s true, inner sexual need. If it is only out of a one hundred percent need for money or desire to obtain other forms of material or mental benefits that one engages in sexual acts and forms of sexual satisfaction that have nothing whatsoever to do with one’s own true sexual needs, then one is breaking down the very highest factor of life within oneself. One will gradually discover that one can no longer attain the pleasure and joy in sexual satisfaction that were formerly one’s greatest pleasure. By engaging in the new forms of sexual satisfaction that were originally merely a means of obtaining money or other benefits, one has imperceptibly undermined one’s ability to find satisfaction in the sexual act that is in accordance with one’s natural mental level. And as the new sexual phenomena that one has engaged in are not natural for one’s mental level either and cannot give the inspiration, exuberance or enjoyment in life that are necessary to maintain a healthy mind and body, one finds oneself in anything but a sphere of contentment. One cannot find happiness through what was originally one’s true nature, nor can one turn back from the new phenomena that may perhaps provide the material benefits that one had hoped for but that are very far from giving that zest for life that is the being’s natural general condition of wellbeing.

*Translation by Jeanne Day
and Andrew Brown*



Sexuality under transformation

by Sören Grind

Human beings are at a crucial turning point

The the fully developed, cosmically conscious human being experiences life as a whole as an eternal, loving embrace by a Godhead that cares for every single living being. According to spiritual science we are never on our own on the road of life. Our present culture, however, in many ways bears the signs of human beings' experience of loneliness and isolation. Many people do not believe in a God, and many feel completely lost in life, especially in their love life. They often feel confined when they live with a partner and they suffer from loneliness when they live on their own. This is a natural phase in our development, since we live in a materialistic age in which our fascination for material and technical developments is totally overshadowing our relationship to the world of the spirit, and at the same time our instinct to marry is degenerating and has still not been replaced by a stable human ability to love.

The driving forces behind evolution

Everyday experiences are the primary factor in our development, that is to say, our karma. The selfishness that we have in us from our animal instinct of self-preservation brings us into conflict with our surroundings. All the unpleasantness that we cause others comes back to us in the form of our fate, with the precise purpose of awakening our consciousness and compassion towards

our fellow beings. Apart from the cosmic teaching that we receive through our everyday karma – both the pleasant and the unpleasant – the Godhead guides us through the darkness partly with the help of a religious principle and partly with the help of our sexuality. Without these important sources of inspiration all the suffering that characterizes the history of mankind, such as hunger, war, natural catastrophes and illness, would have deprived us of all hope and joy in being alive. Our religious faculty offers us comfort and the hope of a better existence, and the state of being in love, with its longing for sexual union and for forming a family, has been and for most people still is a powerful source of the flame of hope and the joy in being alive that has borne us though the sufferings and the hardships.

The light giving property of instinct is in decline

So what happens when both our religious instinct and that part of our sexuality that is driven by instinct are in sharp decline?

In the cosmic perspective we cannot live very long without God. It is as if the religious faculty charges our spiritual batteries, and from then on the batteries can only last for a limited period through the atheistic phase. Eventually our cheerfulness and love of life disappear. This becomes evident in connection with a mental crisis triggered off by something that we experience as an

outer cause – for example, the loss of a close relative, the pain of an addiction, a divorce or serious illness. The crisis soon takes on an existential character, and the spiritual void is felt so strongly that the religious principle once again forces its way into our day-consciousness and awakens the seeker in us. But this seeking can no longer make do with believing in outer authorities; it wants to know and understand as a result of our own efforts.

The decline in the sexuality of marriage

The decline in our sexual instinct is evident in many areas. The main one being our marital faculty, in the form of our ability to fall in love, which is becoming increasingly superficial and short-lived. Our faltering ability to fall in love soon causes us to find new, attractive partners who compete with the marriage, making it unhappy and short-lived. Martinus calls this phase in our evolution the “zone of unhappy marriages”.

Livets Bog, vol.1, section 130: (As this is) “... a zone in evolution in which sexuality, according to later analyses in *Livets Bog*, is undergoing a *very great cosmic transformation*, we are witnessing that so-called ‘natural’ sexuality in this zone is to a large extent *in decline*. As a consequence marriages are becoming superficial and unhappy, which is why I have called this zone the ‘*zone of unhappy marriages*’. This can in turn be considered the initial stage of another zone in existence, which I have called the ‘*zone of infertility*’, since here the degeneration has reached the stage at which *the beings are totally unsuited to being ‘husbands’ and ‘wives*’. Cosmic analyses show this zone to be the fundamental boundary between *the animal and the human sexuality*.”



