

# CONTACT

with THE MARTINUS INSTITUTE  
OF SPIRITUAL SCIENCE

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Letter No. 14.

Dear Friends in India and Abroad!

In my last letter to you I touched upon one of life's most elementary cosmic principles, namely the "contrast-principle". When I again mention this principle then it is in order to emphasize the great necessity there is to understand, that while the human beings of the past, and to a certain extent also those of the present, have accepted the idea that our lives were ruled by "evil powers", radiating from a direct "evil consciousness", namely that of the "devil", "Lucifer" or whatever name has been given to this "prince of darkness"; and also of "good powers" radiating from the consciousness of one or many gods; then the human beings of the future, by virtue of their pure cosmic understanding of life or existence, will know that what we to-day call "the good" and "the evil" are only two sides of one and the same thing, namely the cosmic contrast-principle of life or existence. Life around us has already long ago confirmed, that what to one human being is identical with the absolute good - per example to go to war and "heroically annihilate other human beings lives" - for another human being the same deed is so great an evil that he prefers death by his own hand, rather than taking others lives. In his chief work Martinus has therefore replaced the expressions "the evil" and "the good" with the expressions "the unpleasant good" and "the pleasant good". For Martinus, that which the human beings generally call "malice", is only identical with ignorance, and he has through innumerable lectures in his own country clearly expressed the outlook, that "where ignorance is removed, there the so called "evil" ceases to exist.

The deepest understanding of the "contrast-principle" of existence can only be shared with the one who understands, that life is eternal and that even the boundary which we here on the physical plane in a way find in the plant's extremely feeble functions of consciousness, is an unreal boundary. It is true that the plant here on the physical plane demonstrates the idea of the minimum unfoldment of the day-consciousness, because the plant only is able to guess the difference in the ideas "pleasure" and "pain", but the acceptance of this relation first gets value at the moment when one understands, that the consciousness of the plant, here on the physical plane, in reality constitutes a function of the subconsciousness of a being, who itself has a culminating, radiating experience of day-consciousness on quite another "underlying plane of consciousness" in this case.

In order, however, to get a primary feeling of the existence of this under-

lying plane, then it is here necessary to touch upon another of the fundamental cosmic principles in life, namely the "principle of the spiral circuit". Through our own experience of life we have already become intimate with the fact, that all experience of life takes place in circuits, which expresses not less than four from each other divergent circuits, namely "childhood", "youth", "manhood" and "old-age". Through the day- and night-circuit: "morning", "midday", "evening" and "night", and finally through the circuit of the year: "spring", "summer", "autum" and "winter". But all these circuits would be without importance if they did not continue over in still greater circuits. The greatest of circuits is the "spiral circuit" of existence itself, within which all the basic cosmic energies of existence come to a culminating unfoldment, which again determines that all living beings besides experiencing the culmination of "the hunger- and saturation-principle" within the respective life-zones, in which the single basic energies dominate, just as per example in the "vegetable kingdom", where the instinct-energy culminates, in the animal kingdom where the gravity- or explosive-energy culminates, in the "real human kingdom" where the feeling-energy culminates and so on, will experience the culmination of the ideas "cosmic darkness" and "cosmic light" in the form of an experience of consciousness, where the "realm of darkness" is beginning to release itself in the vegetable kingdom, after which to culminate in the animal kingdom, and the realm of light which culminates in the life-zone, which Martinus has called "the divine world", and in which the energy of intuition constitutes the domineering mental fact. When the living being has passed such a cosmic spiral circuit then it automatically contacts an overlying still greater spiral circuit, and this is what we witness, when we direct our consciousness towards the vegetable kingdom, which we here in our world not alone are in contact with, but as we must admit, in itself constitutes a shining cosmic caress for our souls, when the meeting with the animal kingdom's jungle-mentality threatens to deprive us of every idea about a loving Godhead's existence. It is in such moments that one remembers Martinus beautiful words: "As long as a flower is found, then the memory about a higher world cannot be annihilated".

