

CONTACT

with THE MARTINUS INSTITUTE
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Letter No. 13.

Dear Friends in India and Abroad!

Before I in this letter undertake to describe one of life's most elementary cosmic principles, then I shall touch very shortly upon a question which those, who study Martinus' world-picture, invariably one day will be faced with. The question can be expressed somehow like this: "does the study of Martinus' cosmic analyses demand a beforehand existing contact with or a study of the already existing world-religions, or of one or another of the present leading spiritual outlooks, per example "theosophy", "antroposophy", "spiritualism" or similar spiritual movements? - Must one, in other words, be in possession of a certain fund of knowledge, or is it so that every human being with an innate spiritual hunger has the possibility to understand and appropriate the contents of the analyses? -

Let the answer be clear and unequivocal! The only condition necessary for the appropriation to oneself of the contents of Martinus' cosmic analyses is a deep spiritual hunger matched with the faculty to compare the train of thoughts of the analyses with one's own self-experiences! It may be an advantage to have passed one of the above mentioned spiritual outlooks, but it is absolutely no condition. Just as well as an earlier connection with one or another spiritual school does not mean any guarantee that one in such a case understands the cosmic analyses better than those, who meet them without any kind of previous knowledge. It may be a little unpleasant to have to emphasize this truth; but it is necessary to do so, as the question turns up again and again. Martinus' world-picture is a sovereign creation in the sense that it constitutes the result of the spiritual initiation, which Martinus went through in the spring of 1921. This initiation was spontaneously released, and Martinus has never, at any time since his spiritual initiation, been connected with any religious movement what so ever, as well as he has not either since then received any form of religious teaching or help from outside. His work thus constitutes in itself an incontestable proof of, that a human being without any form of spiritual teaching, help or direct influence from outside, in the course of a few days can be transformed from having been a spiritually quite ignorant human being, to a human being with an insight in the mystery of existence, greater than it earlier in our history has been given any single human being. I consider this information to be of an enormous importance, because Martinus in the introduction to his work just accentuates, that he, regarding spiritual knowledge and insight, does not constitute anything else or more than every human being who has passed the same spiritual development

as he has, and what every human being after him will get. His situation is thus only exceptional in the sense that his life hitherto is without direct earlier occurrence in history, as it is a fact that none of the great spiritual leaders of the past left behind them a work composed by themselves, which can be compared with "Livets Bog".

When this is said then it must necessarily be emphasized, that the really great joy in the study of the cosmic analyses is, that they all confirm that knowledge, which humanity has got through the great "Wise Ones" of the past, and whereby Martinus' world-picture in reality appears as a unique defence for the world's whole wisdom, and for the sources of this wisdom, either it is the question about Krishna, Buddha, Jesus, Mohammed or the many others, perhaps less known, but just as necessary teachers in humaneness and altruism, which the world has produced up to our time.

Martinus' world-picture is thus not created for any single part of the world or for a single group of human beings. It is by virtue of its nature as pure spiritual science absolutely universal. It is among other things for that reason, that Martinus has resisted every form of the creation of a union or society for it. It is not created for being a "rival" to any other already existing spiritual movement, but only as a help to understand better the deeper underlying truths in this movement, than is perhaps already the case, and in any case to constitute a road for the modern so called "godless" or atheistically adjusted human being, back to the contact with the inner lawfulness of the universe, which again will make him conscious of the real existence of the Godhead. Martinus' cosmic analyses thus do not aim in removing a human being from the definite belief which perhaps already has made him happy. On the contrary he only wishes in case we ourselves indicate the wish about it by his knowledge to contribute to making us, if possible, still more happy. It is from this adjustment that he has formulated his wish, that we should take those of his analyses which we can use, and which make us happy, and simply leave what we cannot use or do not understand!