An inner transformation

One of the central purposes of spiritual science is to give us an insight into this radical transformation of the whole of our mental structure. Our ignorance in this area has created a deep-seated unrest and confusion that has led to mental problems and sometimes even sexual deviations. We have seen a steady increase in marriage breakdown, with growing confusion and a desperate seeking in the area of sexuality, but we have not received any deeper insight or guidance concerning the new sexuality that together with the development of humaneness is growing at a rapid pace in us.

Due to the fact that this transformation is initially not seen as a transformation of our male or female bodies or our sexual organs, it being an invisible, inner, organic transformation of our mental structure that has deep roots in an evolution that has been going on

for a long time, the confusion is even greater. We think we are meeting a woman or a man, but appearances are deceptive. In every man a feminine side is growing and in every woman a male side is growing. Most people we come across are rather double-poled with a relatively well-developed balance between the male and the feminine pole, but they are still walking around in male or female bodies. We are therefore deceived into believing that their ability to marry is intact, and that their sexual attraction is still influenced by the one-poled mating act. This gives rise to great disappointment and confusion, and many see themselves as failures or believe that there must be something wrong with them, since they cannot manage to live in long-lasting relationships and that their sexual urge to mate often loses its strength when the elusive ability to fall in love diminishes or seeks instead new objects for its satisfaction.

In the book *Two kinds of love*, chapter 44, Martinus writes: "But there are also beings in whom marriage has degenerated to such an extent that they no longer want to marry; they live for shorter or longer periods in sexual relationships with partners without being officially married. Next we can observe beings in whom the one-poled state has completely degenerated and with it the one-poled mating act. These beings feel repelled by marriage and its one-poled mating act or intercourse. They therefore live as single persons and have no sexual interaction with beings of the opposite sex. Their mating-orientated love has therefore totally degenerated. This degeneration in these beings is the first signs of the penetration of the new world epoch into their minds and way of being.

So what does the new human sexuality involve?

In its first phase the new human love that is growing in every human being involves an intensification of the sexuality that we have with us from the animal kingdom in the form of sexual intercourse and the mating act. The rutting season or the period when animals are on heat is extended to encompass the whole year. The gradual growth of our human ability to love, and thereby also of the sexual energy, means that sexual intercourse becomes primarily a means of seeking pleasure and that procreation plays an increasingly peripheral role in the sexual interaction. Gradually, however, the human sexual energy begins to transform our body and extend the erogenous zones in the organism to larger and larger areas. Intellectual, artistic and humane thoughts and feelings cause higher energies of the consciousness to flow through our organism, and these energies make us more sensitive and refine our ability to find pleasure in physical touch, also beyond the sexual organs. Sexual intercourse is now competing with foreplay, caressing, massage, tenderness, intimacy and closeness, and these will gradually be more and more freed from the traditional sexual act. What will characterize the new sexuality will be the enjoyment of being able to give the other person a sense of beauty and pleasure and a greater joy in living, rather than the previous instinct to possess the other person for one's own satisfaction.

The sexuality that we have inherited from the animal kingdom can in essence be seen as standing in direct opposition to the new human sexuality, and this forms the foundation of all conflicts between human beings. Through a deeper understanding of these opposing expressions of sympathy – the animal sexuality seeking possession and own-



ership of the other person's body and will and the human sexuality seeking to give the other person both bodily and mental freedom – a great many forces in ourselves and in our culture will become more understandable and gradually easier to manage.

Livets Bog, vol. 1, section 130: “The fully developed human being is on the other hand a being that lives under totally different sexual laws and conditions, as all its sexual energies are transformed into tendencies that cause its whole manifestation to be a *practical compliance with the law of existence*, thereby allowing the sun that is its consciousness – now cleansed of all animal and unfinished characteristics, such as *gender, jealousy and the right of possession – to shine, as when one senses the presence of God, giving warmth and life to all and everything in its surroundings*. The difference between terrestrial human beings and cosmic human beings lies mainly in the fact that the former through their sexuality maintain tendencies that bind them to the animal kingdom, while the latter through their sexuality maintain tendencies that bind them to the human kingdom. The animal kingdom and the human kingdom therefore each have their own particular form of sexuality that create

respectively animal and human dispositions and tendencies. Sexuality is therefore the background behind every form of creation, behind every form of manifestation of consciousness.”

