



MARTINUS  
INSTITUT

# Kosmos

MARTINUS COSMOLOGY

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Dear reader,

As you may have read in the previous issue, *Kosmos* is going digital. From the first issue of 2019 *Kosmos* will no longer arrive by post but will be sent to you as a pdf file that you can read on your mobile, tablet or pc. Some readers have already let us know that they will miss the paper copy of *Kosmos*, and that is what we also felt – initially. But when we began to see the advantages our view changed.

*Kosmos* appeared for the first time in 1933. At that time it was only in Danish, but it was soon followed by Swedish and Esperanto versions, and eventually the English one. Since the English *Kosmos* has undergone several transformations, starting as a single-colour printing of an article by Martinus and arriving at the format that we know today – a 24 page colour magazine with articles by people other than Martinus, as well as by Martinus himself.

It has been a great pleasure for us to have seen *Kosmos* developing into the magazine it is today. In recent years technical developments have advanced enormously, and of course we need to keep abreast. As a result, *Kosmos* will in the future be linked to a new website, [www.kosmosmagazine.net/en/](http://www.kosmosmagazine.net/en/), which will contain articles, podcasts and videos. By registering on this website new readers will be able to enrol

to receive the e*Kosmos* in their email inbox four times a year. Present subscribers will automatically continue to be on the mailing list, unless they wish to unsubscribe. But for all subscribers, new and old, subscribing for the English *Kosmos* will be free of charge! You can rest assured that the content of the e*Kosmos* will remain the same – Martinus' analyses will continue to be relevant for a long time into the future.

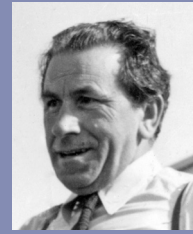
With this new website and e*Kosmos* we are taking yet another step towards fulfilling our wish to reach more people for whom Martinus' world picture can be helpful or maybe life-changing. To all our present readers, who are spread out over our beautiful globe, we hope you will feel inspired to take part in this exciting process of development, in the spirit that Martinus described in his address to the readers of the very first *Kosmos* in April 1933. Martinus wrote: "*Livets Bog* should be held up on a level on which it does not attack anyone or anything, but is on the contrary a universal defence of everything and everyone, and is therefore, in harmony with life's actual answers, an embrace of everyone who directs his or her gaze towards the eternal facts or towards everything that comes under the concept of "loving one's neighbour as oneself.""

Anne Pullar and Andrew Brown

# How Can One Counteract One's Dark Fate?

by Martinus

M0750



## 1. All human beings are trying to create a happy fate for themselves

All living beings have a fate. This fate can appear in one of two forms – either as a sensation of happiness or as a sensation of unhappiness. By far the majority of human beings find themselves in a state where they do not feel particularly secure regarding their fate, and the result is they put a tremendous amount of energy into combating this insecurity. Most human beings' endeavour or daily activity is exclusively intended to create for themselves a happy fate or experience of life. With this aim, parents send their children to schools and colleges, or they have them learn a trade. And with this aim the majority of people hurry to earn money or gather wealth. The commonly accepted view is that if one is rich and has money one is safeguarded against misfortune. Other people try to safeguard themselves against a dark and unhappy fate by being connected to what we call religion. We can see how these people attach their lives to religious ceremonies, sacraments and so on, in order to thereby create a barrier against the suffering or the dark fate that they fear.

## 2. Human beings today are living in the epoch of the day of judgment

But what does the average human being's fate look like? Is it not full of sorrow and anxiety? Is not terrestrial human society full of suffering of every

imaginable kind? Do not illness, hardship and misery, war, hatred and hostility flourish wherever we look? Is it not the case that we are today experiencing the Armageddon, the "day of judgment", that throughout the ages has been feared, and which should express the very culmination of suffering or dark fate, both for nations as well as single individuals. It is no wonder that the big question for all thinking human beings has become the question of how one can combat all this unhappiness, and with one's life contribute to the creation of peace and harmony in the world.

## 3. Human beings use the power they have acquired over physical matter in the service of egoism

If one looks back over the history of mankind one can see that the individuals – from the time when they lived as animals in the forest until the present day when they appear as human beings that can use their technical knowledge and enormous insight into purely physical matter to rule the elements – have made use of brutal power and superiority, ruthlessness and crude egoism, in order that they themselves get ahead and thereby secure their lives, health and so-called happiness.

War propaganda and battle cries have down through all the centuries continually led to war, oppression and mutilation, even to total annihilation of those that stood in the way of one's desire and one's happiness. That part

of the terrestrial human being's life that was infected with war became so great that it quite simply became a religion, regardless of the fact that one had arrived at evolutionary steps where one christened one's children "in the name of the Father and the son and the holy spirit" in order to make them disciples of the one that said: "Put your sword in its place, for all who take the sword will perish by the sword". Indeed, is it not in fact the case that precisely those nations and races that are initiated into peace and love became the greatest experts in the art of killing? Which countries in the world are better equipped with murderous capability and inclinations to totally destroy than precisely the Christian countries?

#### **4. The clergy in the Christian countries preach neighbourly love, but at the same time these countries have compulsory military service**

Due to the state that they are in, these countries have however become quite a special kind of mental phenomenon. They have a highly developed Church with good schools and a clergy that proclaims from hundreds of thousands of pulpits to their million-strong congregation that you should love your neighbour as yourself, that you should love the one that hates and persecutes you, that you should turn the right cheek when you have been hit on the left and so on – and they at the same time have grand schools or military academies where the youth are trained to be specialists in the most refined killing techniques. Which countries have a bigger army, fleet and air force than the so-called "Christian countries"? And can anyone deny that the youth of these countries, that through baptism, confirmation and communion have been prepared to be disciples of Christianity,

are later on compelled by court of law to do military service and to let themselves be trained in a form of behaviour that in every respect constitutes the diametrical opposite of Christianity? No, everyone knows this, and by far the majority believe that it cannot be otherwise.