The first cosmic principle which every human being from his birth becomes acquainted with is the "contrast-principle of life". The combined energy-manifestation of every single plane of existence releases itself in two contrasts, which are experienced as "pleasure" and "pain". The experience of these two forms of life constitutes simply the experience of that primeval form to which all conscious experience can be brought back. While this primeval form already in our world has become so varied, that what is "pleasure" for the one, long ago has become "dislike" for the other, so are we all here, on the physical plane, in contact with a life-zone, where this primeval form is still totally domineering, namely that life-zone or that plane of existence which we have called "the vegetable kingdom".

The plant-beings are still only capable of experiencing instinctively, which in this connection means: only to be able to guess the difference between these two fundamental ideas. It opens towards the light and warmth, and shuts itself to the cold and darkness. The carrying factor of consciousness in the vegetable kingdom is thus the instinct-energy. The vegetable kingdom can therefore rightfully be expressed as "the instinct kingdom". As what we call "instinct" in

reality is the same as what we express with the word "anticipation", then the plant-being's life-experience in reality only consists of experiences of anticipation. The plant cannot yet experience a realistic fact. And regarding its experience of the idea of anticipation then we must make it clear, that experiences of anticipation only are of a very primitive character. The plant cannot experience the varied experiences of anticipation, which take place in the animal and the earthly human being's consciousness. The reason for this condition is caused by the fact that the animal, and specially the earthly human being, in a much higher degree are able to use the higher cosmic basic energies or powers, than is the case regarding the plant. It is true that also the plant-being, as we shall later see, is in contact with these powers but in a much more latent form than is the case with both the animal and the human being.

For, however, to give a first clear impression of the plant-being's real cosmic nature as "subconscious-function" for a life-zone or a plane of existence of purely spiritual character, then I shall give the words of Martinus, who, in "Livets Bog" I, para 183 writes: "But even though the plant-being's day-consciousness is of such a primitive nature, its plane of existence is all the same so near one of the highest light-regions in existence, which we later shall know about under the name of "the kingdom of bliss", and that its day-conscious experiences represent a so all-pervading presentiment of pleasure or such a penetrating "light of bliss", that it through its subconsciousness, which means that part of its consciousness which on the physical plane is visible as "plant", can throw its reflex or radiation right into the physical world. From the subconsciousness of the instinct-beings, which together constitute "the vegetable kingdom", emanates so much reflex of that light, which these beings receive through their day-consciousness in the form of presentiment of pleasure, that it even to a great extent lightens up the material world. What would the earth be like if no plants were found on it? - It would physically seen appear as a desolate and barren desert. Everywhere we meet plants, there we meet the reflection of bliss. The joy or feeling of pleasure which the developed earthly human being feels on a summer day when the corn waves in the breeze and the gardens and meadows bloom in a profusion of flowers, in fragrance and colour, caresses it right into thought and mind and are thus a reflection of an atmosphere from brighter and purer regions than the robust and deathbringing material world. But with this reflected light of bliss through the vegetable kingdom on a summer day, an existing unconscious or dying tendency becomes a memory in the individual about a world of light, which it has left once upon a time; a memory about something which is beautiful and noble, is brought to life here in the middle of the darkest plane of existence; given renewed power and strength for stimulation of its longing after again to return to the kingdom of light. Are not the plants nature's own caress to healthy and sick, to happy and unhappy? - In every fresh flower the contrast to the winter-cold exists. As long as a flower is found the memory about a higher world cannot be wiped out".

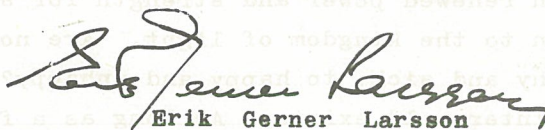
And in para 184 in the same book Martinus continues: "The awake consciousness of the plant is thus only found on a spiritual plane. The whole physical existence which it experiences is therefore, as formerly mentioned, only in the form of "sleep". This again means that when the plant rests and its day-consciousness is asleep, then it develops its material existence. Then it helps

to create summer in the material world. Then it works on the physical plane. The reason for this work will be to get the physical body developed so much, that it can bear its consciousness or make it day-conscious in the material world. And when it has come so far, then we do not see it any more as "plant", but as "animal".