A hybrid sexuality

We are the transitional being symbolised by the sphinx in Egypt, having an animal inheritance that strongly influences our physical body and its instinctive functions and at the same time having an intellectuality and the beginnings of humanity that of course also sets its stamp on our sexuality. As a result it is completely natural that there is a transitional zone in evolution where the animal and the human sexuality exist side by side. In most sexual relationships today there is a wish for foreplay, kissing and caressing just as much as there is a wish to “complete” the sexual meeting with traditional intercourse or mating. Martinus describes how human love can easily be “infected” by animal love. For example, it can happen in a harmonious, human meeting between two work colleagues that all of a sudden the atmosphere between them changes. The feelings of sympathy associated with mating have been activated and can now lead the colleagues into infidelity or an inner struggle to prevent the feelings of sympathy associated with mating from getting out of control. Also in well-established relationships it is not so easy for the partners to be in agreement about their needs – one perhaps prefers human warmth, touch and intimacy, while the other wants more of an intercourse-orientated sexuality. Sometimes one of the partners will hold back on human touching in order not to activate the urge to mate in the other. Many people nowadays are happy with caressing and intimacy, but short circuit altogether when there is an expectation that they “go the whole way”.

Contraception – a means of bridging the gap to an emancipated human sexuality

So what can we do when we feel attracted to making love in a way that can lead to fertilization, but when the new sexuality that is not connected with intercourse has not yet reached the level of inspiration that it can replace the pleasures of intercourse? The materialistic solution is to prevent, either chemically or mechanically, the sperm from coming into contact with the egg or to prevent the fertilized egg from putting down its roots in the womb. In the physical perspective, fertilization is just a question of sperm and eggs in the womb. The common assumption is that it is here that life is created. In a spiritual perspective, the fertilized egg is a coupling cell that makes it possible for a discarnate being to begin to build up a new physical organism. It is here that a new body is created from the spiritual plane by an individual that is longing to incarnate. Sexual intercourse constitutes the electrical impetus and radiation that stimulates one or sometimes several discarnate beings to connect with the fertilized egg. We know from artificial insemination that male ejaculation provides enough activation for the sperm's subsequent joining with the egg to create the basis for incarnation. From the spiritual perspective, contraception and pregnancy terminations are not just technical issues, they also have to do with a mental as well as a spiritual world.

When with the help of contraceptives we cling to the act of mating for our sexual gratification, there are as far as I can see three main problems we have to relate to. The first arises through the use of the "pill" or spirals, which interfere directly with the reproductive functioning, partly having side-effects and partly in the long run

apparently having a damaging effect on the organs of fertilization. The second is that through the act of mating itself we attract to us discarnate beings that connect with the fertilized egg, after which they are unnaturally pushed away. A third effect of maintaining sexual intercourse is that it preserves, as was mentioned in the quotation above, the tendencies associated with the animal kingdom, which I understand to be the characteristics that have as their purpose the protection of the family and offspring, i.e. the right of possession and jealousy. What I am saying contains no moral criticism of those of us whose primary gratification lies in the act of mating or intercourse; it is an analysis that can point the way forward once a satiation with sexual intercourse or its consequences begins to make itself evident. It might be helpful to see that it can be perfectly natural to experience intercourse as unpleasant if, for example, it is connected with a sense of ownership. It is certain that satiation with the act of mating occurs at different stages in our evolution as human beings, depending on whether our sexuality has been forced, repressed or filled with a great deal of suffering in previous lives, or whether it has been a less fraught area of evolution. It is very individual where the central area of our sufferings has been in the course of our evolution. As with any other change, it is the personal hunger and satiation, subtly combined with will based on reason, that can create for the individual or couple a natural transition to a new form of sexuality – a transition that we will all sooner or later undergo. Condoms, pessaries and observing the safe periods of the female cycle are probably the most caring methods of contraception, as they do not have medical side-effects nor is there any risk of damaging the functions that make fer-



tilization possible. For those who have a strong zest and joy in connection with sexual intercourse but who do not want to have children, it is definitely preferable to use contraception instead of risking an unwanted pregnancy. Having to go through an abortion would be a much more difficult process for both the intended parents and the incarnating being.