#### **5. The Christ mentality has to be born in every single human beings' exercising of will and concentration of thought**

But a world that is built on such a special form of logic that this state reveals must of necessity get a fate like the one that life today gives us the opportunity of witnessing. And was it not precisely this that the world redeemer announced to his disciples when he wept at the destruction of Jerusalem, because he knew not the time of its visitation. And was it not the same inner knowledge that caused him to see the "day of judgment" that would come over terrestrial mankind? To him it was self-evident that the "kingdom of heaven" could not be a kind of *external kingdom* before it was completed *internally* in every single terrestrial human being. The "kingdom of heaven" can only become an external kingdom once every single citizen of that kingdom bears neighbourly love and unselfishness in his or her heart. That is the reason why Jesus saw that the "kingdom of heaven" could not become a true reality in the outer world through the formation of religions or church communities, through baptism or sacraments alone, but must be crowned and confirmed by "his coming in the clouds with great power and glory", which means with the birth of his mentality in every single individual human being's exercising of will and concentration of thought. And as it is thus this birth of the Christ mentality in every single individual's

mental world that alone constitutes the “kingdom of heaven”, that is to say the highest happiness in life that exists, terrestrial human beings have, in this “coming of Christ” that takes place in their own mentality, the one and only absolutely effective means of counter-acting their misfortune and suffering or their disharmony with life.

### **6. All terrestrial human beings should prepare themselves for the “coming of Christ” in their own mentality**

All terrestrial human beings should therefore, whether they are Buddhist, Moslem or Christian, make the effort of preparing themselves for this “coming of Christ” in their own mentality or world of thought. In so doing they will be supporting and consolidating, not only their own happiness in living or light fate, but they will thereby also be making themselves into the kind of citizen that a country must consist of if the kingdom of heaven is going to be a real, outward reality.

### **7. Where ignorance is removed so-called “evil” ceases to exist**

So how do we prepare for this “coming of Christ” in our own inner world, in our own mentality or thinking? First and foremost, by bringing the experience of the knowledge of the laws of life, on which all experience of fate depends, within the range of the functioning of our brain, so that we can, with our intelligence or our awake, clear reason and logical judgment, arrive at the point where we understand the cause of our neighbour’s mentality and way of being, and thereby learn to see the foolishness in every form of hatred, revenge or persecution of this neighbour. Every unhappy fate has its roots and cause in ignorance. Wherever we are ignorant we are thinking wrongly, and if we are

thinking wrongly we are also exercising our will wrongly. Since a wrong exercising of will inevitable induces reactions that cause misery or pain, it will not be possible on this basis to create the contact between oneself and one’s surroundings that results in harmony and happiness. And where there is no peace, harmony or happiness between oneself and one’s surroundings there is war. And war means suffering and death or the very opposite of the “kingdom of heaven” that we wanted to create. And this opposite is hell.

### **8. Human beings have to learn about the cosmic laws and principles and they thereby also have to learn about themselves**

There are therefore only two ways of living one’s life, namely the wrong way and the right way. Since the wrong way results in the experience of “hell” and the right way results in the experience of the “kingdom of heaven”, it is not difficult to ascertain for oneself whether one is in contact with the right or the wrong way of life or behaviour. The fact that the average terrestrial human being, due to its lack of knowledge of the spiritual laws and principles of existence, mostly practises the wrong way of being, is revealed through the more or less unhappy fate that it is experiencing.

To many of these human beings it can therefore be of great importance to learn that the cause of this state of affairs is to be found exclusively in themselves. Without knowledge of the deeper laws of fate, by far the majority of human beings will look for the cause of their unhappy fate outside themselves or in phenomena that they have no influence over. Such human beings will always believe that it is “the others” that are the cause of their painful experience, and that they themselves

are suffering unjustly and are persecuted or are, in some other way, the victims of the hatred and malice of their surroundings. This attitude breeds bitterness and self-pity, and always ends in making its victim into a martyr.

It is this attitude to life that leads human beings into a “viscous circle”, since it unavoidably leads to endlessly new conflicts. This is why it is of the greatest importance that human beings undergo a cosmic learning process in which they get to know themselves and learn to understand the connection between their way of thinking and their experience of life. Without the knowledge of this connection, one all too easily falls prey to a way of thinking that leads to self-worship and an exaggerated sensitivity concerning oneself, and consequently to a psychological state that is by nature the most ideal breeding ground for tendencies that are

destructive to life and happiness. Only the person that “watches and prays”, which means only the person that constantly has their thoughts, wishes and desires under control and is as a whole focused on following the world redeemer in their life and way of being, has the possibility of avoiding becoming a victim of wrong thinking. And only such a human being will be able to meet every dark release of fate with that mental peace and superiority, that deep humility, that lies hidden behind the immortal words of the world redeemer: “Father, not my will but thy divine will be done”.

The article is based on a lecture given at the Martinus Institute on Sunday 11<sup>th</sup> May 1947. Manuscript edited by Erik Gerner Larsson, approved by Martinus. Translated by Andrew Brown, 2018. Original Danish title: *Hvordan modarbejder man sin mørke skæbne?* Article ID: M0750

## QUOTATION

*What to a high degree counts in this area is being kind to one's microbeings, and also loving them as we love ourselves, if one can say that when it comes to one's own body. It goes right over the heads of human beings that they have within themselves a whole universe that they are the master of.*

**Martinus:** *The Eternal World Picture*, book 5, section 77.3

# The Soil and the Good Seed

by Martinus



M0870

## 1. The way we are in relation to our surroundings is based on our view of life

What is the most fundamental cause of all the war, disharmony and suffering in the world? What causes human beings to create murder weapons and destroy other living beings' experience of life by killing and mutilation? What causes there to be unhappy fates and causes human beings to be so depressed and tired of life that they commit suicide. There is only one single thing that is the cause of all this, and that is terrestrial human beings' own view of life. It is human beings' view of life and existence that is the foundation of their way of being towards their surroundings, and this way of being cannot exist without being the cause of effects. It can be the cause of cruel effects, and it can be the cause of the most divine and pleasurable effects for our surroundings and thereby for ourselves. The effect that our way of being, which is based on our view of life, has on our surroundings causes them to react, and to us their way of being will be either pleasant or unpleasant. We will be considered as their fate's evil or good spirit, according to whether our way of being to them is pleasant or unpleasant.