I have reproduced these two quotations from "Livets Bog" to illustrate for you how profound Martinus' cosmic analyses are. In my previous letter to you I mentioned the fact that it would be impossible for us to understand our eternal future without a deep knowledge of the eternal past, of which our present condition of consciousness necessarily must be a product. Martinus finds the true starting-point in the birth of our present condition of consciousness deep in the "vegetable kingdom", which for most people stands as something quite unimportant, as something in reality quite lifeless. But I want here to remind you that the world at least has produced one scientist, namely the departed world-known scientist, Sir Jagadish Chander Bose, Calcutta (his centenary was celebrated on the 30th November, 1958), who through his marvellous instruments was the first in the world to show, through purely physical science, that the plant-being is able to feel pain and express it. As pain, however, is a "life-manifestation" and therefore necessarily must radiate from a "consciousness", then we here see that also within this realm the physical science and the spiritual science slowly begin to combine. Two sense-dimensions so different as almost night and day are beginning to meet. The sense-faculty from "below", the most distinguished representatives of which are found amongst the most prominent scientists on earth have in their research produced just that material of experience, which makes it possible for "the sense-faculty from above", represented by all times greatest "Wise men", to begin to work in building a bridge between the temporal and the eternal, which will make it possible for every spiritually searching human being to see for himself, that what we earlier called material and temporal life, and that which we have learned to know under the name of the immaterial, the invisible or eternal life, in reality is one and the same. We have anticipated this connection through ages, but first now we get, by virtue of Martinus' cosmic analyses, clarity concerning this relation and we can thereby seriously begin to perceive the real existence of that "rock", which we all feel must be the necessary foundation of life for all real logical thinking. Let us in the following Contact letters continue to build on this rock!

With loving greetings from Martinus and all our fellow-workers in Denmark, Sweden, U.S.A., Canada and India.

Sincerely Yours



Erik Gerner Larsson

MARTINUS

LIVETS BOG I

(THE BOOK OF LIFE I)

Quotation from paragraph 216.

"As the gold-copies actually constitute the essence which is left over, when an experience has had its day or mission of giving experience, and when the left over memories of this experience have been purified, so that the real idea or kernel, which means the result of the memory, has been exposed, then every gold-copy will thus exist as identical with the expression of the action's or manifestation's deepest cause or idea, which brought about the experience. All existing spiritual gold-copies will thus exist as "results". The cosmic clear-sight will thus differ from the physical sight, which only constitutes a faculty to "see manifestations", by being identical with a faculty to "see the total of the manifestations". With the intuition or the cosmic sight one does not "see" the objects, but the incarnated ideas and causes in the objects. But as the day-consciousness of the earthly human being is on the physical plane, or is carried by the body of gravity, then these ideas or results have to be transformed down to a form towards which the body of gravity can react, as the individual only has the faculty to experience such a reaction in an awake state. The gold-copies or the ideas become therefore through the mentioned transformation dressed in intelligence- and feeling-material of such kind, that it makes the individual's intelligence-body react. The earthly human being has begun to be conscious in this reaction. It belongs namely under its thought-function. Through the brain- and nervous-system this function is transplanted to its day-consciousness or to its conscious knowledge. But on account of its intuition- and memory-body's primitive condition, it is still not quite conscious in this transformation and is thus also excluded from being conscious in its gold-copies before they appear dressed in thought-material, which means when the transformation "down" is finished, and the gold-copies concerned appear as thoughts."

Letter No. 13.

Martinus:

THE ZONE OF UNHAPPY MARRIAGES.

Human beings of to-day live in a maze of problems, not the least of which, and indeed the most difficult to solve, are those so conspicuously prominent within the sphere of marital relations. Unhappy marriages ending in divorce are no longer the exception. Indeed, things have come to such a pass that it is becoming ever more the exception to meet people who have lived together in a happy marriage for several years. Now, what can be the reason why earthly human beings live in this - what I call - "the zone of unhappy marriages?"