Naturally, the first glimpse of "the great cosmic spiral circuit principle" in life cannot be taken as any perfect explanation. I have only wanted to point out some of the powers, which justify Martinus in describing the plant's physical function of consciousness as a "subconscious function" for a being, who still day-consciously experiences a culminating light, which, however, has begun to disappear to the advantage of the longing or hungering after the contrast to this overwhelming light. And let us here at the same time realize that if this contrast did not exist, then life - the eternal life - would not exist! Because a life in the eternal light, eternal bliss, would not be any real life. The unshakable contrasts in life are the ideas "hunger" and "saturation". Without these no life. Neither eternal hunger, nor eternal saturation, has anything to do with the logic of life. Everywhere where we are able to sense sharply and clearly, there life shows us that it is the rhythmic appearance in our sense-experience of these two facts, which constitute that power which carries us forward and upwards! Upwards in the sense that the growth of our consciousness is dependent on the fact, that we, where we live at the moment, naturally must "sin" towards the laws of life in the realms, where we do not yet know the inner cosmic law. It is the "fall of

man" which here constitutes the true love of life towards us. We know that this "fall" causes us pain. But if we will be honest with ourselves, then we must admit, that we in the moment are more indebted to the pain than to the joy; because without pain we shall still be primitive barbarians or beings without deeper understanding of our fellow-beings. Therefore Martinus is right when he in "Livets Bog" I, para 86 writes, that "pain shows the road to God, to truth and to life".

That many human beings in the terrible experience of pain, which they and their dear ones have to go through, only see an "angry God's punishment" or "the terrible power of a "devil", is understandable, as long as they still live without any spiritual insight. But life is so wonderfully adjusted that pressure begets counter-pressure, and the "counter-pressure" in this connection is constituted by the fact that it is the pain, which is the cause to what we call "spiritual hunger". It is the injustice which begets the longing after justice. It is the darkness which creates the longing after light. And "light" in this connection can only be one thing, namely "spiritual light" or a real understanding of the cause of the repeated experience of pain.

We here stand at the source of the creation of our consciousness, and it is therefore of immense importance for us to follow the true source in the plant-being's consciousness of the ideas "pleasure" and "pain", where we thus begin to understand the minimum unfoldment in our world of the idea of "day-consciousness".

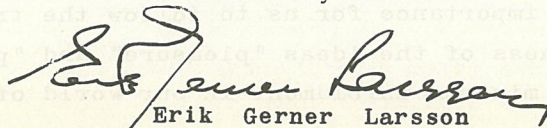
But between this minimum unfoldment and maximum unfoldment of this day-consciousness in that for us so far away "divine world" when the intuition-energy dominates our consciousness with exactly the same strength as the gravity- or explosive-energy to-day rules in our soul, there quite a special condition of consciousness is found, which partly lies much nearer to us and partly constitutes our absolute temporary goal. This condition of consciousness Martinus has given the name "cosmic consciousness", and he has indicated our meeting with it with the words "The Great Birth", because we in this meeting for the first time in the cosmic spiral evolution, where we now find ourselves, will have the experience to "stand face to face" with the Godhead himself, and then experience the inner deep affirmation of truth in the famous words: "And He looked over the world, and He saw, that "all was well"."

As it is this experience, this sight, which constitutes our temporary absolute goal, then we shall here in the following letters lose ourselves in the analyses which constitute Martinus' help to us in reaching this goal. Because let me here still again emphasize that the study of Martinus' world-picture never will be able to constitute any substitute for this self-experience. The analyses are created as a help to reach this goal by the searching human being. In his work Martinus describes for us the way, which we all have to wander in order to meet this goal. But he is a teacher, not a prophet! Because a prophet is a being who predicts certain coming events. This kind of prediction Martinus does not occupy himself with. Certainly he shows the road forwards, but he draws this road by the help of our own self-experiences. It is these self-experiences which for him constitutes "the true building-material of life" to that "rock" on which "our spiritual house" must rest. Through our own uncontrolled desires we have ourselves wandered the way "outwards". Life after life we have, through

innumerable painful experiences, filled our "spiritual" barn "with the bitter fruits of pain". Life after life we have, through our own desire, violated the laws on which all real happiness rests. To-day we stand at a cosmic "turning point" in our existence. We now know the physical powers' nature and faculties to an extent as never before, to rule them and force them to be our servants. But life mercilessly unveils that while we stand as conqueror on the one front, then we stand as loser on another and far more important front, namely the human one! It is not any longer "outside" that the great discoveries are to be made. It is inside, in our own souls! And let me finish this letter by pointing out to every spiritual interested being, that while one with pride in the mind can "conquer country after country", then only the one, who in himself has understood "humility's innermost being and nature", in the way which one day will lead to the experience, which is the goal of all true search, namely the meeting with the Godhead, who, hidden behind the veil of "Maya", has guided our long wandering forwards towards the eternally beating and warm heart of the Father.