## 2. Many human beings yield to the belief in the injustice of life

Our view of life is something fundamental in existence, since it releases causes

and effects that become fate for us. It has done so in the past, it is doing so in the present and it will also do so in the future. Since human beings want the future to be better than the past and the present, it will be of the greatest importance how human beings' view of life eventually turns out. What does the majority of human beings' view of life look like today? It is the case that by far the majority think that they are being treated unjustly. They think that a great many human beings are not behaving towards them in a way that, in their opinion, they should, in fact they go so far as to express that it is these human beings' fault that in various ways things have gone badly for them. The injustice of life is a theme that many human beings gladly talk about, and one notices that disappointment and bitterness are fundamental in their view of life and existence. There is a saying: "One should not expect any gratitude in this world", and in saying this, one gives vent to one's bitterness and disappointment, one thinks that one should have deserved better, in other words, one thinks that one has sown better than the crop turned out to be. One thinks perhaps that one has shown certain people great friendship and had helped them in difficult situations but in return only received ingratitude, in fact perhaps even hostility and persecution, from them. How can this fit in with the thought that when one sows

friendship and helpfulness one should also reap friendship and help?

### **3. It is not insignificant where one sows one's good seed**

In answer, I would say that to sow good seed does not always guarantee a good crop, if it has not been sown in a soil that is suitable for precisely this seed. It might be sown on stony ground and the wind might blow the seed away, and it might be sown in a soil that is so full of weeds that it chokes the good seed so that it is not possible for it to establish itself. The sower perhaps had the idea that he had sown in a good soil and he thought that he therefore also ought to have a good crop, but he was disappointed. It was not the seed that there was something wrong with, it was his idea about the soil that he sowed in that was wrong, and that was why he did not have the crop that he expected. It is this experience of the soil's greater or lesser ability to receive the seed and let it grow and give a good crop that Christ spoke about in his parable of the "sower". We are all "sowers" and we can all experience that we do not get out of our seed what we would like.

### **4. Not all human beings have developed to the stage where they are able to form the good soil for the good seed**

To be loving and helpful to one's neighbour will always be tantamount to sowing good seed. But just as the physical seed can grow only in soil that has been worked and cultivated for that seed, love and helpfulness can also give a good crop only from soil that is represented by human beings with a certain degree of maturity in their minds. If you have done something very good for some people, perhaps having totally sacrificed yourself for them so that to some extent you had to go without and

suffer on account of it, without these people in any way having reacted by showing gratitude and mutual love, it is not the good conduct in itself that there is something wrong with. Neighbourly love can never in any situation be anything other than the best seed that exists. If you think there is "something wrong" with this situation because the good seed did not give a good crop you will be likely to think that the thing that is wrong is "the ungrateful people who just receive without giving anything in return, without even saying thank you". But that is not where the thing that is wrong lies. No human being can at this moment be any different than they are on the basis of the experiences they have had. It is a question of evolution, since every human being is on their special evolutionary step and cannot think and act on the basis of a maturity that they still do not possess. A child of two cannot act like a child of ten, or like an adult, and just as there are degrees of maturity regarding the human being's physical age, there are also degrees of maturity for the beings in a complete spiral cycle. Broadly it becomes visible as a result of the fact that a mineral is not as "mature" – that is to say, as highly developed – as a plant, and that an animal is more mature than the plant, and that a human being is more mature than the plant. Within these great areas of evolution there are a great many small evolutionary steps. Of course, this principle also holds in the case of the terrestrial human beings; a primitive human being cannot react in the same way as a really cultured human being, and primitive human beings are not to be found only in the primeval forest, they are to be found in their thousands in the civilised world. We therefore treat them as civilised human beings even though their civilisation is merely



a surface under which the mentality of the primeval jungle still dominates. You cannot blame these human beings for not possessing culture. It would be the same as to blame a child for not being an adult. Such human beings cannot themselves determine how ready they are for “the good seed”, for example; this is determined by their evolutionary step. So what it was that was wrong – if one can talk about something wrong – with the action in which a good turn did not appear to have its own reward, was neither to do with the good conduct itself or to do with “the people who showed ingratitude”. It was exclusively due to the “sower” who was not familiar with the soil in which he sowed, and therefore mistakenly expected an abundant crop.

### **5. Feeling orientated “naive kindness” is without the control of intelligence**

But is it wrong to be good and helpful towards your fellow beings, even though they are not able to receive it with gratitude? Of course not. That which can be wrong is to expect something in return for your efforts. A gift is not a gift, in the actual meaning of the word, if the giver is thinking about what he might possibly get in return, and peoples’ love and their helpfulness should be gifts that the receiver should use in accordance with his or her greater or lesser ability to use them. Of course, it will make a great difference when more and more human beings develop an ability to judge the mental soil that they will sow in. The ability to judge one’s fellow beings’ mentality and evolutionary step is also something that is growing in the consciousness of those human beings who are consciously working on themselves from a genuine desire to be of benefit for the whole. Not a critical judgment based on a pharisai-

cal satisfaction in “not being like these beings”, but an ability to judge what would be the most loving way of acting towards human beings who need help but who display very little ability to show gratitude or to do something in return. There is also something called “naive kindness”, and even though not everything that is given this name is really naive kindness, since hard, cold human beings are inclined to call all goodness “naive kindness”, there is, however, a form of goodness that is extremely feeling orientated and without the control of intelligence, which can judge whether the human beings that will receive really have a use for what is being offered and whether they want to receive it. There are some human beings who give to right and to left without giving a thought to whether what they are giving will really be of benefit and a joy and not a nuisance to the receiver, which it perhaps is, and on top of it all the giver expects gratitude. There is an old saying: “When someone gives away his goods so that he is forced to become a beggar, take up a mallet and hit him on the head” and even though the saying is too brutal, there is nevertheless a grain of truth in it. For how can it benefit the whole that a human being gives absolutely everything away without giving it any thought, so that afterwards he will be a burden on others. That is not what life intends. Christ says that he who has two coats should give one of them to someone who has no coat; he does not say that one should give them both away so that he himself has to go without.