The problem is one of great complexity, yet, if we wish to find the solution, we can but turn to the animal kingdom, for here we shall find the true origin of all the principles I intend to illuminate in the present lecture.

In the animal kingdom marital relations between two beings of opposite sex are "paradise" itself. In this "paradise" there is no interference by intelligence or conscious will. Their happy union is based solely on an inborn, organic-automatic function which is governed entirely by instinct.

When young animals grow up and are able to fend for themselves, they are consumed by an irresistible urge which draws them like a magnet to a being of like species but of opposite sex which, like themselves, is consumed by a similar urge. In this way, each becomes a condition of life to the other. They know of nothing else to live for. They are distracted by no extraneous wishes that might entail other spiritual desires. During the rutting period the mutual desire of either: to completely own their marital partner, is the fundamental urge of both. The smallest attempt to interfere with the fulfilment of their union will raise a storm of jealousy on the part of the male partner, and that with a complete disregard of danger or even death.

That these marital relationships are paradise itself within the animal kingdom is hourly reiterated by an impressive chorus of thousands of tiny throats in springtime, when sun, light and warmth return to re-clothe wood and field in their tender sheen of emerald green. We hear a very pæan of rejoicing in the starling's flute-like chirpings, and in the trills and twitterings of the lark, the thrush and the nightingale. And all this mighty throng of songsters will be turned overnight into a host of "guardian angels" to the myriads of tiny creatures that have been incarnated from the spiritual world as their offspring. This joyous song of praise in springtime and early summer is thus a true expression of life in "paradise", an all-over-powering "angelic" pæan in praise of the eternal almighty Godhead.

But what about earthly human beings? Do they find themselves in this same paradise? No, they are just in the act of being "driven out of Paradise". They have "eaten of the Fruit of the Tree of Knowledge of Good and Evil". In other words, they no longer base their life on instinctive automatic functions, but have begun to grasp and alter the very structure of existence by means of their growing day-conscious exercise of will guided by intelligence. They have begun to wish to take part in creating things themselves, and this interest has grown so strong and powerful that conditions are no longer similar to those applying among animals, where there is only a nest to build, or a den to be made habitable. Human beings wish, to a greater or lesser degree, to work in spheres that have

nothing to do with marital relations. They no longer follow meticulously the laws applying to animal-organic structures, but try more and more to base their life on an ever-growing intelligence. Thinking and creating human beings are no longer inhabitants of the "animal paradise", even if, particularly in their early youth, they may occasionally, for short periods, catch glimpses of it when in love with creatures of the opposite sex. People in love enjoy the "lost paradise" for a brief span, and often suppose in the intoxication of love, that this condition will last for ever, or at least for a whole life. And they marry and beget children. But one fine day perhaps they discover that, in reality, they have nothing in common but the children they have brought into the world. Possibly, one of them (or both) will fall in love with someone else, and will feel convinced that if he (she) had only married her (him) instead of his present consort, life would have been deliriously happy. They divorce, and either of them may marry again, perhaps only to discover after a while that their second marriage was not what they had expected it to be either. Their children are now "children of divorce", and, if they are sensitive, will feel so forsaken and unloved that their "rootlessness" will cause them much pain and suffering afterwards.

But why does the fact that human beings are beginning to think, and to create, detract from their ability to live completely happy lives with their wedded partner? Simply because, both physically and psychically, earthly human beings are undergoing a process of metamorphosis. They are no longer purely animal, even if their organism is still that of a mammal, and they have not yet become real human beings. They are in a state of transition, being half animal and half human, and thus exhibiting certain of the characteristic energies of both, in their consciousness and organism. The human being who - while myriads of happy songsters are singing their songs of praise in the paradise in which they have been placed - bitterly bewails the partner who failed him, who was unfaithful and left him for another - is a being in the process of being "shut out from paradise". He finds himself in an outer darkness - while the spouse who was unfaithful, will gradually come to realize that true happiness was not possible even with the new partner either. They can no longer experience the animal paradise, or, if so, merely in transient flashes, and they know nothing of a possible far more desirable paradise. Now, what has the Divine Universal Plan to offer to such unhappy beings?