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

Sincerely Yours



Erik Gerner Larsson

Letter No. 14.

MARTINUS

# LIVETS BOG I

(THE BOOK OF LIFE I)

Quotation from paragraph 217.

"As the gold-copies exist as ideas or results, then they will, by the "down" transformation appear for the individual as ready made thought-pictures and constitute thus as mentioned "intuition". This in the form of intuition appearing thought-process is thus not from the physical or material world, but from "the divine kingdom", and thus becomes a contrast to the fundamental thought-process, which is produced by reactions from the material or physical world, which through feeling and intelligence is brought forward to become thoughts. The advanced earthly human being can thus, besides experiencing thoughts "from below", also experience thoughts "from above". While the thought-experience "from below" constitutes the fundamental form for the experience of existence in the awake physical life, the thought-experience "from above", on the other hand, constitutes a fundamental form of life, when the individual has passed the great birth. Regarding the earthly human being, the thought experience "from below" is thus the fundamental, while the thought experience "from above" is still only very elementary, and only small glimpses can be released in individuals who are more advanced. But beyond the great birth the individual will be conscious in his thought-experience "from above", or the function of intuition, and get it under the control of the will in the same way as is now the case with his common thought process "from below". As the thought process "from above" is still primitive in the earthly humanity, while the thought process "from below", on the other hand, is fundamental or culminating, then the earthly science is still only based on it and cannot therefore, as we shall later on illustrate, be a

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fundamental expression for the analyses of the universe or the "eternal truth" any further, than just to the realm of the thought process "from below". First when it to the same extent is able to utilize and represent the thought process "from above", as it can now utilize the thought process "from below", then it does not any longer constitute the spiritual world's periphery, but its centre."

Quotation from paragraph 217,  
"As the gold-copies exist as ideas or results, then they will, by the "down" transformation appear for the individual as ready made thought-pictures and constitute thus as mental "intuition". This in the form of intuition appearing thought-process is thus not from the physical or material world, but from "the divine kingdom", and thus becomes a contrast to the fundamental thought-process, which is produced by reactions from the material or physical world, which through feeling and intelligence is brought forward to be some thoughts. The advanced earthly human being can thus besides experiencing thoughts "from below", also experience thoughts "from above". While the thought-experience "from below" constitutes the fundamental form for the experience of existence in the awake physical life, the thought-experience "from above", on the other hand, constitutes a fundamental form of life, when the individual has passed the great birth. Regarding the earthly human being, the thought experience "from below" is thus the fundamental, while the thought experience "from above" is still only very elementary and only small glimpses can be released in individuals who are more advanced. But beyond the great birth the individual will be conscious in his thought-experience "from above", or the function of intuition, and get it under the control of the will in the same way as in the case with his common thought process "from below". As the thought process "from above" is still primitive in the earthly humanity, while the thought process "from below", on the other hand, is fundamental or existing, then the earthly science is still only based on it and cannot therefore, as we shall later on illustrate, be a

Martinus:

## C O S M I C   F L A S H E S .

Just as human beings may find themselves involved in unhappy situations, with dark moments of sorrow and suffering in which, in bad cases, they cannot find the smallest meaning in their existence, so also may they find themselves in situations where life culminates in an experience of light - a kind of ecstasy, in which everything seems to radiate joy and happiness. Thus all unfinished human beings walk between two extremes of life: a dark and a light phase - a "Gethsemane" and a "Paradise", and thus they may experience both a "crucifixion" and a "resurrection".

Young children, too, live in an endless transition from joy to sorrow, but, as a rule, they quickly recover from such sorrows, especially if they are blessed with a couple of loving parents who act as "protecting angels" during their physical existence. When grown up, on the other hand, it will usually prove far more difficult for them to overcome their problems and sorrows. Indeed, their troubles may sometimes seem so serious that they are led to commit suicide, because they believe that their difficulties are solely of a physical nature, and can be escaped through death. After death a suicide will, however, learn that his worries are purely of a psychic nature, and still exist independently of his physical body. When he leaves his physical organism, he lives on in his own dark world of thought, from which he can only be released through the power of prayer. Eventually he will be released, for, without his being aware of it, he is at all times surrounded by protecting angels whose special task it is to assist all who, having left their physical body, find themselves lost in a fearsome "state of purgatory" in which they are imprisoned in their own melancholy world of thought as if in a "mental prison".