### **6. It is better to sow good seed in poor soil than to sow bad seed**

Apart from the fact that true naive kindness can do more harm than good in many situations, one absolutely must say that on the whole it is far better to

sow a little too much of the good seed even though some of it falls on poor soil than to not sow it at all, to say nothing of the fact that it is better than sowing the bad seed however the soil is. If one does not sow good seed, that is to say loving thoughts and actions, one's life will be barren and empty, and if one sows weeds, in the form of anger, hatred, bitterness, jealousy, bad temper and hard-heartedness, one will in the future reap an extremely unpleasant fate. If one is bitter or angry with human beings because they show no gratitude for one's help and friendship one mixes weeds into one's previously good seed. And if one complains to other human beings about these "ungrateful brutes" one sows seed that is extremely poisonous and deadly. One sows antipathy and this seed becomes even worse in relation to how receptive a soil it is sown in. If the human beings that one complains to are responsive one can set in motion a great deal of gossip and slander This can put down its roots in all kinds of poor soil, in which the crop of weeds can be manifold. And as the crop has everything to do with the sower he will not be able to avoid sooner or later reaping the seed of gossip himself. There are even more directly deadly mentally poisonous plants, namely hatred and revenge, that can lead to killing. Also this seed will have to be reaped by the sower for, as Christ said, "all who take the sword will perish by the sword".

### **7. Poor seed has the effect of killing one's zest for life**

Today many human beings are living on the crop of poisonous seed of the past. They have no spiritual bread grain to live on other than this deadly weed, and as a result they have a so-called unhappy fate. They no longer have lost, or have still not developed, the ability to

sow good seed. Even though in certain situations the good seed was sown in the wrong soil, and the crop was not as expected, it would nevertheless be completely foolish to begin to sow weeds. It would rapidly multiply and give us a crop that we could not live on but could only die from because the seed would have the effect of killing our zest for life and our joy, and could even have a killing effect in our organism, since hatred, bitterness and disappointment can lead to physical illnesses, which can in turn lead to a great deal of suffering. Human beings' thinking or consciousness is like a big storehouse filled with seed. Our view of life is the cause of which kind of seed we sow, and in which soil we sow it. The good seed is neighbourly love, it is the mental bread grain that will gradually be sown by more and more human beings. Most people still sow it as a kind of mixed seed, in which weeds are mixed in with the seed, and the crop must of course be as expected.

### **8. Deadly seed can be destroyed through forgiveness**

According to the law of cause and effect or the law of karma, every good deed should have its own reward, and it does indeed. If one acts lovingly towards human beings without any thought of their gratitude or repayment, which perhaps one does not get either, one can meet the effect of this action much later, through completely different people, at a time when one had completely forgotten the good deed that one had done at the time. One should not let one hand know what the other is doing. But the helping hand that is stretched out towards us at a time when we need it might be the effect of the hand that we ourselves at one time stretched out when one of our fellow beings was in need of help.

Our view of life and living beings therefore forms the foundation of the activity of sowing and reaping that we call our fate. The more this view of ours comes onto a wavelength with the very Godhead's view of the living being's life, that is to say when one becomes conscious in being of benefit to the whole, the more will the ability to take all human beings as they are and to get the most out of the interaction with them, grow and develop. One will destroy the seed that is hostile to life, which one has stored in the granary of one's consciousness, so that it will not poison the good seed. This destruction of the bad seed takes place through the

process called forgiveness. Once the human being can forgive everything, its consciousness will no longer be on a wavelength with the thought climate that after death will be experienced as the dark, foul regions of a "purgatory". On the contrary, the radiant flood of divine love will sparkle within itself, and both physical existence and life after death will show that the good seed gives a good crop.

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Anne Kølper

# Cells are renewed – in that case why can the organism not live eternally?

by Hans Wittendorff

A reader asks: Why does our body actually grow old? It consists of billions of cells that are constantly renewed. One would think that it could continue to exist and that it would just be “renewed” by these new cells.

ANSWER: In order to understand this issue one needs to be completely clear about the fact that all living beings have their eternal experience of life in *spiral cycles*. This analysis is by and large necessary for any understanding at all of Martinus’ world picture, and one finds it in *The Eternal World Picture*, book 1, symbol 14, “The cosmic spiral cycle”.

Once one has read Martinus’ thorough and extremely fascinating explanation of this symbol, one also understands what happens when a human being is born and needs to build up a physical organism. Martinus explains this in *Livets Bog*, vol. 3, sections 922 – 925. Here he writes: “*We see its physical appearance beginning as a little embryo in its mother’s womb. At the onset of this stage its I begins, as the result of its natural attraction through its talent kernels, to connect with the discarnate beings that, like the terrestrial human beings, are next in line to incarnate, but belong to underlying spirals. The terrestrial human being’s I will use these discarnated fellow beings to set in*

*motion its main vital functions, such as the functioning of the heart, brain, lungs, digestion, glands etc. The organs through which these functions take place consist of the physical bodies of living beings, but from the “organ-spiral”, that is to say the spiral that is immediately below that of the terrestrial human being.”*

## **The spiral of organs, the spiral of cells, the spiral of atoms**

Martinus continues: “*These “organ-beings” must also have organs in their organism and attract in the same way discarnated fellow beings from a lower spiral, the spiral that from the terrestrial human point of view constitutes the “spiral of cells”. These “cell-beings” that they have attracted must naturally also build themselves physical bodies and attract beings from spirals that are even further below, which we have referred to in “Livets Bog” under the collective term, the “spiral of atoms”.(...) But these small beings belong to micro-spirals. And their stay in the terrestrial human being’s organism, that is to say the length of these small beings’ terrestrial lives, therefore lasts, in the case of the “cell-beings”, only some months, whereas for beings in the atom-spiral or for even more microscopic life-forms it lasts only seconds.”*

And now Martinus answers our question: “*This means that the I of the terrestrial human being is thus able to*

*continue to renew its organism with material from these two spirals. The small beings can live and die in this organism without the macro-organism having to die. The macrobeing would thus be able to create an eternally unbroken, continual, physical existence, were it not for the fact that this attraction or renewal has to take place with the help of beings from the "organ-spiral", that is to say its own heart, brain, lungs, stomach etc."*