The natural way that can guide those who are interested away from the risky methods of contraception is, however, to develop one's ability to love. We are at the very first stages in our exploration of a world of pleasureable experiences and expressions of love. Our bodies and minds are quite automatically developing greater sensitivity as a result of our humane development, and, as in so many other areas, spiritual science is giving guidance and encouragement to those who are actively taking part in developing their human sides. We have the possibility of practicing forgiveness and of being tolerant etc. In this spiritual impulse no one is telling us what we should be doing or criticizing

us; we are being shown how we can go at our own pace and, according to our own longings, phase out the animal traditions and develop the human abilities. As you know, practice makes perfect. To explore ways of satisfying one another sexually, through kissing and caressing the whole body, including the sexual organs, will gradually give experiences of pleasure that, in Martinus' view, will far exceed the now degenerating sex act. It is nevertheless a totally individual matter, and you yourself are the only person that can discover the kind of touch that can give the feeling of pleasure, freedom and love that fits your own unique world of experience. Here we are, each and every one of us, on a unique journey between two paradises with most of us being dragged backwards and forwards between the two forms of sexual satisfaction, but evolution is leading us all towards being geniuses in caressing one another, freely and mutually. We are step by step evolving towards being geniuses in both humanity and our ability to create pleasure for our neighbour. Our ability to enjoy both physical and mental touch will therefore gradually increase. The experience of life will be increasingly filled with this human sexual sensation. Sexual touch will continue to have its culminating experience or orgasm. The double-poled orgasm will be experienced in the whole body, with its culmination being connected to the mouth through what is now being developed in the form of kissing. In all these human meetings sexuality is being connected with universal love and is, whether mental or physical, completely independent of the gender of the body. It is one human being loving another human being. Our deep original longing for the divine in existence will then have become a day-conscious, realistic experience of the Godhead in the meeting with our neighbour.

Human love is the decisive factor in good relations

The decisive factor in all our interactions with fellow beings is our ability to practice human love. Sexuality is not primarily a technical issue but a question of our attitude towards life. Do you have it in your mind to take for yourself at your neighbour's expense, or do you have it in your mind to love one another in a way that produces a feeling of mutual joy? It is the same change of course that we are working with in all areas in which we are longing for a more human existence. Once we can combine a lov-

ing attitude with behaviour that is in harmony with all the fellow beings we have anything to do with, whether in meso-, micro- or macrocosmos, we will be in harmony with the keynote of the universe and in contact with the highest experiences that our consciousness can bear on our present step in evolution.

Translation: Andrew Brown

The illustrations accompanying the article are paintings by Kahlil Gibran (1883-1931)

"... in the initial zone of the new sexuality, based on the as-yet very evident unbalanced state of the being's poles here, "falling in love" and "envy" occur, since a being here must live through or repeat the as-yet unfinished, primitive stages of the opposite pole, meaning that the man must live through the primitive characteristics of the woman, and the woman must live through the unfinished nature of the man before the new sexuality can be in its purest form. But where the lower nature of this opposite pole has been overcome, "falling in love", envy or jealousy will be a total impossibility, the fact of the matter being that the new form of sexuality, which seeks satisfaction through caressing areas other than the sexual organs, differs from ordinary sexuality in that, in its most perfect form, it does not create any sensation of pleasure through the "feeling of possession", but through a feeling that we can call "a feeling of relinquishing". While "ordinary sexuality" creates the feeling of pleasure exclusively through the desire to possess the reciprocated love of another particular being, and gives pleasure only through the satisfaction of this desire, the "new sexuality", when it is in its purest form or is a product of the balance of the two poles in the being, gives a feeling of pleasure only through the desire, not to possess the reciprocated love of another being, but solely through giving oneself. This pleasure thus fills the being's entire desire. When this sexuality or this desire becomes universal and fills every individual it will be easy to understand that the "desire to possess" will become superfluous and must therefore degenerate and die, and become an impossibility in the "perfect human kingdom". "Giving rather than receiving" becomes here just as universal as "receiving rather than giving" in now universal within terrestrial human society."

Quotation from *Livets Bog*, vol. 4, section I | 40



A little introduction to a world picture

– The world picture as theory and hypothesis

by Søren Hahn

It is reported that the emperor Napoleon once asked the philosopher, Laplace what place God had in the Newtonian system. Laplace answered: “We have no use for a hypothesis about God!”