All the kaleidoscopic variations of these unhappy conditions within the sexual field, as well as the many unhappy marriages that human beings seem made to suffer in our time, may be attributed to the cosmic principle which, in my analyses, I call: "The Pole Principle". This principle promotes the development of all conscious life through all the stages of mental evolution exhibited by the various kinds of creatures in the Universe. This principle decides whether their fate be light or dark, whether they manifest themselves as males or females, or, as beings fully balanced between their masculine and feminine poles, thus representing a stage in evolution to which earthly human beings - in their present spiral of evolution - have not yet arrived. No earthly human being is 100 % male or 100 % female. Completely masculine and feminine beings are to be found only in the true animal kingdom, where the opposite pole in the being in question is latent. In all men and women comprising earthly humanity, the opposite pole, that is to say, the feminine pole as regards men, and the masculine pole as

regards women, is being gradually developed. This constellation of poles determines that the consciousness and spheres of interest of human beings are divided, so that they exhibit a sort of split personality. In the sexual field they are still subject to the mating urge. This urge exists as a sort of primeval goad within their consciousness, and it determines their interest in and dependency upon the mating principle. But their consciousness has also another composite part, a part which the animal does not possess. This part is represented by Thought, Knowledge, Ideas, Interest in Social Questions, Religion, Art, Technology, Science etc., all of which have nothing to do with procreation. His admiration of and interest in his spouse may take up a larger or smaller part of earthly man's consciousness, but never so much that a woman can expect to "own" her husband fully and completely, just as a husband can no longer count on "owning" his wife fully and completely.

Earthly human beings have thus one sphere of interest which determines that they are partly animals, and another aspect - another sphere of interest - which shows that they are on their way towards becoming a new kind of being - true human beings. They have within their consciousness a primeval state that is gradually degenerating, and co-laterally another state which is gradually being developed. It is obvious that these two states must be at variance with each other, and may, therefore, easily be the cause of much sorrow and suffering. When earthly human beings are in love, and their love is reciprocated, they experience a divine glimpse of "the Garden of Eden". They get an animalistic experience of "the Supreme Birth", that is to say, they are at that moment in an inner mental state of equilibrium, in which everything shines with a divine effulgence. This completely happy union constitutes what we call "the happy marriage". But normally this state of being-in-love is not durable. It is not usual to meet people who have been permanently in love with each other for, say, forty years. On the contrary, is it not so that life has confirmed the culmination of love as but a transitory phenomenon? This culmination has been given the appellation "honeymoon". The duration of this period may vary, of course, from days or months, even to years. And through it they enjoy a last farewell greeting from the radiant paradise of a bygone zone. The question is, then, when the period arrives when the love element has become less strong, whether the mutual friendship and interests of the lovers, not to mention their love of their children, is so well-founded that said married couple can live harmoniously together on the strength of these human characteristics. Thousands of people have not the patience to try it out, but fling themselves out into new connections, where, after a certain lapse of time, they perhaps again suffer shipwreck and through which they, having failed their former spouse and children, will certainly incur an unpleasant fate in their coming incarnations. Marriage is one of the most searching tests for earthly human beings of to-day. It is a spiritual grindstone which does excellent service in grinding down the hard and sharp corners of earthly human consciousness. Humanly speaking, marriage is a field of activity where those who want to work on their own development will find every opportunity of conquering much of their egotism and selfishness. It is unavoidable that people somehow always reveal their less admirable qualities to their nearest with whom they associate every day. This is why there is so much need in marriage for understanding, tolerance and human charitableness. And these are just the very qualities that will become the essential characteristics of the manifestation of consciousness of the true human being. Of course there may be cases

which are so flagrant that one of the partners (even where there are children) is compelled to make use of the old expression, "If thou goest to the right, I go to the left", and in such case it is better to try to learn to conquer the hate and bitterness which has perhaps accumulated in one's consciousness against the former spouse. In reality the partner is but a tool through which one harvests the fruits of what one has previously sown.