But what is then the more explicit analysis of this relationship? Martinus explains that these "organ-beings" have had, from their spiritual existence, a powerful longing or attraction towards the physical existence – in other words the same hunger or longing that was the driving force for the terrestrial human being in which it now incarnates. But given time, every hunger brings with it a satiation. In Martinus' words: *"Through the connection with the terrestrial human being's I and the consequent physical incarnation as organs in the terrestrial human being's physical organism, this hunger is eventually satisfied, and the organ-beings become satiated with physical existence.(...) The length of time that these organ-beings can be bound to a macrobeing constitutes the period of time we call an earthly life. Consequently a being's physical earthly life is determined, in one way, by the life span or the rhythm of hunger and satiation of its organs. Normally the macrobeing's own rhythm of hunger and satiation regarding its enjoyment of life coincides with the rhythm of hunger and satiation of its organs and is released during the same period of time. The being will then feel its old age to be a blessing or a feeling of being satiated with life."*

### **How long can you keep up with your organs?**

We now understand that the spiral of organs represents a "younger" cycle

than our own "spiral of organisms". For this reason the living beings that constitute our organs go through their spiral cycle somewhat faster than our organism does. In Martinus' words: *"This in turn means that an organ-being, in a way, passes more quickly through the different kingdoms or sections of its spiral than the macrobeing does in its spiral. The organ-being and the macrobeing cannot therefore keep pace with each other in the long run. That they can come into contact and keep pace with each other at all through one single terrestrial life is due entirely to the fact that the connection begins exactly at a time when the organ-beings in their spiral are at a specifically determined or suitable stage behind the stage that is equivalent to the one the macrobeing finds itself at in its own spiral."*

Think what logic, love and precision there is behind the work of building up a new organism. It is quite extraordinary to follow Martinus' explanation of what takes place through the formation of the embryo, childhood and youth: *"Once this connection has been initiated, the organ-beings come closer and closer to exactly the step in their spiral that corresponds to the step that the macrobeing finds itself on in its spiral, after which they completely pass it by. During the period when the organ-beings are passing through the stage in their own spiral that corresponds to that of the macrobeing, the connection between the macrobeing and the organ-beings is at its culmination. Here the co-operation is at its highest or most perfect stage."*

### **"The point where the connection of the two beings intersects"**

This means that this increasing cooperation between the organs and our organism is what forms the basis of the "increase in the expression of life",

the growth that takes place throughout childhood, youth and up until the culmination. But the organ-beings continue through their spiral at a steadily increasing tempo and they therefore eventually pass the step that we find ourselves on in our spiral – the step that Martinus calls *“the point where the connection of the two beings intersects”*. After that the connection between the two types of being becomes weaker and weaker, and we approach old age.

It is extremely interesting to read Martinus’ explanation of this “progression of old age” (section 925). The organs have quite simply passed the step in *their* spiral that corresponds to our evolutionary step in *our* spiral – they become more and more characterised by the principles of the “real human kingdom”. *“As a result they will be increasingly unsuited to constitute or carry out organ functions for the terrestrial human being, at the same time as being increasingly suited to carry*

*out organ functions for a “true human being”.*” – and eventually the connection has to be broken and we “die”.

### Is “death” really necessary?

But then Martinus himself asks the question whether it is in that case really necessary to have this drastic cessation of the connection between the terrestrial human being and its organ beings?: *“Is there no better solution for the physical beings than this so-called “death”? And the answer, backed up by Nature in all its might, has to be a – No! A better solution does not exist. Once the organ-beings are tired of their collaboration with the macrobeing, and under normal circumstances this being is likewise tired of its collaboration with the organ-beings, there is no better or more perfect solution than precisely this cessation of the connection between the two parties.”*

*Translated by Andrew Brown*



Anita Larsson



# The Electric Human Being

by Bo Edvinsson

According to Martinus, we live in an electric world and the human being's physical body consists of an electric system that is pervaded by a number of different energies that vibrate on different wavelengths. This might sound strange, but the mystery becomes clear when you read Martinus' definition of electricity as a spiritual force that manifests in the form of our thoughts and our consciousness. According to Martinus, our thoughts, that is, this electric force or energy, pervade the whole of our body and especially our blood, which is charged by the mental qualities that this energy represents. The influence of these energies on our body is therefore very extensive and decides whether our body is healthy or ill. The more humane and loving thoughts we are able to manifest, the more we are on the wavelength of the keynote of the universe that is universal love. We are thereby in harmony with life, and that results in us experiencing health and wellbeing. The opposite is the case if we fill our consciousness with negative, aggressive or depressive thoughts that lead to short circuits in the electric system and give rise to different kinds of illnesses.

In a symbol explanation about the human being's physical body, Martinus says: "There are areas each of which is triggered by special electric forces. Each field has its particular wavelength: the lungs, the circulatory system and the function of the heart have their own,

the area of the skin and musculature have theirs, the area of the stomach has its own, etc. Everything has its own particular electric structure [...]" (*The Eternal World Picture*, book 5, section 47.4. Not yet translated).

But it is not only human beings who are electric, the same thing applies to all living beings in microcosmos as well as in macrocosmos, and actually to the entire universe in which we live. And according to Martinus, the body of a human being is a universe analogous to our macrocosmic universe. Our macrocosmos, or the universe in which we live, also consists of an organism for a living being, of which all the living beings on the earth, and also the planets, solar systems, and the galaxies of the universe are microcosmic details.

Martinus calls the energies that pervade the earth, the sun and cosmos as a whole, macrocosmic electricity. The electricity that manifests in the form of the thoughts of human beings he calls mesocosmic electricity, and the electricity in the world of atoms and molecules is called microcosmic electricity.

In 2008, NASA published an investigation describing the so called "flux transfer events" (FTE's), in which it is described how the earth is connected to the sun through a network of magnetic gates that are opened once every eighth minute. This surprised the researchers, because earlier it was thought that this was impossible. Science has thus found

a function that supports Martinus' statement that invisible electromagnetic energy is transmitted to the earth from the sun. According to Martinus, that energy in reality consists of "thought energy".

"In order for life to exist on the material plane, there has to be a centre from which the energies can be brought in from the spiritual plane. This centre for thought energy in the form of a sun or an atom can send energy of consciousness onto the material plane and keep it alive. Through the sun we not only receive physical sunshine and warmth, but from the sun there also comes an immense amount of electric forces and cosmic rays that are energy of consciousness or thought energy. [...] In the sunspots and the sun's radiant atmosphere there are violent electric storms. The sun sends out a wealth of electric and other forces and thereby keeps a certain area of the universe alive, that is, the planets in its system" (*The Eternal World Picture*, book 5, section 49.2).