So what about Martinus’ world picture? Is there a hypothesis about God there, and do we have any use for one?

Martinus mentions God on many occasions in connection with his world picture, and for Martinus himself God was not a hypothesis, absolutely not. He prayed to God every day, and he went so far as to recommend others to do the same – even though they did not believe in God!

Does that sound illogical? But just think for a moment – is that not precisely what we do with scientific theories and hypotheses? We test them out practically, without it having anything at all to do with whether we believe in them or not. Science just does not allow any possibility to go untried. This is the very essence of scientific experimentation. The essence of the scientific way of thinking.

Just imagine if Jesus had said that his message was theory and hypothesis. It would be unthinkable. Not only because these words were probably less well known at that time, but also because Jesus did not present his message through logical thinking.

But Martinus did. In fact Martinus’ world picture contains many of Jesus’ sayings. They are included not as postulates, but as suggestions worth consid-

eration, and in the language of science these are precisely what we call *theories and hypotheses*. In a wider context they would be called *world pictures or paradigms*, and they have the advantage that here you are given an intellectual method you can use to disprove an idea, a thought or just a vague notion, so that you can decide with greater certainty whether it is worthwhile pursuing it further. And this merely means that it would fit nicely into a context that you already feel you are on a wavelength with.

So how did Martinus see his mission? How far did it reach? Martinus gave a clear answer to these questions in the following words: “*I can only give you the theoretical experience of the Godhead, not the sensory experience, only the Godhead can give you that.*”

It is therefore not so difficult to find “the theoretical experience of the Godhead” in this world picture, or in other words, the hypothesis about God.

But do we have any use for it?

There are some who find it clearly essential, while others can perfectly well get the whole thing to hang together without it. This is just a fact. Admittedly it is Martinus who gave the world picture its name but it is you who has to use it. And as Martinus often said in his lectures: “*Take what you can use and leave the rest!*”

Translation by Andrew Brown

No one is where they would really like to be!

“No one is any longer where they started out from!
No one is where they would really like to be.”

We are at an exhibition dealing with the history of Berlin. The year is 1989. The wall has come down, the DDR has been dissolved and communism has collapsed.



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The writer of the above lines is anonymous. They have presumably been written by someone who has lived in and, I would guess, believed in the communism of the DDR as a model society. It came to an end in a totally different place than the place many people dreamed of when it began.

The words in actual fact apply to all idealistically-minded terrestrial human beings, even Hitler was an idealist, although not a humane one. We are all under evolution and none of us is any longer in the place where we started from. Many an intoxicating dream ends up as a personal nightmare.

Few of us know or understand that evolution does actually have a direction – that we are all on our way to the same “place”. The evolutionary project is far-reaching, and even those who know the temporary goal have to acknowledge that they have no means of knowing what they have to go through and experience in order to arrive at the place where they would like to be.

Søren Olsen

INFORMATION ABOUT THE THIRD TESTAMENT

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

Frontpage picture: © Mischa H. Lim

Publisher: The Martinus Institute,
Mariendalsvej 94-96,
DK-2000 Frederiksberg
Tel: +45 3834 6280,
Monday-Thursday 1pm-4pm,
Friday 9am-12am.
fax: +45 3834 6180
E-mail: info@martinus.dk
Website: www.martinus.dk
Bookshop: shop.martinus.dk

Editor: Andrew Brown.
Layout: Dan Elhauge.

Subscription
4 issues per year.
Within EU: DKK 150 Incl. tax
Rest of world: DKK 120
Single copies: DKK 37,50

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ISSN 0107-7929.



Martinus Literature

Livets Bog (Martinus' main work) Volumes 1-7
(volumes 1,2 and 4 in English)

The Eternal World Picture, Volumes 1-4 (all in English)

Logic (in English)

On Funerals (not yet in English)

Collected Articles I (not yet in English)

Intellectualised Christianity - posthumous manuscripts
(not yet in English)

28 short books, of which the following are in English:

1. The Fate of Mankind
2. Easter
5. The Ideal Food
11. The Mystery of Prayer
12. The Road to Initiation
16. The Principle of Reincarnation
17. World Religion and World Politics
20. Meditation
22. The Road of Life
23. The Immortality of Living Beings
25. The Road to Paradise

Articles:

Marriage and Universal Love

An Introduction