When they call for help - as even the most rabid materialist and atheist eventually will - it is as though they attune their consciousness to another wavelength, and are thus suddenly able to see and contact the loving beings who, all the time, have surrounded them, and who, now that they have themselves torn aside the intervening veil, are able to suggestionize away their dark thoughts, just as loving parents soothe and console their unhappy child.

As earthly man is a mentally released, but unfinished and cosmically ignorant being, it is only natural that his existence must consist of a wandering between mentally light and dark states. In saying that he has been mentally released we mean that, in contrast to all other beings in the animal kingdom - to which he still belongs - he possesses an incipient ability to think, and an ability to recognize the difference between "I" and "it". He is also at liberty to experiment and thus come to know and understand the laws of nature, but, at the same time of course, he must suffer the consequences of his experimenting. Only when, by employing some course of action, he has acquired sufficient knowledge and experience with regard to the fatal or life-giving effects of his actions and thoughts - and the greater or lesser risk entailed by various kinds of thought and forms of behaviour - has he become able to use his emancipation logically and charitably. In a coming incarnation a suicide will find himself again in a situation similar to that which caused him to commit suicide in his former incar-

nation. This is not caused as a punishment, but is a natural effect of the causes he himself set going. His guardian angels have been able to suggestionize away his unhappy thoughts, but to remove their cause is beyond their power. The cause is to be found in the "talent-kernels" within his supreme consciousness and they will develop and form his fate in his coming incarnation, when he will himself have to overcome the effects, and try to create new causes of quite another character. Nervous breakdowns, illness, enmity, war, financial troubles, etc., indeed everything that goes to form the dark mental clouds in human life, are but the effects of causes having their root and origin in the supreme consciousness of the human beings, in their fate-element or talent-kernels. They are all results of earthly human beings' experimenting consciousness. They must learn to know the difference between Good and Evil, and come to be as God, as the Bible has it. That is to say that through their continual experimenting and the experience thus gained in successive incarnations, they will have to develop talent-kernels in their supreme consciousness through which they can display a power of thought and mode of action completely in agreement with the laws of life, or what means the same, entirely beneficial to everybody and everything.

The talent-kernels present in earthly man's mental structure promoting his dark fate, are not a recent phenomenon in his consciousness. On the contrary, they were formed gradually through the immeasurably long ages when earthly human beings were still in their animal states, through which steps in evolution they were gradually transformed into primitive, and subsequently into civilized human beings. But what we call "civilization" and "culture" are still but the thinnest of outer veneers covering the underlying jungle-mentality of the animal kingdom. Earthly man's world is an intellectualized jungle, and his incipient human feeling and intelligence, which form the veneer covering his animal nature have not yet acquired sufficient strength to bind and hold down the explosive animal force. The experience gained through many successive incarnations has however already been instrumental in enabling a certain part of earthly humanity to reach stages in evolution on which they only to a lesser degree release wrong actions. Some have even advanced so far that they have become directly interested in their own further development, and now more or less consciously begin to investigate, study and consider the problems of life, both in the light of religion and science. Quite a few are beginning to understand the principle of reincarnation and the immense evolutionary process in the midst of which they find themselves. They wish to attain initiation and thus become true human beings. All this is excellent and only natural. But in such a situation earthly man may, in mistaken fanaticism, or in a far too one-sided emotionally or intellectually biased state of mind, often create great difficulties for himself as well as for those around him. It is therefore of considerable importance that the spiritual searcher be given an opportunity of becoming acquainted with those "guardians of the threshold" who must be overcome in his own consciousness before he can hope to reach the much desired condition which initiated beings enjoy.

In addition to this desire to reach the great initiation or "the Supreme Birth", the developed earthly human being has still many unfinished facets to his being. He has, at the same time, the ability, or is at liberty to try to gain initiation in such a way that these unfinished facets are not only not overcome but will, on the contrary, combine with certain psychic experiences to turn said being into