Martinus describes that these forces take part in triggering, among other things, volcanic eruptions and seismological processes on the planets. In their more harmonious variations, they become visible in the form of Northern Lights, for example. In connection with this, it is very interesting that an increasing number of researchers have become interested in the theory that the governing forces in the universe are electric by nature. They are talking about a theory called "the Electric Universe". The following description of the theory is taken from a lecture by the researcher Rupert Sheldrake:

"The advocates of the electric universe argue that the galaxies in the universe, instead of being organised by gravitation, which has been the basis of cosmology since Isaac Newton, the organising force of the universe is the vast electric currents that one knows exist. There are very active centres of energy in the centre

of the galaxies that generate electricity, and enormous currents of electricity go through the plasma in the intergalactic gas that is found in the spiral arms of the galaxies, currents stretching over millions of light years, connected through lines of magnetic fields. And they think that the galaxies are controlled and organised through these magnetic and electric forces, that consequently have their source in the centre of the galaxies. They state that this theory is more probable and logical than the theory that gravitation controls everything in cosmos, and that everything that cannot be explained by gravitation has to be explained by "dark matter", which can be used in order to "explain" any anomaly whatsoever. If, for example a galaxy has a bulge, one states, that "there has to be a lot of dark matter there" etc. But the theory of dark matter is totally impossible to test or prove." Therefore, studies have shown that the universe is full of magnetic fields, and they can only be created by an electric current. The electricity also creates the extensive thread formations of plasma that one can see in space, which are called Birkeland currents. It is believed their task is to lead the electricity over long distances, and they create the fantastic structures that we see everywhere in the universe.

The advocates for the electric universe claim that plasma and electrical phenomena behave in the same way in galaxies as they do in laboratories, and that they are "scalable". This aspect allows them to investigate different processes in laboratories and thereby understand what they see in space. Martinus, of course, says that microcosmos and macrocosmos are "incredibly alike". At first we may think of the fact that the principle of the atom is very similar to the principle of the solar system. But if the theory of the electric universe is correct, maybe the similarity also includes electric processes.



The theory of the electric universe has not yet been accepted by the main-stream astronomers. According to the advocates for the theory of the electric universe, the cause is the lack of knowledge about how electricity behaves in different situations. But they claim that for somebody who has studied electric phenomena and plasma physics, it is obvious at first sight that, for instance, spiral galaxies are formed in a similar way to experiments with electricity and plasma in laboratories.

With the aid of radio telescopes, it is now possible to measure the electricity and magnetic fields in space. It is also possible to measure the strength of electric currents and the amount of energy that is present in space. Until now astronomers have completely disregarded the significance of electricity in space research and astronomy. But with knowledge of the different ways in which electricity manifests itself, they state that many of the phenomena have become very easy to understand.

Halton Arp (1927-2013) was a prominent astronomer whose research findings they claim support the theory of the electric universe. He observed that quasars, that have a very high degree of red shift, release unimaginable amounts of electromagnetic energy. According to the prevalent theory, the observed red shift is caused by the fact that the galaxies are moving away from the viewer. Due to the Doppler effect the galaxies' visible light in the colour spectrum is shifted towards the red colour. Since these objects have a very high degree of red shift according to the prevailing theory they should be extremely far away and be moving away at a colossal speed, and since in spite of this they radiate enormous amounts of energy and are visible, they also ought to be gigantic.

But Arp claimed that in principle the red shift has nothing to do with the fact that galaxies and quasars are moving

away from us. According to his observations, the quasars consist of newly created matter that is thrown out from the centre of the galaxies, and that can be observed as light energy or plasma energy rays that move out from both sides of the galaxy. By taking photographs through the large land-based telescopes, Arp discovered that many quasars with extremely high red shift, that have therefore been considered to be moving away from us very fast (and have therefore been assumed to be very far away from us) are physically connected with galaxies that have low red shift and that are known to be relatively close to us. Arp has taken a large number of photographs of these kinds of quasars with high red shift, which are connected to their mother galaxy that have low red shift. They claim that this kind of co-existence occurs too often for it to be believed to be a matter of coincidence.

The researchers claim that on the basis of Arp's photographs, the assumption that objects with high red shift must be far away (on which the theory of "Big Bang" and thereby also the theory that the universe is expanding, as well as all so called "accepted cosmology" is based) has been proven wrong.

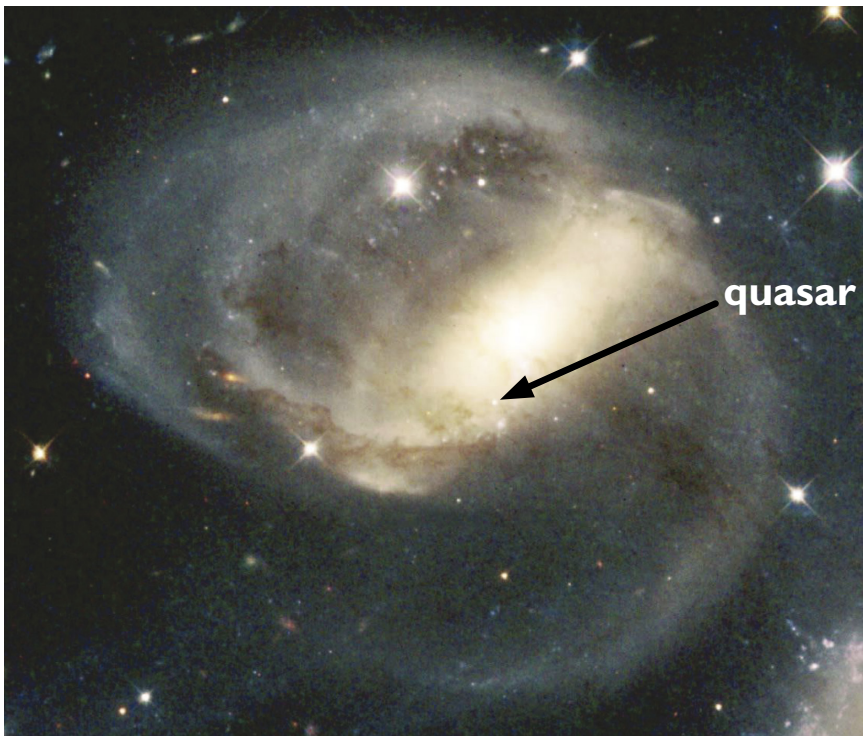
Arp's theory about how red shift arises is that its main cause is connected to the age of the quasar and intrinsic properties of its matter, so called "intrinsic red shift", and he claims that the degree of red shift changes over time. According to Arp, the typical course of events is that the electromagnetic plasma energy radiates with a red shift value of about 2.0 and then the value step by step decreases. When it has reached about 0.3 the quasar will increasingly appear as a small galaxy. Therefore, according to Arp, the red shift of the quasars is for the most part an indicator of the object's young age.