When earthly human beings reach their thirtieth year their organs of consciousness are fully developed and the repetitional period of former lives is nearly over. About this time, too, new spheres of interest begin to manifest themselves more fully, and then it is that the matrimonial difficulties often begin. It may happen that one of the partners discovers a quality or talent in the other that he or she does not possess, and this may sometimes give rise to jealousy. Many married people are jealous of their spouse's interests. Through numberless conversations I have had with people who have come to me, I have had excellent opportunity for observing these things, and have seen how much sorrow and bitterness of soul they may lead to. I therefore feel it imperative to draw attention to these points in order that you may have a better chance of learning to understand your partner. To understand one's partner one has to understand his or her outlook and way of thinking. It is important for you to learn to understand that when you marry you bind yourself to a person who, besides the interest in you, has also a conscious inner sphere of interest which does not concern you at all. My cosmic analyses will teach you that when you enter the bonds of matrimony, what you actually do is to marry a "dual human being". ~~This conception of duality is not a physical question, it is purely psychic, and it is of the greatest importance that, as human beings gradually mature, they should come to understand this fact.~~ Every man has within his consciousness a "twin sister" just as every woman has in her consciousness a "twin brother", and thus they bring with them a "twin" into their marriage. This is a point which most people do not realize. This "twin" is based on the gradual development of the opposite pole in their consciousness, and is experienced as their human sphere of interest. It is not the man's masculine pole or the woman's feminine pole that are the cause of the major difficulties of marriage to-day, but rather the feminine pole in man and the masculine pole in woman which make marriage such a precarious undertaking in our time.

Why is it that, just when their ability to fall in love begins to degenerate, so many people throw themselves out into one sexual experience after the other? One should have thought, on the contrary, that when people continually fall in love with new partners, their ability to fall in love was on the increase. Yet, in point of fact, none of these "love affairs" approaches the ecstasy of the real love that is felt so strongly in youth. They are but a very poor substitute. As the ability to fall in love degenerates, and a being's incipient spheres of interest have not yet become strong enough to carry his manifestation of consciousness, it may happen that some will try to renew their ability to fall in love by ever seeking new partners. Such people do not understand the cosmic forces behind their own condition, but they will gradually come to know them. As the new spheres of interest gradually develop in human beings, the amorous urge will be undermined. While in animals the amorous urge continues to be experienced in the form of rhythmic rutting periods, we see how the same urge in earthly human beings is forced back more and more to their early years. For every life that earthly human beings put behind them this urge will be repeated

earlier and earlier. There is a certain stage in their very early years of youth when they experience the marital principle to perfection. It fills and delights their whole consciousness, because it constitutes a repetition. At this stage they have not yet reached the spiritual level of maturity to which they had developed in their former life. Without knowing these factual conditions they feel convinced that the amorous feelings now consuming them are of lifelong duration. So they marry, only perhaps to regret most bitterly having done so later on. In the coming world civilization human beings will be taught to know their own nature. They will be instructed in the real requirements of marriage, and in what possibilities earthly human beings have of creating harmonious wedded partnerships. For this problem cannot be solved merely by obtaining a marriage certificate issued either by a religious or a civil authority. The guiding principle, the only foundation on which one can safely build to-day - if one desires to live in a harmonious marriage - is the mutual spiritual contact and community of interests. If these conditions are present, a marriage certificate is, in effect, quite unnecessary.

This lecture was given on February 3rd, 1946. The present condensation made by Mogens Møller has been approved by Martinus.

Translated from the Danish by C. Campbell-McCallum.