what Christ refers to as a "false prophet". Now, how are these "false prophets" to be distinguished from beings whose cosmic flashes have been genuine and natural steps on the road towards cosmic consciousness? They are distinguished by the fact that they have not yet overcome their characteristic qualities as regards religious fanaticism, arrogance and intolerance. They desire power and wish to dominate others, and are often inclined to condemn anyone who does not believe in them, or who has his own philosophy, if this does not happen to agree with theirs. But how can a being with such unfinished qualities in his consciousness attain cosmic flashes, visions or illuminating revelations? Quite often, in his eager desire to gain initiation, the person in question has sought to gain the desired state by employing artificial circumventions. As is well known, it is possible, by means of mental concentration, to train oneself up to a kind of spiritual ecstasy in which one may experience a radiant light and receive visions and revelations. In a sudden lightning flash one may come in contact with the highest spiritual energies. But this seemingly wonderful experience will, however, wake the "guardians of the threshold" to action; for this artificial contact with these same cosmic energies is neither initiation, nor the Supreme Birth. Genuine cosmic flashes and the attainment of cosmic consciousness are not something that can be acquired by artificial training or practice, for it is impossible to attain such heights in an artificial way. Cosmic consciousness exists only as a result of the complete subjugation of the lower nature of the being in question. It will then set in as an inevitable and natural organic process which will open up the latent potentialities of the said individual's brain and enable him, during his waking state on the physical plane, to be day-conscious both on the physical, as well as on the psychic or spiritual plane of life. Such an experience will happen at a moment when said individual least expects it, indeed has not thought himself far enough advanced to deserve to be vouchsafed such an experience. It certainly never will happen at a time when the individual considers himself far enough developed to deserve it. Nonetheless, persons who try by artificial means to attain such an initiation are convinced that they will eventually succeed, and they are so consumed by their burning desire, that no price seems too high to gain it. Such a person is not at all concerned about ridding himself of the unfinished states still dominating his consciousness, indeed, he does not even notice their existence. Such a rabid desire to attain the Supreme Birth is in reality nothing more than a mark of vanity, and of having too high an opinion on one's own spiritual standard. People who fail to recognize their own immature condition do not realize either how dangerous it is to try to bring this condition in contact with the higher cosmic energies or forces. Said forces constitute a condition of "high tension", and, if the proper human qualifications are not present in a person's consciousness, they may well involve the most terrible forms of "short circuit" and "fire" in his mentality. The Supreme Birth is not something one can run after, as one might be out for promotion or a title.

These "guardians of the threshold" are disclosed in the fact that persons without the necessary ballast of moral development, who try, by artificial means, to pass across the threshold to a higher state of consciousness, often exhibit bitterness or even wrath with other religious people who possibly have had more success than themselves in the religious field. They may even show a tendency to

persecute those who have been vouchsafed true cosmic flashes, or who have already attained permanent cosmic consciousness. Naturally, the karma these people create for themselves by such behaviour will be neither bright or radiant, on the contrary, it cannot be otherwise than gloomy and full of suffering. But these sufferings are just what is needed to gradually call forth and develop charitable feelings, humility and a humane solicitude for others, in fact, all the very attributes that will remove the "guardians of the threshold". By that time the being in question will have learnt to discountenance all attempts to attain initiation by artificial means, and, when that happens, he will, in fact, be nearer true initiation than he ever was before.

While all such artificial attempts to attain a higher stage of consciousness usually make for spiritual arrogance and ambitious strivings, those who have experienced cosmic flashes in a natural way are usually most reluctant to speak about their experience. Such people feel only an insistent urge to help humanity out of its difficulties as best they can in a humble and modest way. They feel pleasure in meeting and associating with like-minded beings. They will quickly feel that people of themselves seek their company, and that, in their quiet, humble way, they have the ability to spread a mental illumination around them in everyday life. It is obvious that such people may well have some unfinished aspects as well, and these they will continue to have as long as they can only experience the cosmic state in flashes. But in a mentality characterized by humility and a fervent attitude towards God, such unfinished aspects will never prove so drastic or destructive that they will combine with and dominate said cosmic flashes. Still, it may often happen, too, that when a certain number of years have passed since the first cosmic flash shed light in their consciousness that it will grow somewhat dimmer, and the unfinished facets in their character will once more begin to gain the upper hand. They will then once more be confronted by the "guardians of the threshold" in their own mind, and a struggle will ensue which will, however, always end in victory. Then comes another cosmic flash far stronger than the first. And thus things will continue until no single vestige of their animal nature remains. Then it is that the Supreme Birth will be experienced, and the person in question will become a Christ-like being, at one with the Father, a being who, in every situation, will do God's will. It is such beings who, following in Christ's footsteps in all the activities of their daily life, become the true helpers in the service of spiritual science and in the redemption of mankind. Only he who follows meticulously in Christ's footsteps is safely insured against false cosmic flashes or visions.

This lecture was given on October 30th, 1955. The present condensation made by Mogens Møller has been approved by Martinus.

Translated from the Danish by C. Campbell-McCallum.