It seems to be unclear which mechanism lies behind the red shift, but the researcher Emil Wolf has presented the so-called Wolf effect, that implies that the electrically charged plasma atmosphere that surrounds the quasars acts as a “lens” that influences the shift of the light towards red or blue.

On certain photographs, for example of the galaxy NGC 7319, which has a red shift of 0.0225, one can see a quasar with a redshift of 2.11 between the galaxy and the earth. This observation would be impossible if the quasar was ninety times further away than the galaxy, which would have been the normal conclusion if the established theory of red shift would be correct. It is claimed that this and similar observations constitute irrefutable evidence that disproves the theory that red shift is an indication of distance. The photograph below also shows a “jet” of energy reaching out from the galaxy in the direction of the quasar.

Consequently, these observations show that quasars are not the objects in the universe that are the brightest, the most distant, nor that they move with the highest speed, as has been assumed so far – but that they are amongst the youngest ones. They claim that the observations made by Arp and his colleagues prove that the Big Bang-theory is wrong.

This is of course also confirmed by Martinus who wrote: “Planets and stars are not created from nothing through an explosion in an empty space. No! Space is filled! [...] But it is an eternal reality, an eternal living being” (“The New World Culture after Armageddon”, Danish *Kosmos* no. 8/2006). And in the programme “The Beginning of the Day” on Danish Radio, Martinus said: “The world has not begun with an explosion or with anything whatsoever” (“Morning Thoughts in Radio Denmark”, Danish *Kosmos* no. 1/2005).



NASA

Researchers have established that the temperature on the surface of the sun is about 6,000 degrees, while to the researchers' surprise, the temperature in the higher atmosphere of the sun has turned out to be several million degrees. According to the theory of the electric universe, this could be explained by the fact that processes on the sun are maintained not only by atomic transformations taking place in the interior of the sun, but also by electric energy coming from outside.

It seems logical in that case to assume that this energy comes from the energetically very active central parts of the galaxies, and that all suns have a constant connection with the galaxy in which they exist, in a similar way that, according to Martinus, the planets in the solar systems have a connection with the suns of the systems through extensive electric currents.

With the aid of a very advanced radio telescope in Chile (ALMA), astronomers R. M. Domenech and F.W. Ligterink have discovered a series of organic molecules that occur around young stars. What is fascinating about this discovery is that these substances constitute the basic ingredients that are necessary for life, and that they were found around young stars similar to our sun.

The discovery was made possible thanks to the radio telescope's ability to register several different subtle wavelengths. The researchers' have now hypothesised that life on earth became possible and arose due to the fact that such molecules were created (and are still created) in the sun, and are then transferred to the earth. Since these organic molecules, which are necessary for life, have been observed around several young stars, and they are probably from there transferred to surrounding planets, it will not be long before researchers begin to think that life exists everywhere

in the universe, just as Martinus describes. It therefore seems that not only electric energies are transferred to the planets but also purely physical substances, such as organic molecules.

According to Martinus, the universe is a living being. What we see when we look up at the stars on a clear night are particles and empty space in a macrocosmic organism that in principle is similar to the organism of a human being. According to Martinus the stars, the galaxies, etc., are living beings. It is therefore interesting to hear researchers like Rupert Sheldrake reflect on whether the suns and, for example, the electrons have a consciousness. In a lecture, Sheldrake mentions that the whole of our solar system is surrounded by a "membrane" which forms part of the sun. He poses the question as to whether the sun is conscious of what takes place within this system, and perhaps also beyond it. He claims that the sun's sensory organs could be of another type than, for instance a human being's, and that perhaps the sun is more sensitive to and experiences electromagnetic fields. He makes a comparison with a human being's experience of, for instance, a tree, which in reality is something created in the consciousness of a human being. He assumes that in a similar way the life experience of the sun could consist of detailed experiences of, for us, invisible things that are a result of its sensory organs registering of electromagnetic energies and fields in the surrounding space.

Sheldrake postulates further, that the galaxies and the galaxy clusters in a similar way are conscious beings that experience life through, for us, unknown sensory organs, and that the entire cosmos is conscious, that is, has "cosmic consciousness". And like Martinus, he also mentions that the cosmos as a whole can be likened to a sun, that

illuminates all that exists. He says that it is not a coincidence that the sun has been worshipped like a God in many cultures. God is the sun of suns.

This correlates well with Martinus' description of the life experience of the planets in the following quotation: "The empty space between the globes, suns and milky ways is not really empty space; it is filled with the consciousness and spirit of living macrobeings; it is the seat of the spiritual world behind all physical phenomena. And as the spiritual structure of the living being is by nature electrical, the empty space of the universe must be filled with electrical rays and waves from the interplay of thoughts from macrocosmic beings. [...] The above mentioned rays and waves create for the macrocosmic beings themselves the visible space with its constituents, creative processes, living beings and objects" ("Particles, Empty Space and the Power of Thought", English *Kosmos* 1/1985)<sup>1</sup>

"Between the sun and the earth there is a connection that lies beyond the visible world. Now and then, these electric forces become visible through certain releases, but normally they are not visible as they go through space. Space is therefore charged by huge, magnetic pathways, through which the forces are released" (*The Eternal World Picture*, book 5, 49.2. Not yet translated.)

Having in mind Martinus' descriptions of the flows of energy in space or cosmos and their identity as energy of consciousness or thought energy, it seems as if the researchers advocating the electric universe theory are on the right track. Their research seems to verify Martinus' description in a very concrete way, even though one does not yet ascertain that electricity is by nature a spiritual energy and an expression of a living being's activity of thought.

The proponents of the electric universe theory claim that we must begin by acknowledging that we know nothing about the origin of the universe. But the theory has several important consequences, for instance the theory that a Big Bang has never existed, or that the visible universe is stable, that is to say, it does not expand, and that since red shift is not a measure of distance, also that our view of our macrocosmos is much more limited than we thought. We know nothing about the age of the universe or its extension into space. We don't know the deepest source of the electric energy and matter of which the universe consists.

Martinus has an explanation. He writes that energy arises out of the empty space of the universe, that is, from the spiritual plane. From an invisible state the energy of gravity gradually becomes concentrated and in contact with the coldness of the universe or the energy of feeling, it will condense more and more and manifest as plasma-like, glowing gaseous substances.

According to a theory that is at present relatively unknown – the steady state mode, advocated by Fred Hoyle and others, which was more or less prevalent in the 40's and 50's – new matter is continuously arising in the universe, thereby maintaining a steady state, a theory that correlates well with Martinus' description.

According to the electric universe theory, "black holes" do not exist. Neither does "dark matter". The invisible source of energy in the universe is electricity. The spiral form of the galaxies is a result of electromagnetic forces and is very similar to the shapes that appear in plasma balls in laboratories. Gravitation alone cannot give rise to spiral forms. Stars are continuously being born in the galaxies. The advocates of the electric universe theory claim that instead of seeing the universe as consisting of isolated bodies

moving in a vacuum, we need to see the universe as full of electric currents that move in a conductive medium. It also claims that the electromagnetic currents that flow from the suns and radiate to the planets in the solar systems are the primary cause behind the weather systems of the planets.

The advocates of the electric universe theory present research results that they claim constitute proof that red shift is not related to the galaxies moving away from us, and consequently the universe does not expand. But, perhaps more research is required in order to determine this with certainty.

The electric universe theory is indeed an interesting theory, that due to its relative simplicity seems very credible, if not very likely. There is a lot in this theory that correlates with Martinus' statements about macrocosmos. With Martinus' definition in mind that electricity constitutes a spiritual or mental energy, the universe, as it is described in the theory, appears very much alive.

Concerning the energies that move in the empty space in the body of a human being (which according to Martinus is analogous to the macrocosmic body that our macrocosmic universe consists of) Martinus writes as follows: "Through the empty space one would in turn see huge streams of energy and impulses being hurled between microparticles, each of them finding its way to the respective physical suns and planets in the system. [...] From here the speed and rotation of the particles is organised and controlled. New physical planets and worlds would arise, be developed and face their destruction in order to be replaced by others. ("The Galaxies of the Universe" English *Kosmos* 2/1998)

We see here that Martinus explains that new solar systems and planets are continuously being born and dying in

gigantic cycles. This description seems to correlate well with the described theory that new galaxies are created in the quasars, which are hurled out of existing galaxies. In these "newly born" galaxies there are also newly created stars, or suns, that appear as beads on a thread, i.e., on the spiral arms of the "mother galaxy".

To materialistic science, electricity is still an unsolved mystery. Martinus writes: "Electricity belongs together with all the physical enigmas that many materialistically orientated, scientific branches of research end up in, and that they cannot solve, since the solution is not at all physical but to the highest degree spiritual." (*Livets Bog*, vol. 6, section 1998)

As I perceive it, the electric universe theory is a step in the right direction in understanding our macrocosmos and in understanding what we are witnessing when scientists direct their telescopes towards the infinite cosmos. It has made some headway, but it may be some time before people are prepared to see electricity as a spiritual force and the universe as an eternal being. It will also take time to realise that research is, in its deepest sense, a searching for the God that is thinking the thoughts of which the electricity in the universe is an expression. Martinus writes that microcosmos and macrocosmos are very similar. When we read the description of macrocosmos stated by the electric universe theory, one could say that it simultaneously is a description of the body of a human being. Each one of us as human beings, consists of an "electric universe", so therefore the aforementioned theory describes also "the electric human being".

#### Note

1. [www.martinus.dk/en/articles/index.php?mode=1&artikelnr=1890](http://www.martinus.dk/en/articles/index.php?mode=1&artikelnr=1890)

Translation: Anne Pullar.



Martin Reisch @ Unsplash

### Furs are out of fashion in Norway

Norway has now forbidden mink and fox farming. The three right-wing parties have taken the decision that the entire fur industry should be phased out by 2025. This is the result of a year-long growing resistance among Norwegians. In 2014, 68 % of the population was against fur farming.

### Globally furs are also out of fashion

An increasing number of fashion houses are advertising that their furs are ersatz. Most recently the fashion house of Gucci has dropped the use of animal fur. This took place at the launch of the spring and summer collections in 2018. According to Gucci, sustainability and consideration of the welfare of the animals is the cause of this controversial step.

The scheme Fur Free Retailers have as members more than 40 fashion houses or producers in 20 different countries, now also including Gucci. They are all concerned for the welfare of animals and promote alternatives to furs.

In Denmark furs are agriculture's third largest export, selling furs for

over 7 billion Danish crowns a year. In Denmark and Sweden only fox farming is forbidden, while 11 countries in the EU have chosen to say no to the fur industry, or are on the point of doing so. Sources: dr.dk and anima.dk



Aditya Siva @ Unsplash

### Extreme poverty almost halved

Globally the number of people living in extreme poverty has fallen from 1.6 billion in 1990 to 767 million in 2017. It is worth mentioning that during the same period the population of the Earth has risen by 2.5 billion. In particular improved access to schools and education as well as to microloans and long-term work development have made it possible for millions of people to be self-supporting.

Source: SOS-nyt



## New Book in English

The English translation of *The Third Testament – Livets Bog*, vol. 5 was published in hardcover and as an ebook on 16<sup>th</sup> October. 336 pages, price 300 DKK for the hardcover edition, which is available from [shop.martinus.dk/en/](http://shop.martinus.dk/en/). The ebook edition is available from [amazon.com](http://amazon.com), price 25.62 US\$. The main theme of the book is Martinus' analysis of the sexual principle, the ongoing evolution of human sexuality and the "principle of the transformation of the sexual poles".

## 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.

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*The Kosmos team sends you  
good wishes for  
Christmas and the New Year!*